

THE BIBLE

THAT IS,
THE HOLY SCRIPTURES
CONTAINED IN
THE OLDE AND NEW
TESTAMENT.

TRANSLATED ACCORDING
to the Ebrew and Greeke, and conferred
with the best translations in diuerse languages :

*With most profitable annotations vpon all the hard places,
and other things of great importance.*

FEARE YEE NOT, STAND STILL, AND BE-
holde the saluation of the Lord, which he will shew
to you this day. Exod. 14. 13.
but the Lord deliuereth him



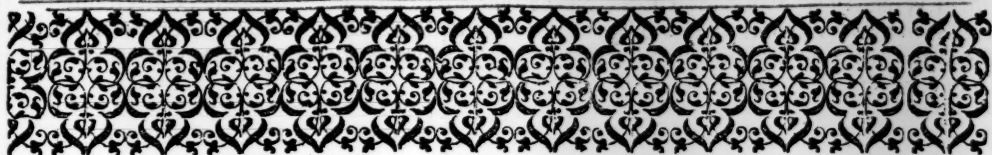
THE LORD SHALL FIGHT FOR YOU,
therefore hold you your peace.

AT EDINBURGH,
Printed by Andro Hart, and are to be sold
at his Buith, on the North-side of the gate,
a litle beneath the Crosse.

Anno Dom. 1610.

Cum Privilegio Regiæ Maiestatis.





To the Christian Reader.



Esides the manifold and continuall benefites which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace, and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenesse, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Saints, as alas, hath bene among vs, we are not altogether cast off as were the Israelites, and many others for the like, or not so manifest wickednesse, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour.

To the intent therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisdom, the glasse wherein we behold Gods face, the testimonie of his fauour, and the onely food and nourishment of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natieue tongue: the which thing albeit that diuers heretofore haue endeouored to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlinesse we reuerence, exhorted, and also encouraged by the ready wills of such, whose hearts God likewise touched, not to spare any charges for the furtherance of this benefite and fauour of God toward his Church (though the time was then most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great oportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: wee vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto wee thinke our selues vn sufficient) which now God according to his diuine providence and mercie hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point and word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that we haue by all meanes endeouored to set forth the puritie of the word and right sence of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as wee haue chiefly obserued the sence, and laboured alwaies to restore it to all integritie: so haue wee most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrasse of the Ebrew, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this and other causes we haue in many places reserued the Ebrew phrascs, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrascs of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations read after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke †. Again, whereas the Ebrew speech seemed hardly to agree with ours, wee haue noted it in the margin after this sort †, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the olde text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) we haue put it in the text with another kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of

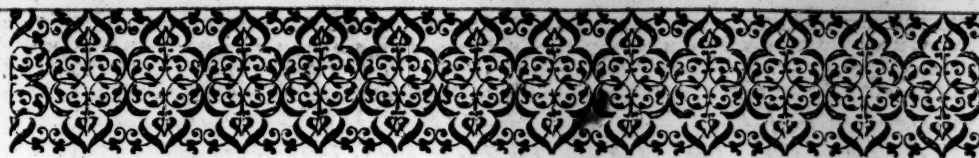
the

the verses, we haue followed the Ebrew examples, which haue euē so frō the beginning distinguished them. Which thing as it is most profitable for memorie, so doeth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this marke, *, Besides this, the principall matters are noted and distinguished by this marke ¶, Yea & the arguments both for the booke and for the Chapters with the number of the verse are added, that by all meanes the Reader might be holpen. For the which cause also wee haue set ouer the head of euery Page some notable word or sentence which may greatly further aswel for memorie as for the chiefe point of the Page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies growe dailie for lacke of true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeouored both by the diligent reading of the best Commentaries, and also by the conference with the godly and learned brethren, to gather brieue Annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church. Furthermore, whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could be made easie to the simple Reader, wee haue so set them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the Annotations noted by the letters a. b. c. &c. attaine thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently know the true meaning of all such places, whereunto we haue added certaine Mappes of Cosmographie, which necessarily serue for the perfect vnderstanding and memorie of diuers places and Countreys, partly described and partly by occasion touched, both in the Olde and New Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables the one seruing for the interpretation of the Ebrew names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich Pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly studie it, and in all your life practise it, that yee may now appeare in deed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified,
through IESVS CHRIST our LORD, who liueth and
reigneth for euer, AMEN.

(..)





An Almanacke and Table for 50. yeeres to come.

| The yeere of God | The Son- day letter. | The Golden number. | The Epaēt. | The beginning of Lentron. | Patche day. | Whitfun- day. |
|---------------------|-------------------------|-----------------------|---------------|------------------------------|----------------|------------------|
| 1610 | G | 15 | 15 | Feb. 21 | April. 8. | May 27. |
| 1611 | F | 16 | 26 | Feb. 6 | Mar. 24 | May. 12. |
| 1612 | E D | 17 | 7 | Feb. 25 | April. 12 | May. 31. |
| 1613 | C | 18 | 18 | Feb. 17 | April. 4 | May. 23. |
| 1614 | B | 19 | 29 | Mar. 9 | April. 24 | Iune. 12 |
| 1615 | A | 1 | 11 | Feb. 22 | April. 9 | May. 28 |
| 1616 | G F | 2 | 22 | Feb. 14 | Mar. 31 | May. 19 |
| 1617 | E | 3 | 3 | Mar. 5 | April. 20 | Iune. 8 |
| 1618 | D | 4 | 14 | Feb. 18 | April. 5 | May. 24 |
| 1619 | C | 5 | 25 | Feb. 10 | Mar. 28 | May. 16 |
| 1620 | B A | 6 | 6 | Mar. 1 | April. 16 | Iune. 4 |
| 1621 | G | 7 | 17 | Feb. 14 | April. 1 | May. 20 |
| 1622 | F | 8 | 28 | Mar. 6 | April. 21 | Iune. 9 |
| 1623 | E | 9 | 9 | Feb. 26 | April. 13 | Iune. 1 |
| 1624 | D C | 10 | 20 | Feb. 11 | Mar. 28 | May. 16 |
| 1625 | B | 11 | 1 | Mar. 2 | April. 17 | Iune. 5 |
| 1626 | A | 12 | 12 | Feb. 23 | April. 9 | May. 28 |
| 1627 | G | 13 | 23 | Feb. 7 | Mar. 25 | May. 13 |
| 1628 | F E | 14 | 4 | Feb. 26 | April. 13 | Iune. 1 |
| 1629 | D | 15 | 15 | Feb. 18 | April. 5 | May. 24 |
| 1630 | C | 16 | 26 | Feb. 10 | Mar. 28 | May. 16 |
| 1631 | B | 17 | 7 | Feb. 23 | April. 10 | May. 29 |
| 1632 | A G | 18 | 18 | Feb. 15 | April. 1 | May. 20 |
| 1633 | F | 19 | 29 | Mar. 6 | April. 21 | Iune. 9 |
| 1634 | E | 1 | 11 | Feb. 19 | April. 6 | May. 32 |
| 1635 | D | 2 | 22 | Feb. 11 | Mar. 29 | May. 17 |
| 1636 | C B | 3 | 3 | Mar. 2 | April. 17 | Iune. 5 |
| 1637 | A | 4 | 14 | Feb. 22 | April. 9 | May. 28 |
| 1638 | G | 5 | 25 | Feb. 7 | Mar. 25 | May. 13 |
| 1639 | F | 6 | 6 | Feb. 27 | April. 14 | Iune. 2 |
| 1640 | E D | 7 | 17 | Feb. 19 | April. 5 | May. 24 |
| 1641 | C | 8 | 28 | Mar. 10 | April. 25 | Iune. 13 |
| 1642 | B | 9 | 9 | Feb. 23 | April. 10 | May. 29 |
| 1643 | A | 10 | 20 | Feb. 15 | April. 2 | May. 21 |
| 1644 | G F | 11 | 1 | Mar. 6 | April. 21 | May. 9 |
| 1645 | E | 12 | 12 | Feb. 19 | April. 6 | May. 25 |
| 1646 | D | 13 | 23 | Feb. 11 | Mar. 29 | May. 17 |
| 1647 | C | 14 | 4 | Mar. 3 | April. 18 | Iune. 6 |
| 1648 | B A | 15 | 25 | Feb. 16 | April. 2 | May. 21 |
| 1649 | G | 16 | 26 | Feb. 7 | Mar. 25 | May. 13 |
| 1650 | F | 17 | 7 | Feb. 27 | April. 14 | Iune. 2 |
| 1651 | E | 18 | 18 | Feb. 12 | Mar. 30 | May. 18 |
| 1652 | D C | 19 | 29 | Mar. 3 | April. 18 | Iune. 6 |
| 1653 | B | 1 | 11 | Feb. 23 | April. 10 | May. 29 |
| 1654 | A | 2 | 22 | Feb. 8 | Mar. 26 | May. 14 |
| 1655 | G | 3 | 3 | Feb. 28 | April. 15 | Iune. 3 |
| 1656 | F E | 4 | 14 | Feb. 20 | April. 6 | May. 25 |
| 1657 | D | 5 | 25 | Feb. 11 | Mar. 29 | May. 17 |
| 1658 | C | 6 | 6 | Feb. 24 | April. 11 | May. 20. |
| 1659 | B | 7 | 17 | Feb. 16 | April. 3 | May 22 |



**A declaration of the conformitie betwixt the Hebrew
Calender, and our Romane Callender, and Iulian yeeres.**



He Hebrewes reckon by two sorts of yeeres, a Ciuill yeere, and an Ecclesiastical yeere. The Ciuill yeere beginneth his first moneth Tishri, at the Sunne going downe, in the third day of the first new Moone that changeth after the equinoctial of the haruest, and beginneth his second moneth Marhesuan, at the Sunne going downe in the third day of the next new Moone that followeth the same, and beginneth his third Moneth after the same maner, at the third new Moone, &c.

Hereof followeth that as some of our Iulian yeeres haue twelue changes of the Moone, and some thirteene: so some Hebrew yeeres are common, and hath twelue Moneths, and some are intercalare, and haue thirteene Moneths, to wit, when the moneth Tishri, or his new Moone beginneth within twelue daies after the haruest equinoctial: (which you shal know by the Golden number of that yeere,) then followeth that there is thirteene moneths in that yeere: Otherwise, if the new Moone of Tishri be twelue daies or more after the haruest equinoctial, then hath that yeere following but twelue Moneths.

¶ Another way to know the same.

When the Iulian yeere wherein the new Moone of Tishri falleth, hath 1. 9. 17. 6. 14. 3. or 11. for his golden number, then shal that Hebrew yeere that beginneth at that Tishri haue 13. Moneths: otherwaies, if the Iulian yeere hath 19. 8. 16. 5. 13. 2. 10. 8. 7. 15. 4. or 12. for his golden number, then hath the Hebrew yeere following, that began at that Tishri, but twelue Moneths alwaies.

The twelue ordinarie Moneths and thirteene intercalare are, the first Tishri, and it hath thirtie daies: The second, Marhesuan, and it hath sometimes 29. daies, sometimes 30. daies. The third Moneth, Caslew hath 30. daies. The fourth, Tebeth, 29. daies. The fift, Shebat, 30. daies. The sixt (if the yeere be intercalare) is Adar intercalare, which hath 30. daies. The seuenth, is the second Adar ordinarie, and it hath 29. daies. The eight Nisan, hath 30. daies. The ninth, Iar hath 29. daies. The tenth, Siuan, hath 30. daies. The elleuenth, Tamur, hath 29. daies. The twelft, Ab, hath 30. daies. The thirteenth, Elul, 29. daies. But if the yeere be not intercalare, then hath it but one Adar, which falleth to be the sixt Moneth, and Nisan the seuenth, Iar the eight, Siuan the ninth, Tamur the tenth, Ab, the elleuenth, Elul, the twelft.

This ciuill yeere is obserued of the Patriarches from the beginning of the world, to the deliuerance of Israel out of Egypt: and at that time the Ecclesiastical yeere was institute and ordained to be obserued from thence forth, Exod. cap. 12. verse. 1. 2.

The Ecclesiastical yeere differeth nothing in his partition and moneths from the ciuill yeere before declared, onely it differeth in his beginning: for this Ecclesiastical yeere beginneth about the equinoctial of the Spring time, making his first moneth Nisan, the second to bee Iar, the third, Siuan, the fourth, Tamur, the fift, Ab, the sixt, Elul, the seuenth, Tishri, the eight, Marhesuan, the ninth, Caslew, the tenth, Tebeth, the elleuenth, Shebat, the twelft, Adar, ordinarie, if the yeere be common: but if the yeere be intercalare, then Adar intercalare is the twelft moneth, and Adar ordinarie is the thirteenth. And thus much briefly for the sufficient conformitie betwixt the Iulian and Hebrew reckonings. To God be all praise, Amen.

Here followeth an exact Callender, with the rysing and setting of the Sunne for euer: also the precise time of al the changes of the Moone that shal happen for the space of 19. yeeres next ensuing, beginning at the yeere of our Lord, 1611. and so till the yeere 1630. exclusive, all calculated to the latitude of Edinburgh, which is vnder 56. degrees.

| Sunne riseth. | Dai. | Goldē numb | S. Change of l. the Moon | January xxxi. daies. | Sunne fetter | Sunne riseth. | Dai. | Goldē numb | S. Change of the Moon | Februzry xxx. daies | Sun fetter | | |
|------------------|--------|---------------|-----------------------------|-------------------------|------------------------|------------------|--------|---------------|--------------------------|------------------------|---------------|---------------------|-------|
| H. M. | | | | Hour. Min. | H. M. | H. M. | | | | Hour. Min. | H. M. | | |
| 8. 25. | i | 3 | A | 5.33. aft. | Circumcision. | 3.35 | 7. 27. | i | 16 | d | 8.38. after | Puri. Marie | 4. 33 |
| | ii | | b | | | | | ii | | e | | | |
| | iii | | c | | | | | iii | | f | | | |
| 8. 19 | iiii | 16 | d | 2.12. bef. | | | 7.19 | iiii | 5 | g | 0.9. after | | |
| | v | 5 | e | 8.0 after | Epi phanius | 3. 41 | | v | 13 | A | 11.44. after | | 4.21 |
| | vi | | f | | | | | vi | | b | | | |
| | vii | 13 | g | 10.37. bef | | | | vii | 2 | c | 7.32. before | | |
| | viii | 2 | A | 9.26. after | | | | viii | 10. | d | 3.53. after | | |
| 8. 11. | ix | | b | | | | 7.9 | ix | 18 | e | 3.10. after | Sunne in Pifcis. | 4. 51 |
| | x | 18 10 | c | 9.39. after | Sunne in Aquarius | 3. 49 | | x | | f | | | |
| | xi | | d | 4.45. bef. | | | | xi | 7 | g | 10.2. before | | |
| | xii | 7 | e | 3.3. after | | | | xii | | A | | | |
| | xiii | | f | | | | | xiii | 15 | b | 4.29. before | | |
| 8. 2. | xiiii | 15 | g | 10.7. bef. | | 3.58. | 6. 56 | xiiii | | c | | | 5. 53 |
| | xv | | A | | | | | xv | 4 | d | 3.38. before | | |
| | xvi | 4 | b | 1.17. after | | | | xvi | 12 | e | 8.59. bef. | | |
| | xvii | 12 | c | 10.45. af. | | | | xvii | 1 | f | 5.43. after. | | |
| | xviii | | d | | | | | xviii | | g | | | |
| 7. 53. | xix | 1 | e | 5.57. bef. | | | 5.16. | xix | 9 | A | 6.29. before | | 6.44. |
| | xx | 9 | f | 4.3. after | | 4 7 | | xx | | b | | | |
| | xxi | | g | | | | | xxi | 17. | c | 3.24. after | | |
| | xxii | 17 | A | 8.41. after | | | | xxii | | d | | | |
| | xxiii | | b | | | | | xxiii | 6 | e | 9.1. before | Matthew. | |
| 4. 43. | xxiiii | 6 | c | 3.37. after | Conception of Paul. | 4. 17 | 5. 27 | xxiiii | 14 | f | 11.8. after. | | 6.33. |
| | xxv | | d | | | | | xxv | 3 | g | 9.27. before | | |
| | xxvi | 3 14 | e | 11.46. aft. | | | | xxvi | 11 | A | 4.44. after | | |
| | xxvii | | f | 8.28. bef. | | | | xxvii | | b | | | |
| | xxviii | 11 | g | 6.56. bef. | L | | | xxviii | 19 | c | 10.18. bef. | | |
| | xxix | 19 | A | 6.43. after | | | | xxix | | d | | | |
| | xxx | 5 | b | | | | | | | e | | | |
| | xxxi | 8 | c | 10.10. bef | | | | | | f | | | |

Leeper yeere.

| Sunne riseth. | D. | Golden number | S. Change of l. the Moone. | March xxxi. daies | Sun fettē. | Sunne riseth. | Dai. | Goldē number | S. Change of l. the Moon | April hath xxx. daies. | Sunn fettē. |
|------------------|--------|------------------|-------------------------------|----------------------|-------------------|------------------|--------|-----------------|-----------------------------|---------------------------|---------------------|
| H. M. | | | | | H. M. | H. M. | | | | Hour. Mi. | H. M. |
| 6. 21 | i | | d | | 5.39. | 6. 21. | i | | g | | 6. 49 |
| | ii | 8 | e | 3.58. before | | | ii | | A | | |
| | iii | | f | | | | iii | 16 | b | 1.48. bef. | |
| 6. 14. | iiii | 16 | g | 0.44. after | | 6. 14. | iiii | 5 | c | 11.52. be. | |
| | v | | A | | 5.46 | | v | 13 | d | 7.26. after | 6. 59 |
| | vi | 5 | b | 1.19. before | | | vi | 2. | e | 4. 20. bef. | |
| | vii | | c | 5.39. after | | | vii | 10 | f | 5.13. after | |
| | viii | 2. 13 | d | 10.37. bef. | | | viii | | g | | |
| | ix | 10 | e | 4.0. before | | | ix | | A | | |
| | x | | f | | | | x | 18 | b | 2.10. bef. | Sunne in Taurus. |
| 6 0 | xi | 18 | g | 9.5. before | Sunne in Aries | 6. 0. | xi | 7 | c | 7.29. after | |
| | xii | | A | | | | xii | | d | | |
| | xiii | 7 | b | 3.57. before | | 6. 0 | xiii | 15 | e | 9.28. bef. | 7. 10 |
| 5. 51 | xiiii | 15 | c | 8.25. after | | | xiiii | 4 | f | 7.27. after | |
| | xv | | d | | 6.9. | | xv | | g | | |
| | xvi | 4 | e | 11.3. before | | | xvi | 12 | A | 2.50. bef. | |
| | xvii | 12 | f | 6.7. after | | | xvii | 1 | b | 3.29. aft. | |
| | xviii | | g | | | | xviii | | c | | |
| | xix | 1 | A | 6.37. before | | | xix | 9 | d | 2.12. after | |
| | xx | 9 | b | 10.7. after | | 5. 16. | xx | 17. | e | 10.41. aft. | 7. 22 |
| | xxi | | c | | | | xxi | | f | | |
| | xxii | 17 | d | 8.26. before | | | xxii | 6 | g | 11.13. bef. | |
| | xxiii | 6 | e | 11.29. after | | | xxiii | 14 | A | 3.11. aft. | |
| 5. 39. | xxiiii | | f | | | | xxiiii | | b | | 7.41. |
| | xxv | 14 | g | 10.56. bef. | Anun. Mo. | 6. 21 | xxv | 3 | c | 4.50. bef. | |
| | xxvi | 3 | A | 6.24. after | | 5. 27. | xxvi | 11 | d | 1.41. after. | 7.30 |
| | xxvii | | b | | | | xxvii | | e | | |
| | xxviii | 11 | c | 2.56. before | | | xxviii | 19 | f | 6.48. after | |
| | xxix | | d | | | | xxix | | g | | |
| | xxx | 19 | e | 2.32. before | | | xxx | 8 | A | 1.33. after | |
| | xxxi | 8 | f | 2.1. after | | | | | | | |

| Sunne riseth. | D. | Golden number | S. l. | Change of the Moone. | May hath xxxi. daies | Sun set. |
|------------------|--------|------------------|----------|-------------------------|--------------------------------|-------------|
| H. M. | | | | Hour. Min. | | H. M. |
| 4. 7. | i | | b | 0.11. after | <i>Philippe and Iacob.</i> | 57.53 |
| | ii | 16 | c | 8.17. after | | |
| | iii | 5 | d | 3.54. a. 3.21 | | |
| 3. 59 | iiii | | e | (bef.) | | 3. 1 |
| | v | 2. 13 | f | | | |
| | vi | | g | | | |
| | vii | 10 | A | 7. 21. bef. | | |
| | viii | | b | | | |
| | ix | 18 | c | 5. 29. after | | |
| | x | | d | | | |
| | xi | 7 | e | 8. 33. bef. | | |
| 3. 49 | xii | 15 | f | 7.45. after | <i>The Sun in Gemini.</i> | 3. 11 |
| | xiii | | g | | | |
| | xiiii | 4 | A | 3.18. bef. | | |
| | xv | 12 | b | 11.39. bef. | | |
| | xvi | | c | | | |
| | xvii | 1 | d | 11. 19. bef. | | |
| | xviii | | e | | | |
| 3. 36 | xix | 9 | f | 6.4. before | | |
| | xx | 17 | g | 10.28. bef. | | |
| | xxi | 6 | A | 8.25. after | | 3. 24 |
| | xxii | | b | | | |
| | xxiii | 14 | c | 3.59. bef. | | |
| | xxiiii | 3 | d | 0. 45. after | | |
| 3. 30 | xxv | | e | | | |
| | xxvi | 11 | f | 1. 34. bef. | | 3. 30 |
| | xxvii | | g | | | |
| | xxviii | 19 | A | 10. 26. bef. | | |
| | xxix | | b | | | |
| | xxx | 8 | c | 3.46. bef. | | |
| | xxxi | 16 | d | 8.35. after. | | |

| Sunne riseth. | Dai | Goldé numb | S. let. | Change of the Moon | Iune hath xxx. daies. | Sun set. |
|------------------|--------|---------------|------------|-----------------------|-------------------------------------|-------------|
| H. M. | | | | Hour. Min. | | H.M. |
| 3. 24. | i | | e | | | 8. 36. |
| | ii | 5 | f | 3.41. before | | |
| | iii | 13 | g | 10.56. bef. | | |
| | iiii | 2 | A | 4.42. before | | |
| 3. 22. | v | 10 | b | 10.11. after | | 8.38. |
| | vi | | c | | | |
| | vii | | d | | | |
| | viii | 18 | e | 6.43. before | | |
| | ix | 7 | f | 7.2. after. | | |
| | x | | g | | | |
| | xi | 15 | A | 4.11. before | <i>S. Barnabe.</i> | |
| 3. 21. | xii | 4 | b | 11.13. bef. | <i>Sunne in Cancer.</i> | 8. 39. |
| | xiii | 12 | c | 9. 30. after | | |
| | xiiii | | d | | | |
| | xv | | e | | | |
| | xvi | 1 | f | 2.26. before | | |
| | xvii | 9 | g | 9.10. after | | |
| | xviii | 17 | A | 8.1. after | | |
| 3. 23 | xix | | b | | | |
| | xx | 6 | c | 4.9. before | | 8. 37. |
| | xxi | 14 | d | 11.7. before | | |
| | xxii | 3 | e | 11. 26. after | | |
| | xxiii | | f | | | |
| 3. 26. | xxiiii | 11 | g | 2.32. after | <i>Nativity of Iohn Baptist</i> | 8. 34. |
| | xxv | | A | | | |
| | xxvi | | b | | | |
| | xxvii | 19 | c | 0.51. before | | |
| | xxviii | 8 | d | 4.1. after | | |
| | xxix | | e | | | |
| | xxx | 16 | f | 3.49. before | | |

| Sunne riseth. | Dai. | Golden number | S. l. | Change of the Moon | Iuly hath xxxi. daies | Sunne set. |
|------------------|--------|------------------|----------|-----------------------|--------------------------|---------------|
| H. M. | | | | Hour. Min. | | H. M. |
| 3. 31. | i | 5 | g | 10.54. bef. | | 8. 29. |
| | ii | 13 | A | 7.18. after | | |
| | iii | 2 | b | 6.41. after | | |
| 3. 36. | iiii | | c | | | |
| | v | 10 | d | 1.23. after | | 8. 24. |
| | vi | | e | | | |
| | vii | 18 | f | 5.51. after | | |
| | viii | 7 | g | | | |
| | ix | | A | 3.54. bef. | | |
| | x | 15 | b | 11.34. bef. | | |
| | xi | 4 | c | 8.12. after | | |
| 3. 49. | xii | | d | | | |
| | xiii | 12 | e | 8.57. bef. | | |
| | xiiii | | f | | | |
| | xv | 1 | g | 5.45. after | <i>Sunne in Leo.</i> | 8. 11. |
| | xvi | | A | | | |
| | xvii | 9 | b | 11. 9. bef. | | |
| | xviii | 17 | c | 4.6. bef. | | |
| | xix | 6 | d | 11.21. bef. | | |
| 3. 59. | xx | 14 | e | 6.32. after | | 8. 1 |
| | xxi | | f | | | |
| | xxii | 3 | g | 11.58. bef. | | |
| | xxiii | | A | | | |
| | xxiiii | 11 | b | 5.29. bef. | <i>Iames Apost</i> | |
| 4. 9. | xxv | | c | | | |
| | xxvi | 19 | d | 2.2. after | | 7. 51. |
| | xxvii | | e | | | |
| | xxviii | 8 | f | 2.35. bef. | | |
| | xxix | 16 | g | 11.7. bef. | | |
| | xxx | | A | 6.50. after | | |
| | xxxi | 5 | | | | |

| Sunne riseth. | Dai. | Goldé numb | S. l. | Change of the Moon | August hath xxxi. daies. | Sun set. |
|------------------|--------|---------------|----------|-----------------------|--|-------------|
| H. M. | | | | Hour. Min. | | H.M. |
| 4. 23. | i | 13 | c | 5. 1. bef. | <i>Petri ad Vin.</i> | 7. 37 |
| | ii | 2 | d | 9.56. bef. | | |
| | iii | | e | | | |
| 4. 32 | iiii | 10 | f | 4.38. bef. | | |
| | v | | g | | | |
| | vi | 18 | A | 3.37. bef. | | 7. 28 |
| | vii | 7 | b | 11.53. bef. | | |
| | viii | 15 | c | 6.53. after | | |
| | ix | | d | | | |
| | x | 4 | e | 7.7. before | <i>S. Laurence.</i> | |
| | xi | 12 | f | 10.26. af. | | |
| 4. 50. | xii | | g | | | |
| | xiii | | A | | | |
| | xiiii | 1 | b | 8.36. bef. | <i>Sunne in virg. Assump. Mary</i> | 7. 10 |
| | xv | 9 | c | 11.45. af. | | |
| | xvi | 17 | d | 11.51. bef. | | |
| | xvii | 6 | e | 6.50. after | | |
| | xviii | | f | | | |
| | xix | 14 | g | 3.13. bef. | | |
| 5. 4. | xx | | A | | | 6. 56 |
| | xxi | 3 | b | 2.35. bef. | | |
| | xxii | 11 | c | 9.19. aft. | | |
| | xxiii | | d | | | |
| | xxiiii | | e | | <i>Bartholomew.</i> | |
| 5. 15. | xxv | 19 | f | 1.51. bef. | | 6. 45 |
| | xxvi | 8 | g | 0.3. after | | |
| | xxvii | 16 | A | 7.10. after | | |
| | xxviii | | b | | | |
| | xxix | 5 | c | 4.27. bef. | | |
| | xxx | 13 | d | 5.7. after | | |
| | xxxi | | e | | | |

| Sunne riseth. | Dai. | Golden number | S. Change of l. the Moon | September xxx. daies. | Sunne setteth | Sunne riseth. | Dai. | Golden number | S. Change of l. the Moon | October xxxi. daies | Sun setteth. |
|------------------|-------|------------------|-----------------------------|----------------------------|------------------|------------------|-------|------------------|-----------------------------|----------------------------|-----------------|
| H. M. | | | Hour. Mi. | | H. M. | H. M. | | | Hour. Min. | | H. M. |
| 5. 32. | i | 2 | f 2.0. bef. | | 6. 28. | 6. 42 | i | A | | | 5 18 |
| | ii | 1 | g 7.22. aft. | | | | ii | 10 | b 9.21. before | | |
| | iii | 18 | A 0.33. aft. | | | | iii | 18 | c 9.19. after | | |
| 5. 41. | iv | 7 | b 7.43. after | | 6. 19. | 6. 54. | iv | 7 | d 4.23. before | | 5. 6 |
| | v | 15 | c 3.1. bef. | | | | v | 15 | e 0.45. after | | |
| | vi | 4 | d 8.29. af. | <i>Nativity Marie.</i> | | | vi | 4 | f 0.31. after | | |
| | vii | 12 | e 2.4. after | | | | vii | 12 | g 7.25. before | | |
| | viii | 1 | f 10.47. af. | | | | viii | 1 | d 11.54. bef. | | |
| 6. 0. | ix | 17. 9 | g 7.55. a. 11 | Sunne in Libra. | 9. 0. | 7 9 | ix | 9 | e 9.57. after | The Sun in Scorpio. | 4. 5 1 |
| | x | 6 | f (21. b | | | | x | 17 | f 5.5. be fore | | |
| | xi | 14 | g 3.38. bef. | | | | xi | 6 | g 2.29. after | | |
| | xii | 3 | A 1.52. after | | | | xii | 14 | A 3.27. before | | |
| 6. 16. | xiii | 11 | b 6.54. aft. | | | | xiii | 3 | c 0.40. after. | <i>S. Luke.</i> | |
| | xiv | 18 | c 1.45. after | | 5. 44 | 7. 25 | xiv | 11 | d 6.0. before | | 4. 53 |
| | xv | 7 | d 0.44. after | | | | xv | 19 | e 10.50. after | | |
| | xvi | 19 | e 8.55. after | | | | xvi | 8 | f 6.6. before | | |
| 6. 28. | xvii | 8 | f 4.43. bef. | | 5.32.5 | 3. 36 | xvii | 16 | g 4.58. after | | 4. 24 |
| | xviii | 16 | g 4. 27. aft. | | | | xviii | 5 | d 7.27. before | <i>Simon and Inde.</i> | |
| | xix | 5 | e 7.55. bef. | | | | xix | 13 | e 1.11. before | | |
| | xx | 13 | f 6.11. after | <i>S. Michel.</i> | | | xx | 2 | f 9.50. before | | |
| | xxi | 2 | g | | | | xxi | 10 | g 10.9. after | | |

| Sunne riseth. | Dai. | Golden numb | S. Change of l. the Moon | November xxx. daies. | Sun setteth. | Sunne riseth. | Dai. | Golden numb | S. Change of l. the Moon | December xxxi. daies. | Sunne setteth. |
|------------------|-------|----------------|-----------------------------|--------------------------|-----------------|------------------|-------|----------------|-----------------------------|-----------------------------|-------------------|
| H. M. | | | Hour. Min. | | H. M. | H. M. | | | Hour. Min. | | H. M. |
| 7. 51 | i | 18 | d 6.36. before | | 4. 9 | 8. 35. | i | 18 | t 5.14. after | | 3. 25 |
| | ii | 7 | e 2.31. after | | | | ii | 7 | A 2.52. bef. | | |
| | iii | 15 | f 1.3. before | | 4. 1 | 8. 38. | iii | 15 | b 4.8. after. | | |
| 7. 59 | iv | 4 | g 6.48. before | | | | iv | 4 | c 1.40. bef. | | 3. 22 |
| | v | 12 | A 0.15. before | | | | v | 12 | d 6.57. aft. | | |
| | vi | 1 | b 11.54. after | <i>S. Marie</i> | | | vi | 1 | e 11.5. bef. | | |
| | vii | 17. 9 | c 4.8.2. 8.3. b | Sunne in Sagittarius. | | 8. 39. | vii | 9 | f 6.17. after | Sol in capri. Luci virg. | 3. 21 |
| 8. 11. | viii | 6 | d 4.9. before | | 3. 49. | | viii | 17 | g 5.42. bef. | | |
| | ix | 14 | e 7.56. after | | | | ix | 6 | d 8.37. aft. | | |
| | x | 3 | f 6.21. before | | | | x | 14 | e 2.40. aft. | | |
| | xi | 11 | g 9.14. after | | | | xi | 3 | f 10.50. aft | | |
| 8. 24 | xii | 19 | A 8.49. before | | 3. 36 | 8. 37. | xii | 11 | g 10.56. bef | | |
| | xiii | 8 | b 4.0. after | | | | xiii | 19 | d 7.3. after. | <i>Tho. Apost.</i> | 3. 23 |
| | xiv | 16 | c 7.58. before | | | | xiv | 8 | e 3.14. bef. | | |
| 8. 30. | xv | 5 | d 1.9. before | | 3. 30 | 8. 34. | xv | 16 | f 1.40. bef. | <i>Nativity, Dom.</i> | 3. 26 |
| | xvi | 13 | e 8.7. after | | | | xvi | 5 | g 8.27. aft. | | |
| | xvii | 2 | f 0.4. before | | | | xvii | 13 | d 3.8. after | | |
| | xviii | 10 | g 9.58. before | | | | xviii | 2 | e 0.43. after | | |
| | xix | | | | | | xix | 10 | f 8.43. after | | |
| | xx | | | | | | xx | 18 | g 5.8. bef. | | |

How to take profit in reading of the holy Scriptures.

- 1 Earnestly and vfuallly pray vnto God that he will vouchsafe to
- 2 Diligently keepe such order of reading the Scriptures and prayer, as may stand with his calling and state of life, So that
- 3 Vnderstand to what end and purpose the Scriptures serue, which were written, to
- 4 Remember that Scriptures con- teine matter con- cerning
- 5 Refuse all sense of Scripture contrarie to the
- 6 Marke and consider the
- 7 Take opportunitie to
- Teach the way of his statutes.
 Giue vnderstanding.
 Direct in the path of his commandements.
 At the least twise euery day this exercise be kept.
 The time once appointed herevnto after a good entry, be no otherwise employed.
 Superstition be auoided.
 At one other time that be done, which is left vndone at any time.
- Teach, that we may learne trueth.
 Improoue, that we may be kept from errour.
 Correct, that we may be driuen from vice.
 Instruct, that we may be setled in the way of well doing.
 Comfort, that in trouble we may be confir- med in patient hope.
- Faith in one God.
 Father.
 Sonne.
 Holy Ghost.
- The state of mankinde, by
 1. Creation.
 2. Fall and sinne.
 3. Regeneration in Christ.
- The Church and the gouernement thereof
 Before Christ.
 Since Christ.
 Olde.
 Newe.
- The word of God written in the Testament
 Before Christ.
 Since Christ.
- Sacraments
 Before Christ.
 Since Christ.
- The end and generall iudgement of the
 Good
 Wicked,
- Common-wealths and gouernements of people, by
 Magistrates
 Good.
 Euill.
 Peace and warre.
 Prosperitie and plagues.
 Subjects
 Quiet.
 Disordered.
- Families and things that belong to hous- hold, in which are
 Husbands.
 Wiues.
 Parents.
 Children.
 Masters.
 Seruants.
 Godly blessed.
 Vngodly plagued.
- The priuate life and doings of euery man in
 Wisedome and folly.
 Loue and hatred.
 Sobernesse and incontinenie.
 Mirth and sorow.
 Speech and silence.
 Pride and humilitie.
 Couetousnesse and liberalitie.
- The common life of all men, as
 Riches, pouertie.
 Nobilitie.
 Fauour.
 Labour, and idlenesse.
- Articles of Christian faith, contained in the common Creede.
 First and second table of Gods commandements.
1. Coherence of the text, how it hangeth together.
 2. Course of times and ages, with such things as belong vnto them.
 3. Maner of speech proper to the Scriptures.
 4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one, is made easie in another.
- Reade interpreters, if he be able.
 Conferre with such as can open the Scriptures. Acts 8. verse 30. 31, &c.
 Heare preaching, and to proue by the Scriptures that which is taught. Act. 17. v. 11

Whoso-
uer mind-
eth to take
profite by
reading
Scriptures
must

Of the incomparable Treasure of the holy

Scriptures, with a prayer for the true vse of the same.

Esa. 12. 3. and
49. 10. reuel. 21.
16. and 22. 17.

Here is the Spring where waters flow,
to quench our heat of sin:

Ierem. 33. 15.
psal. 119. 160.
reuel. 2. 7. and
22. 2. psal. 119.
142. 144.

Here is the Tree where truth doth grow,
to lead our liues therin:

Here is the Iudge that stints the strife,
when mens deuises faile:

Iohn. 6. 35.

Here is the bread that feeds the life,
that death cannot assaile.

Luke 2. 10.

The tidings of Saluation deare,
comes to our eares from hence:

Ephes. 6. 16.

The fortres of our Faith is here,
and Shield of our defence.

Math. 7. 6.

Then be not like the hog that hath
a pearle at his desire,

2. Peter. 2. 22.

And takes more pleasure of the trough
and wallowing in the mire.

Math. 6. 22.

Read not this book in any case,
but with a single eye:

Psal. 119. 27.
73.

Read not but first desire Gods grace,
to vnderstand therby.

Iude 20.

Pray still in faith with this respect,
to fructify therin,

Psal. 119. 11.

That knowledge may bring this effect,
to mortify thy sin.

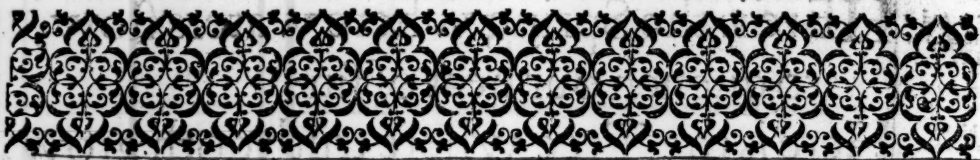
Ioshua 1. 8.
Psal. 1. 1. 2.

Then happy thou in all thy life,
what so to thee befallles:

Psalme 94. 12,
13.

Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious God and merciful Father, which hast vouchsafed vs the rich and precious Iewel of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euermlasting comfort, to reforme vs, to renew vs according to thine owne image to build vs vp, and edifie vs into the perfect building of thy Christ. sanctifying and increasing in vs all heavenly vertues. Graunt this O heavenly Father, for Iesus Christes sake. Amen.



THE NAMES AND ORDER

of all the Bookes of the Old and new Testament

with the number of their Chapters.



| | | | |
|-------------------------|-----------|------------------------|----|
| Genesis hath chap. | 50 | Prouerbs hath Chapters | 31 |
| Exodus | 40 | Ecclesiastes | 12 |
| Leuiticus | 27 | The song of Salomon | 8 |
| Numbers | 36 | Isaiah | 66 |
| Deuteronomie | 34 | Ieremiah | 52 |
| Iosua | 24 | Lamentations | 5 |
| Iudges | 21 | Ezekiel | 48 |
| Ruth | 4 | Daniel | 12 |
| 1. Samuel | 31 | Hosea | 14 |
| 2. Samuel | 24 | Ioel | 3 |
| 1. King | 22 | Amos | 9 |
| 2. Kings | 35 | Obadiah | 1 |
| 1. Chronicles | 29 | Ionah | 4 |
| 2. Chronicles | 36 | Micah | 7 |
| The prayer of Manasseh, | Apocryhe. | Nahum | 3 |
| Ezra | 10 | Habakkuk | 3 |
| Nehemiah | 13 | Zephaniah | 3 |
| Ester | 10 | Haggai | 2 |
| Iob | 42 | Zechariah | 14 |
| Psalms | 150 | Malachi | 4 |

The Bookes called Apocrypha



| | | | |
|----------------|----|--------------------------------|----|
| 1. Esdras | 9 | Baruch with the Epistle of | |
| 2. Esdras | 16 | Ieremiah | 6 |
| Tobit | 14 | The song of the three children | |
| Iudeth | 16 | The story of Susanna. | |
| The rest of | | The idole Bel and the | |
| Ester | 6 | Dragon. | |
| Wisedome | 19 | 1. Maccabees | 16 |
| Ecclesiasticus | 51 | 2. Maccabees | 15 |

The Bookes of the New Testament.



| | | | |
|--------------------|----|----------------------|----|
| Matthew | 28 | 2. Thessalonians | 3 |
| Mark | 16 | 1. Timothy | 6 |
| Luke | 24 | 2. Timothy | 4 |
| Iohn | 21 | Titus | 3 |
| The Actes | 28 | Philemon | 1 |
| The Epistle to the | | To the Hebrewes | 13 |
| Romane's | 16 | The Epistle of Iames | 5 |
| 1. Corinthians | 16 | 1. Peter | 5 |
| 2. Corinthians | 13 | 2. Peter | 3 |
| Galatians | 6 | 1. Iohn | 5 |
| Ephesians | 6 | 2. Iohn. | 1 |
| Philippians | 4 | 3. Iohn | 1 |
| Colossians | 4 | Iude | 1 |
| 1. Thessalonians | 5 | Reuelation | 22 |

THE

THE FIRST BOOKE OF MOSES, CALLED

* GENESIS.

THE ARGUMENT.

Moses in effect declareth three things which are in this booke chiefly to be considered. First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wondrousfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death, and hell. Secondly, that the wicked, unmindfull of Gods most excellent benefits, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and therest of the Patriarchs, that his mercies neuer faile them whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions, and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation, and succeffe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau, and others, which were noble in mans judgment, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God createth the heauen and the earth, 3 The Light and the darkenesse, 8 The firmament. 9 He separateth the water from the earth. 16 He createth the Sunne, the Moone, and the Starres, 21 He createth the fish, birds, beasts. 26 He createth man, and giueth him rule over all creatures, 29 And prouideth nouriture for man and beast.



IN the ^a beginning
* God created the
Heauen & the Earth.
2 And the earth
was ^b without forme
and void, and ^c darke-
nesse was vpon the
† deepe, and the Spi-
rit of God ^d mooued

vpon the † waters.

3 Then God said, * Let there be light:
And there was ^e light.

4 And God saw the light that it was
good, and God separated † the light from
the darkenesse.

5 And God called the light, Day, & the
darkenesse, he called Night. † So the eue-
ning and the morning were the first day.

6 ¶ Againe God said, * Let there be a
firmament in the mids of the waters: & let
it separate the waters from the waters.

7 Then God made the firmament, and
separated the waters, which were ^f vnder
the firmament, from the waters which were
* about the firmament: and it was so.

8 And God called the firmament, ^g Hea-

^a First of all, & before that any creature was, GOD made heauē & earth of nothing, *Wisd. 11. 14. * Psal. 33. 6. and 136. 5. eccles. 18. 1. altes 1. 4. 15. and 17. 24.*
^b As a rude lump, & without any creature in it: for the waters covered all. ** Or, waste.*
^c Darkenesse covered the deep waters: for as yet the light was not created. ** Ebr. face of the deepe.*
^d He maintained this confuse heape by his secret power. ** Ebr. the face of the waters.*
^e Hebr. 12. 3.
^f The light was made before either Sun or Moone was created: therefore wee must not attribute that to creatures that are Gods instruments, which only appertaineth to God. ** Ebr. betweene the light, and betweene the darkenesse. * The first day. † Ebr. So was the evening, so was the morning. * Psal. 33. 6. & 136. 5. iere. 10. 12. & 51. 15. * Or, spreading ouer, & aue.*
^g As the sea and riuers from those waters that are in the cloudes, which are vpholden by Gods power, least they should ouerwhelme the world. ** Psal. 148. 4.*

uen. So the euening & the morning were the second day.

9 ¶ God said againe, * Let the waters vnder the heauē be gathered into one place, and let the drie land appeare: and it was so.

10 And God called the drie land, Earth: and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, ^h Let the earth bud forth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth: and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kinde, also the tree that beareth fruit, which hath his seede in it selfe according to his kinde: and God ⁱ saw that it was good.

13 So the euening and the morning were the third day.

14 ¶ And God said, * Let there be ^k lights in the firmament of the heauen, to ^l separate the day from the night, and let them be for ^m signes, & for seasons, & for dayes & yeeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth: and it was so.

16 God then made two ⁿ great lights: the greater light ^o to rule the day, and the lesse light to rule the night: he made also the stars.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to ^p rule in the day, and in the night, & to separate the Light from the dark-

* This worde signifieth the beginning and generation of the creatures.

* The 2. day.

* Psal. 33. 7. & 119. 11. and 136. 6. iob. 38. 4.

^h So that wee see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

ⁱ This sentence is so oft repeated to signifie that God made all his creatures to serue to his glory, and to the profite of man: but for sinne they were accursed, yet to the elect by Christ they are restored, & serue to their wealth.

* The third day.

* Psal. 136. 7.

^k By the lights he meaneth the Sun, & Moone, and the Stars.

^l Which is the artificiall daye, from the Sunne rising to the going downe.

^m Of things appertaining to naturall & politicall orders and seasons.

ⁿ To wit, the Sunne and the

Moone: & here he speaketh as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus. ^o To giue it sufficient light, as instruments, appoynted for the same, to serue to mans vse. * Iere. 31. 34.

" The 4. day.

p As fish and
wormes which
slide, swimme,
or creepe.
† Ebr. the soule
of life.
† Ebr. face of the
firmament.

q The fish and
foules had both
one beginning,
wherein we see
that nature gi-
ueth place to
Gods will, for
as much as the
one sort is made
to flie above in
the air, and the
other to swim
beneath in the
water.

r That is by
the vertue of
his word he
gaue power to
his creatures to
ingender.
" The 5. day.

† Ebr. soule, of
life.
* Chap. 5. 1. and 9.

6. 2. Cor. 12. 17. coloss.
3. 10.

s God com-
manded the
water and the
earth to bring
forth other cre-
atures: but of
man he saith,
Let vs make
signifying, that
God taketh
counsell with
his Wisedome
& vertue, pur-
posing to make
an excellent
worke aboue
all the rest of
his creation.

t This image
and likenesse
of God in man
is expounded.
Eph. 4. 24.
where it is
written that
man was cre-
ated after God
in Righteous-
nesse and true
Holinesse, mean-
ing by those
two words all
perfection, as
Wisedome,
Truth, Innocen-
ce, Power, &c.
* VVist. 2. 23.
eccles. 17. 1.

* Marth. 19. 4.

u The propa-
gation of man
is the blessing
of God, Pla.
128.

* Ch. 1. 17. and 9. 1.

x Gods great
liberallie to
man, taketh away all excuse of his ingratitude.

* Chap. 9. 3. * Exod. 31. 17.
eccles. 39. 16. marth. 7. 37. " The 6. day.

nesse: and God saw that it was good.

19 " So the Euening and the Morning
were the fourth day.

20 Afterward God saide, Let the waters
bring forth in abundance euery p creeping
thing that hath life: & let the foule flie vpon
the earth in the open firmament of the hea-
uen.

21 Then God created the great whales,
and euery thing liuing and moouing, which
the waters brought forth in abundance
according to their kinde, & euery fethered
foule according to his kinde: and God sawe
that it was good.

22 Then God blessed them, saying,
Bring forth fruit and multiply, and fill the
waters in the Seas, and let the foule multiply
in the earth.

23 " So the Euening and the Morning
were the fift day.

24 ¶ Moreouer God saide, Let the earth
bring forth the liuing thing according to
his kinde, cattell, and that which creepeth,
and the beast of the earth, according to his
kinde, and it was so.

25 And God made the beast of the earth
according to his kinde, and the cattell accord-
ing to his kinde, and euery creeping thing
of the earth according to his kinde. And
God sawe that it was good.

26 Furthermore God saide, * Let vs
make man in our image according to our
likenesse, and let them rule ouer the fish of
the sea, and ouer the foule of the heauen, and
ouer the beasts, and ouer all the earth, and
ouer euery thing that creepeth & mooueth
on the earth.

27 * Thus God created the man in his i-
mage: in the image of God created he him:
he created them * male and female.

28 And God blessed them, and God said
to them, * Bring forth fruit and multiply,
and fill the earth, and subdue it, and rule o-
uer the fish of the sea, and ouer the foule of
the heauen, and ouer euery beast that moou-
eth vpon the earth.

29 And God saide, Behold, I haue giuen
vnto you * euery herbe bearing seed, which
is vpon all the earth, and euery tree, wherein
is the fruit of a tree bearing feede: * that
shall be to you for meat.

30 Likewise to euery beast of the earth,
and to euery foule of the heauen, and to eu-
ery thing that mooueth vpon the earth,
which hath life in it selfe, euery greene herbe
shall be for meat: and it was so.

31 * And God saw all that he had made,
and loe, it was very good. " So the Euening

and the Morning were the sixth day.

CHAP. II.

* God resteth the seventh day, and sanctified it. 15 He
settesth man in the Garden. 22 He createth the woman.
24 Mariage is ordeined.

Thus the heauens and the earth were fi-
nished, and all the hoste of them.

2 For in the seventh day God ended his
worke which he had made, * and the seventh
day he rested from all his worke, which hee
had made.

3 So God blessed the seventh day, and
sanctified it, because that in it he had rested
from all his worke, which God had created
and made.

4 ¶ These are the generations of the
heauens and of the earth, when they were
created, in the day that the Lord God made
the earth and the heauens,

5 And euery plant of the field, before it
was in the earth, & euery herbe of the field,
before it grew: for the Lord God had not
caused it to raine vpon the earth, neither
was there a man to till the ground,

6 But a mist went vp from the earth, and
watered all the earth.

7 ¶ The Lord God also made the man
of the dust of the ground, and breathed in
his face breath of life, * and the man was a li-
uing foule.

8 And the Lord God planted a garden
Eastward in Eden, and there he put the man
whom he had made.

9 (For out of the ground made the Lord
God to grow euery tree pleasant to the sight,
and good for meate: the tree of life also in
the middes of the Garden, * and the tree of
knowledge of good and of euill.

10 And out of Eden went a riuier to wa-
ter the Garden, and from thence it was diui-
ded, and became into foure heads.

11 The name of one is * Pishon: the
same compasseth the whole land of Haui-
lah, where is gold.

12 And the gold of that lande is good:
there is * Bdelium and the Onix stone.

13 And the name of the second riuier is
Gihon: the same compasseth the whole land
of Cush.

14 The name also of the thirde riuier is
* Hiddekel: this goeth toward the Eastside
of Asshur: and the fourth riuier is * Perath.

15 ¶ Then the Lord God tooke the man,
and put him into the garden of Eden, that he
might dresse it and keepe it.

16 And the Lord God commanded the

man, saying, Thou shalt eat of all the fruit of the garden, except the fruit of the tree of the knowledge of good and euill: for in the day that thou eatest thereof thou shalt die: for God hath said, Touch not the fruit of that tree: for in the day that thou eatest thereof thou shalt surely die. ¶ The Lord God said, It is not good that I should leave the man alone: I will make him an help meet for him. ¶ And the Lord God made for the man his help meet, as he had said. ¶ And the man and his wife were naked, and were not ashamed.

a That is the
innumerable
abundance of
creatures in
heauen and
earth.

* Exod. 20. 11.
and 31. 17. deus. 9.

14. heb. 4. 4.

b For he had
now finished
his creation,
but his prou-
idence still
watcheth ouer
his creatures,
and gouerneth
them.

c Appointed it
to be kept holy
that man might
therein consider
the excellencie
of his works
& Gods good-
nesse towards
him.

* Or, the original
and beginning.

* Or, free as chap.
21. 15.

d God onely
openeth the
heauens and
shutteth them,
he sendeth
drought and
raie according
to his good
pleasure.

* Or formed.

e He sheweth
whereof mans
body was crea-
ted, to the inter
that ma should
not glory in
the excellencie
of his owne
nature.

* 1. Cor. 15. 49.

f This was the
name of a place
as some thinke,
in Mesopota-
mia most plea-
sant and abun-
dant in all
things.

g Which was a
signe of the life
received of
God.

h That is, of
miserable expe-
rience, which
came by diso-
beying God.

* Eccles. 2. 4. 29.

i Which Haui-
lah is a country
joyning to Per-
sia Eastward,
and inclineth
toward the
West.

* Or, precious

stone, or pearle. Plinie saith it is the name of a tree. * Or, Ethiopia. * Or, Tigris. * Or, Assyria. * Or, Euphrates.

k God would not haue man idle, though as yet, there was
no need to labour. l So that man might know there was a soueraigne Lord to
whom he owed obedience.

man

† Ebr. eating them
shall eat of.

† Or, whensoever.

m By this death
he meaneth the
separation of
man from God,
who is our life
and chiefe felicity:
and also that
our disobedience
is the cause
thereof.

† Ebr. before him.
n By moueing
them to come
and submit them
selues to Adam.

man, saying, † Thou shalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for † in the day that thou eatest thereof, thou shalt die the^m death.

18 Also the Lord God said, It is not good that the man should be himself alone: I will make him an helpe † meete for him.

19 So the Lord God formed of the earth euery beast of the fiede, and euery foule of the heauen, and brought them vnto the^a man to see how he would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the fiede: but for A-

dam found he not an helpe meete for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slepte: and he tooke one of his ribbes, and closed vp the flesh in stead thereof.

22 And the ribbe which the Lord God had taken from the man, † made he a^o woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shall be called † woman, because shee was taken out of man.

24 * Therefore shall man leaue^p his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not † ashamed.

to our parents. q For before sinne entred, all things were honest and comely.

† Ebr. build.

o Signifying that mankind was imperfect, when the woman was created, which before was like an vnperfite building

† 1 Cor. 11. 8.

† Or, Manneffe, because she cometh

of man: for in E-

brew Ith is man and

Ithah the woman.

† Mat. 19. 5.

may. 10. 7. 1. cor.

6. 1. 6. ephes. 5. 3. 1.

p So that marriage requireth a

greater duty of

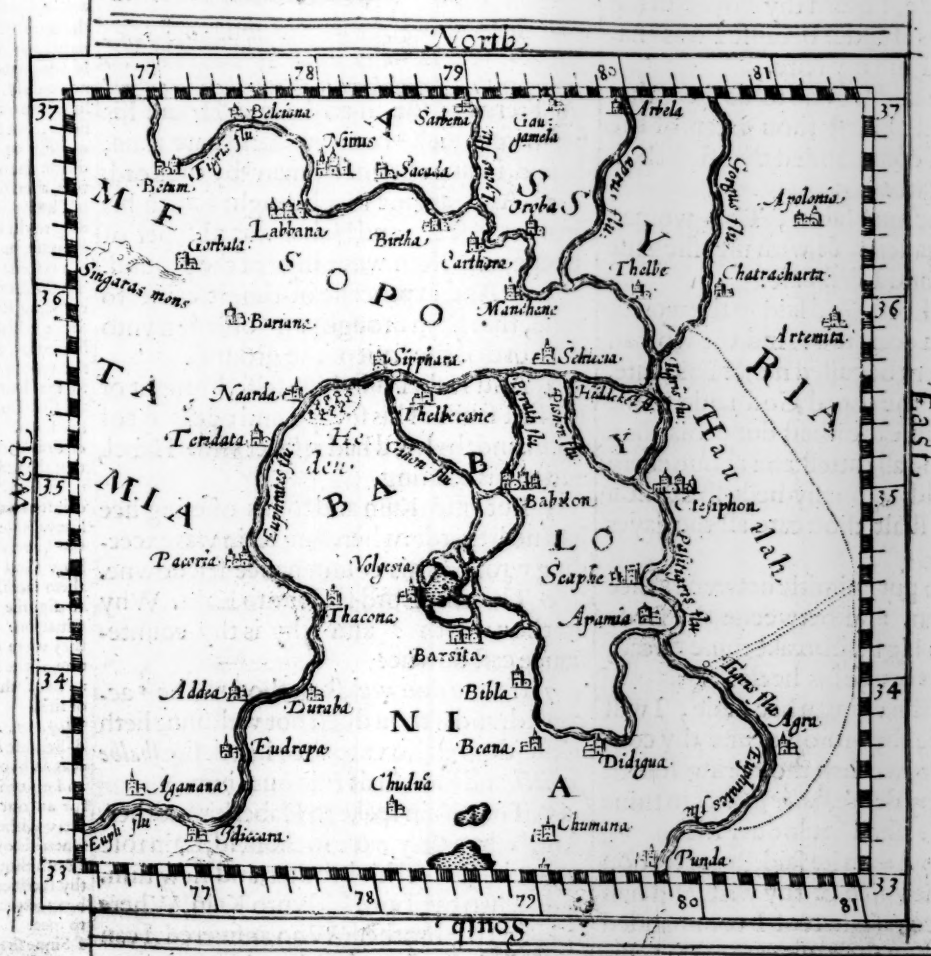
vs toward our

wiues, then o-

therwise we are

bound to shew

to our parents. q For before sinne entred, all things were honest and comely.



PISHON, the first streame of Euphrates which the Scripture describeth, ioyneth with Tigris, and from thence forth is called Pafitigris, or Pifotigris.

Hauilah, was part of Assyria and parte of Persia, where Gold and Baelium and the Onyx stone is found.

Gihon, the second head, called afterward Nahar-sares, Nahar Seres, that is a riuer geld or cut off, because it is the first diuision of Euphrates, where his waters are geld or diuided.

Hiddekel, the third head, runneth on the East part of Babylonia, which is toward the East side of Ashur, and for that in a short course it is ioyned with Tigris.

Perah, the fourth head, is the maine and principall streame of Euphrates. This passeth through the citie Babylonia, and ioyneth with Tigris at Apamea, from whence they run together, and lastly after a new diuision, doe fall into the Persian gulf.

Nimue is that Nimue, builded by Ashur. Ge. 10. 11.

Babylon, that citie of confusion, overcome by Cyrus.

Gaugamela, the meeting of the Ram & the Goat. Da. 8. 6

CHAP. III.

1 The woman seduced by the serpent, 6 Enticeth her husband to sinne. 8 They both flee from God. 14. They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOwe * the serpent was more * subtile then any beast of the fiede, which the Lord God had made: and he^b said to the woman, Yea, hath God indeed said, Ye shall not eat of euery tree of the garden?

2 And the woman said vnto the serpent, We eat of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the middes of the garden, God hath said, Ye shall not eat of it, neither shall yee touch it, * lest yee die.

4 Then * the serpent said to the woman, Ye shall not^a † die at all,

5 But God doeth know, that when yee

A 2

shall

† In doubting of Gods threatening, the yeelded to Satan.

† 2. Cor. 11. 3.

d This is Satans chiefest subtiltie,

to cause vs not

to feare Gods

threatnings.

† Ebr. die the death.

* Vnde. 2. 24. a As Satan can change himselfe into an Angel of light, so did he abuse the wilddome of the serpent to deceiue man. b God suffered Satan to make the serpent his instrument and to speake in him.

e As though hee should say, God doeth not forbid you to eate of the fruite, saue that he knoweth that if yee should eate thereof, yee should be like to him.

* Eccles. 25. 26.

1. tim. 2. 14.

f Not so much to please his wife as moued by ambition at her perswasion.

g They began to feeble their misery but they fought not to God for remedie.

† Ebr. things to giue about them to hide their priuities.

‡ Or, wind.

h The sinful conscience fleeth Gods presence.

i His hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandment.

k His wickednes and lacke of true repentance appeareth in this, that he burdenneth God with his fault, because he had giuen him a wife.

l In stead of confessing her sin, she increaseth it by accusing y^e serpent. m He asketh the reason of Adam and his wife, because hee would bring them to repentance, but he asketh not the serpent, because he would shewe him no mercie.

n As a vile and contemptible beast, Iai. 65. 25

o Hee chiefly meaneth Sathan, by whose motion and craft the serpent deceived the woman.

p That is, the power of sinne and death.

q Satan shal sting Christ and his members, but not overcome them.

r The Lord comforteth Adam by the promise of the blessed seede, and also punisheth the body for the sin, which the soule should haue bene punished for, that the spirit hauing conceiued hope of forgiuenes, might liue by faith. * 1.

Cor. 14. 34. s The transgression of Gods commandment was the cause that both mankinde and all other creatures were subiect to the curse.

T These are not the natural fruits of the earth, but proceed of the corruption of sin.

shal eate thereof, your eyes shalbe opened, & ye shalbe as gods, knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruit thereof, and did^e eate, and gaue also to her husband with her, and he^f did eate.

7 Then the eyes of them both were opened, and they sknew that they were naked, and they sewed figge tree leaues together, and made themselues[†] breaches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the[‡] coole of the day, and the man and his wife^h hid themselues frō the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who saide, I heard thy voyce in the garden, and was afraide: because I wasⁱ naked, therefore I hid my selfe.

11 And hee saide, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man saide, The woman which thou^k gauest to be with me, she gaue me of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, & I did eate.

14 ¶ Then the Lord God saide to the serpent, m Because thou hast done this, thou art cursed aboue all cattell, and aboue every beast of the field: vpon thy belly shalt thou goe, andⁿ dust shalt thou eate all the dayes of thy life.

15 I wil also put enimitie betwene^o thee and the woman, and betwene thy seede and her seede: He shall breake thine^p head, and thou shalt^q bruise his heele.

16 ¶ Vnto the woman hee saide, I will greatly increafe thy^r sorowes, and thy conception. In sorowe shalt thou bring forth children, and thy desire^s shalbe subiect to thine husband, and he shall^t rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it)^u cursed is the earth for thy sake: in sorowe shalt thou eate of it all the dayes of thy life.

18 Thornes also, and thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for

Cor. 14. 34. s The transgression of Gods commandment was the cause that both mankinde and all other creatures were subiect to the curse.

T These are not the natural fruits of the earth, but proceed of the corruption of sin.

out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the mā called his wiues name Heuah, because she was the mother of al liuing)

21 Vnto Adam also and to his wife did the Lord^u make coates of skinnnes, and clothed them.

22 ¶ And the Lord God said, x Behold, the man is become as one of vs, to knowe good and euill. And now left he put forth his hande, and^y take also of the tree of life and eate and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden hee set the Cherubims, and the blade of a sword^z shaken, to keepe the way of the tree of life.

CHAP. III.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearful wiues. 26 True religion is restored

A Afterward the man knewe Heuah his wife, which^a conceived and bare Kain, & said, I haue obtained a man^b by the Lord.

2 And againe shee brought forth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in proceffe of time it came to passe, that Kain brought an^c oblation vnto the Lord of the fruit of the ground.

4 And Habel also him selfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto^d Habel, and to his offering,

5 But vnto Kain and to his offering hee had no^e regarde: wherefore Kain was exceeding wroth, & his countenance fell downe.

6 Then the Lord saide vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe wel, shalt thou not be^f accepted: and if thou doest not wel, sinne lieth at the^g doore: also vnto thee his^h desire shalbe subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. Andⁱ when they were in the field, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I can not tell. ^j Am I my brothers keeper?

10 Again he said, What hast thou done? the^k voyce of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art cursed^l from the earth, which hath opened her mouth to receiue thy brothers blood frō thine hand.

bate when they are reprooued of their hypocrisie, euen to neglect God, & despite him. i God reuengeth y^e wrongs of his Saints, though none complaine: for y^e iniquity it selfe cryeth for vengeance. k The earth shall bee a witness against thee, which mercifully receiued that blood which thou most cruelly sheddest.

u Or gaue them knowledge to make themselues coates.

x By this derision he reprocheth Adams miserie, wherein hee was fallen by ambition.

y Adam depriued of life, lost also the signe thereof.

a Mans nature, the state of marriage, and Gods blessing were not utterly abolished through sinne, but the qualitie or condition thereof was changed. b That is, according to the Lords promise, as chap. 3. 15: some read, To the Lord, as reioicing for the sonne which she had borne, whom she would offer to the Lord as the first fruits of her birth.

c This declareth that the father instructed his children in the knowledge of God, and also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life.

* Heb. 11. 4. d Because hee was an hypocrite and offered only for an outward shew without sincerity of hart. e Both thou and thy sacrifice shall bee acceptable to mee.

f Sinne shall still torment thy conscience.

g The dignitie of the first borne is giuen to Kain our Habel.

* Ysa. 10. 3. mat. 23. 35. 1. ioh. 3. 12. iude 11.

h This is the nature of the repro-

reprobat when they are reprooued of their hypocrisie, euen to neglect God, & despite him. i God reuengeth y^e wrongs of his Saints, though none complaine: for y^e iniquity it selfe cryeth for vengeance. k The earth shall bee a witness against thee, which mercifully receiued that blood which thou most cruelly sheddest.

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

THis is the * booke of the generations of Adam. In the daye that God created Adam, in the ^a likenesse of God made hee him.

2 Male and female created he them, and blessed them, and called their name ^b Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres and begate a childe in his owne ^c likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam, after hee had begotten Sheth, were eight hundreth yeeres, and hee begat sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and hee died.

6 And ^d Sheth liued an hundreth and fiue yeeres, and begate Enoth.

7 And Sheth liued, after he begate Enoth, eight hundreth and seuen yeeres, and begate sonnes and daughters.

8 So all the dayes of Sheth were ^e nine hundreth and twelue yeeres: and he died.

9 ¶ Also Enoth liued ninetie yeeres, and begat Kenan.

10 And Enoth liued, after he begate Kenan, eight hundreth and fiftene yeeres, and begat sonnes and daughters.

11 So all the dayes of Enoth were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seuentie yeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundreth and fortie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he dyed.

15 ¶ Mahalaleel also liued sixtie and fiue yeeres, and begate Iered.

16 Also Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth nintie & fiue yeeres: And he died.

18 ¶ And Iered liued an hundreth and sixtie and two yeeres, and begate Henoch.

19 Then Iered liued after hee begate Henoch, eight hundreth yeres, & begate sonnes and daughters.

20 So all the dayes of Iered, were nine hundreth sixtie and two yeeres: and hee died.

^f Or rehearfall of the Rocke.
^g Read Ch. 1. 26.
^h By giuing them both one name, henoreth the inseparable conjunction of man and wife.
ⁱ As well concerning his creation, as his corruption.
^k 1. Chron. 1. 1.

^d He prooueth Adams generation by them which came of Sheth to shew which is ^l true Church, and also what care God had ouer the same from the beginning in that he continued euer his graces toward it by a continuall succession.

^e The chiefe cause of long life in the first age was the multiplication of mankind, that according to Gods commandement, at the beginning the world might be increased with people, which might vniuersally praise his Name.

¹ Thou shalt neuer haue rest for thine heart shall be in continuall feare and care.
^m He burdeneth God, as a cruel Iudge, because he did punish him so sharply.
ⁿ Or my sinne greater then can be pardoned.
^o Eir. from off the face of.
^p Not for the loue he bare to Kain, but to suppress murder.
^q Which was some visible signe of Gods judgment, that others should feare thereby.

^p Thinking thereby to be sure, and to haue lesse occasion to feare Gods judgments against him.

^q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

^r Or, first inuener.

^s Or flutes and pipes.

^t His wiues seeing that all men hated him for his crueltie, were afraine: therefore he braggeth that there is none so iustie that were able to resist, although he were already wounded.

^u He mocked at Gods sufferance in Kain, jesting as though God would suffer none to punish him, and yet giue him licence to murder others.

^v In these daies God beganne to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

12 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength, a ¹ vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, ^m My punishment is greater then I can beare.

14 Behold, thou hast cast me out this day from [†] the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtlesse, whosoever slayeth Kain, he shall be ⁿ punished seuen folde. And the Lord set a ^o marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceived and bare Henoch: and he built a ^p city, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech took to him ^q two wiues: the name of the one ^{was} Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ^r father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name ^{was} Iubal, who was the father of all that play on the harpe and ^s organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain ^{was} Naamah.

23 Then Lamech said vnto his wiues Adah and Zillah, Heare my voice, yee wiues of Lamech: hearken vnto my speech: ^t for I would slay a man in my wound, & a young man in mine hurt.

24 If Kain shall bee auenged seuen folde, truly Lamech ^s seuentie times seuen folde.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God [†] said ^{hee}, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enoth. Then began men to ^v call vpon the Name of the Lord.

God threatneth to bring the flood Genesis. Noah and his are preserved.

^a Eccles. 4. 16.
Job. 11. 3.

^f That is, he
led an vpright
and godly life.

^g To shew that
there was a bet-
ter life prepared
and to be a tes-
timonie of the
immortalitie of
soules and bod-
ies. As to in-
quire where he
became, is mete
curiosity.

^h Lamech had
respect to the
promise. Chap.
3. 15. and de-
sired to see the
deliuerer which
should be sent,
and yet saw but
a figure thereof.
He also spake
this by the spi-
rit of prophecy
because Noah,
deliuered the
Church and
preserved it by
his obedience.

^a The children
of the godly,
which began to
degenerate.
^b Those that
came of wicked
parents, as of
Kain.
^c Having more
respect to their
beautie, and to
worldly confi-
derations, then
to their man-
ners and godli-
nesse.

^d Because man
could not be
wonne by gods
lenity and long
sufferance,
whereby he
stroue to ouer-
come him, he
would no lon-
ger stay his vengeance. ^e Which terme God gaue man to repent before he
would destroy the earth. 1. Pet. 3. 20. ^f Or, giants. ^g Which vsurped authori-
tie ouer others, and did degenerate for that simplicitie, wherein their fathers liued.

21 ¶ ^a Also Enoch liued sixtie and fve
yeeres, and begat Methushelah.

22 And Enoch ^f walked with God, af-
ter he begat Methushelah, three hundreth
yeeres, and begat sonnes and daughters.

23 So all the dayes of Enoch were three
hundreth sixtie and fve yeeres.

24 And Enoch walked with God, and
he was no more ^{seene}: for ^g God tooke him
away.

25 Methushelah also liued an hundreth
eightie and seuen yeeres, and begate La-
mech.

26 And Methushelah liued; after he
begate Lamech, seuen hundreth eighty and
two yeeres and begate sonnes and daugh-
ters.

27 So al the dayes of Methushelah were
nine hundreth sixtie and nine yeeres: and
he died.

28 ¶ Then Lamech liued an hundreth
eightie and two yeeres and begate a
sonne,

29 And called his name Noah, saying,
This name shall ^h comfort vs concerning our
worke and sorrow of our hands, as touching
the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate
Noah, fve hundred ninetie and fve yeeres,
and begate sonnes and daughters.

31 So all the dayes of Lamech were se-
uen hundred seuentie and seuen yeeres: and
he died.

32 And Noah was fve hundred yere
olde. And Noah begate Shem, Ham and
Iapheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether
corrupt. 6 God repenteth that he made him. 18 Noah
and his are preserved in the Arke, which hee was comman-
ded to make.

SO when men began to be multiplied v-
pon the earth, and there were daughters
borne vnto them,

2 Then the ^a sonnes of God saw the
daughters ^b of men that they were ^c faire,
and they tooke them wiues of all that they
^d liked.

3 Therefore the Lord said, My Spirit
shal not alway ^d striue with man, because hee
is but flesh, and his dayes shall be an ^e hun-
dred and twentie yeeres.

4 There were ^f giants in the earth in
those dayes: yea, and after that the sonnes
of God came vnto the daughters of men,
and they had borne them children, these
were mightie men, which in old time were
men ^g of renowne.

5 ¶ When the Lorde saw that the wic-
kednesse of man was great in the earth, and
all the imaginations of the thoughts of his
^a heart were onely euill ^f continually,

6 Then it ^g repented the Lord, that hee
had made man in the earth, and he was sorry
in his heart.

7 Therefore the Lord said, I will destroy
from the earth the man, whom I haue crea-
ted, fro man ^h to beast, to the creeping thing,
and to the fowle of the heauen: for I repent
that I haue made them.

8 But Noah ⁱ found grace in the eyes of
the Lord.

9 ¶ These are the ⁺ generations of Noah.
Noah was a iust and vpright man in his time:
and Noah walked with God.

10 And Noah begate three sonnes,
Shem, Ham and Iapheth.

11 The earth also was corrupt before
God: for the earth was filled with ^k crueltie.

12 Then God looked vpon the earth,
and behold, it was corrupt: for all flesh had
corrupt his way vpon the earth.

13 And God said vnto Noah, ⁺ An end
of all flesh is come before me: for the earth
is filled with ⁺ crueltie ⁺ through them: and
beholde, I will destroy them with the
earth.

14 ¶ Make thee an Arke of ⁺ pine trees:
thou shalt make ⁺ cabins in the Arke,
and shalt pitch it within and without with
pitch.

15 And ⁺ thus shalt thou make it: The
length of the Arke shall be three hundred
cubites, the breadth of it fiftie cubites, and
the height of it thirtie cubites.

16 A window shalt thou make in the
Arke, and in a cubite shalt thou finish it a-
boue, and the doore of the Arke shalt thou
set in the side thereof: thou shalt make
it with the ^l lowe, second and third
roome.

17 And I, behold, I will bring a flood
of waters vpon the earth to destroy all
flesh, wherein is the breath of life vnder the
heauen: all that is in the earth shall pe-
rish.

18 But with thee wil I ^m establish my Co-
uenant, and thou shalt goe into the Arke,
thou, and thy sonnes, and thy wife, and thy
sonnes wiues with thee.

19 And of euery liting thing, of all flesh
two of euery sort shalt thou cause to come
into the Arke, to keepe ⁿ them alieue with thee:
they shall be male and female.

20 Of the fowles after their kinde, and of
the cattel after their kinde, of euery creeping
thing of the earth after his kinde, two of eue-
ry sort shal come vnto thee, that thou mayest
keepe

^a Gen. 2. 17.

^g Ebr. euery day.

^g God doth ne-
uer repent, but
he speaketh af-
ter our capaci-
tie, because he
did destroy him
and in that, as
it were, did dis-
auow him to
be his creature.
h God decla-
reth how much
he daresteth sin,
seeing the puni-
shment there-
of extendeth to
the brut beasts.
i God was mer-
ciful vnto him.
k Or, history.

^k Meaning that
all were giuen
to the cōtempt
of God, & op-
pression of
their neigh-
bours.

⁺ Or, will destroy
mankind.

⁺ Or, oppression
and wickednesse.
l Ebr. from the
face of them.

⁺ Ebr. Gopher.
m Ebr. sought.

⁺ Or, of this mea-
sure.

^l That is of
three heights, as
appeareth in
the figure.

ⁿ To the in-
tent that in
this great en-
terprise, and
mockings
of the whole
world, thou
might be con-
firmed, that thy
faith faile not.

keepe them aliue.

21 And take thou with thee of all meate that is eaten : and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all that God commanded him : *euen* ⁿ so did he.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine house into the Arke : for thee haue I seene * righteous before mee in this * age.

2 Of euery ^b cleane beast thou shalt take to thee by seuens, the male and his female : but of vncleane beasts by couples, the male and his female.

3 Of the fowles also of the heauen by seuens, male and female, to keepe-seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fortie dayes and fortie nights, and all the substance that I haue made will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah *was* fixe hundreth yeeres old, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There ^c came two *and* two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the fixe hundreth yere of Noahs life, in the ^d seconde moneth the seuenteenth day of the moneth, in the same day were all the ^e fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fortie dayes and fortie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery fowle after

his kinde, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two *and* two, ^f of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord ^g shut him in.

17 The flood was fortie daies vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp about the earth.

18 The waters also waxed strong, & were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ^h preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered,

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell, and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrils the spirit of life did breathe, whatsoever they were in the drie land, they died.

23 So ⁱ he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely ^j remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie daies.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 Hee sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.

Now God ^k remembred Noah, and ^l euery beast, and all the cattell that was with him in the Arke : therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from about the earth, going and returning : and after the end of the hundreth and fiftie day the waters abated.

4 And in the ^m seuenth moneth, in the seuenteenth day of the moneth, the Arke ⁿ rested vpon the mountaines of ^o Ararat.

5 And the waters were going and decreasing vntil the ^p tenth moneth: in the tenth moneth, and in the first day of the moneth were the

^f Euery thing that God would haue to be preserved on earth, came into the Arke to Noah.
^g So that Gods secret power defended him against the rage of the mighty waters.
^h Or, sent it vpon him.

ⁱ Or, waxed very mighty.

^j Or, saved.
^k Or, saved.

^l That is, God

^m I Learne what it is to obey God onely, and to forsake the multitude, 1. pet. 3. 20.

ⁿ Not that God forgotteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
^o If God remember euery brute beast, what ought to be the assurance of his children.

^p Which contained part of September, and part of October.
^q Or, Ararat.
^r Which was the month of December.

* Heb. 11. 7.
n That is, hee obeyed Gods commaundment in all points, without adding or diminishing.

* 2 Pet. 2. 5.
a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.
b Or, generation.
c which might be offered in sacrifice, whereof fixe were for breed and the seuenth for sacrifice.

* Math. 24. 37.
Luk. 17. 26.
1. Pet. 3. 20.

e God compelled them to present themselves to Noah as they did before to Adam, when he gaue them names. chap. 2. 19.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did ouerflow and also the clouds poured downe.

[¶] Ebr. at the end of forty dayes.

[¶] The rauens sent forth and returneth.

[¶] He sendeth the doue.

^e It is like that the rauens did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

[¶] Or kill
^f Which was a signe that the waters were much diminished: for the oliues grow not on the high mountaines.

^g Called in E-brew Abib, containing part of March and part of Aprill.

^h Noah declarereth his obedience in that he would not depart out of the Arke without Gods expresse commaundement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
^{* Chap. 1. 22. and 9. 1.}

ⁱ For sacrifices which were as an exercise of their faith, whereby they vsed to giue thanks to God for his benefites.

the tops of the mountaines seene.

6 ¶ So [†] after forty dayes, Noah opened the window of the Arke, which he had made,

7 And sent forth a [¶] Rauens, which went out, going forth and returning, vntill the waters were dried vpon the earth.

8 Again he sent a [¶] Doue from him, that hee might see if the waters were diminished from off the earth.

9 But the Doue found no rest for the sole of her foote: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and he ^e put forth his hand and receiued her, and tooke her to him into the arke.

10 And he abode other seuen daies, and againe he sent forth the Doue out of the Arke.

11 And the Doue came to him in the evening, and loe, in her [¶] mouth was an ^f oliue leafe that shee had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding hee waited yet other seuen dayes, and sent forth the Doue, which returned not againe vnto him any more.

13 ¶ And in the fixe hundreth and one yecre, in the first [¶] day of the [¶] first moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke, and looked, and behold, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 ^h Go forth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, [¶] both fowle and cattel and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, [¶] and bring forth fruite and increase vpon the earth.

18 So Noah came forth, and his sonnes and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery fowle, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah ⁱ built an altar to the Lord, & tooke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the altar.

21 And the Lord smelled a [¶] ^k sauour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imaginatiō of mans [¶] hart is euil, [¶] euen from his youth: neither will I finite any more all things liuing, as I haue done.

22 Hereafter [¶] seed time and haruest, and cold and heat, and Summer and Winter, and day and night shal not cease, so long as the earth remaineth.

CHAP. IX.

The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permission of meats. 6 The power of the sword. 14 The Rainebow is the signe of Gods promise. 21 Noah is drunken, and mocked of his sonne, whom hee curseth. 29 The age and death of Noah.

A Nd God ^a blessed Noah and his sonnes, and said to them, ^a Bring forth fruit, and multiply, and replenish the earth.

2 Also the ^b feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery fowle of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery ^c thing that moueth and liueth, shal be meate for you: as the [¶] greene herbe, haue I giuen you all things.

4 ^d But flesh with the life thereof, [¶] I meane, with the blood thereof, shall ye not eate.

5 ^e For surely I will require your blood, wherein your liues [¶] are: at the hand of euery beast wil I require it: & at the hand of man, [¶] euen at the hand of a mans [¶] brother wil I require the life of man.

6 Who so [¶] sheddeth mans blood, [¶] by man shall his blood be shed: [¶] for in the [¶] image of God hath he made man.

7 But bring yee forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I, establish my [¶] Couenant with you, and with your [¶] seed after you,

10 And with euery liuing creature that is with you, with the fowle, with the cattel, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 [¶] And my Couenant wil I establish with you, that from henceforth all flesh shal not be rooted out by the waters of the Flood, neither shall there be a Flood to destroy the earth any more.

destroyed by a flood. ⁱ The children which are not yet borne, are comprehended in Gods couenant made with their fathers. ^{* Isa. 5. 4. 9.}

^{Or, a sweet savour.}
^k That is, thereby he sheweth himselfe appeased, and his anger to rest.
^{* Chap. 6. 5. mar. 15. 19.}

^l The order of nature destroyed by the flood, is restored by Gods promise.

^a God increased them with fruite, and declared vnto them his counsell as touching the replenishing of the earth
^{* Chap. 1. 28. and 8. 17.}

^b By the vertue of this commaundement beasts rage not so much against man as they would, yea and many serue to his vse thereby.
^c By this permission mā may with a good conscience vse the creatures of God for his necessity.
^{* Chap. 1. 29.}

^{* Leuit. 17. 14.}
^d That is, liuing creatures and the flesh of beasts that is strangled: and hereby all cruelty is forbidden.

^e That is, I will take vengeance for your blood
^{¶ Or neighbour.}
^{* Mat. 26. 52.}

^{resol. 13. 10.}
^f Not only by the magistrate, but oft times God raiseth vp one murderer to kill another.
^{* Chap. 1. 27.}

^g Therefore to kill man is to deface Gods image, and so iniury is not onely done to man, but also to God.

^h To assure you that the world shal be no more

CHAP. X.

1 The increase of mankind by Noah and his sonnes. 10 The beginning of cities, countreyes and nations.

NOW these are the ^a generations of the sonnes of Noah, Shem, Ham and Iapheth, vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer and Magog, and ^b Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the ^c yles of the Gentiles diuided in their landes, euery man after his tongue, and after their families in their nations.

6 ¶ Moreover, the sonnes of Ham were ^d Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be ^e mightie in the earth.

9 He was a mightie hunter before the Lord, wherefore it is saide, ^f As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land ^g of Shinar.

11 Out of that land came Ashhur, and builded Nineueh, and the ^h citie Rehoboth, and Galah,

12 Resen also betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begate ⁱ Ludim, and Anamim, and Lehabim, and Naphtuhim:

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and ^j Caphtorims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgash,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterwarde were the families of the Canaanites spred abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntil Azzah, and as thou goest vnto Sodom, and Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham, according to their families, according to their tongues in their countreyes and in their nations.

21 ¶ Vnto

12 Then God saide, This is the token of the couenant which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue set my ^k bowe in the cloude, and it shall be for a signe of the couenant betweene me and the earth.

14 And when I ^l shal couer the earth with a cloud, and the bowe shall be seene in the cloude,

15 Then will I remember my ^m couenant, which is betweene me and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall be in the cloude, that I may see it, and remember the euerlasting couenant betweene God and euery liuing thing in all flesh that is vpon the earth.

17 God saide yet to Noah, ⁿ This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going foorth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the ^o whole earth ouerspred.

20 ^p Noah also began to be an husband man, and planted a vineyard.

21 And he drunke of the wine and was ^q drunken, and was vncouered in the middes of his tent.

22 And when Ham the father ^r of Canaan saw the nakednesse of his father, ^s he tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, & put it vpon both their shoulders, & went backwarde, and couered the nakednes of their father with their faces backwarde: so they sawe not their fathers nakednesse.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And saide, ^t Curfed be Canaan: a ^u seruuant of seruants shall he be vnto his brethren.

26 He saide moreover, blessed be the Lord God of Shem, and let Canaan ^v be his seruant.

27 God ^w perfwade Iapheth, that he may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the floode three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

^k Hereby we see that signes or sacraments ought not to be separate from the word.

^l Eccles. 43. 12.

^m VVhen men shall see my bowe in the heauen, they shall knowe that I haue not forgotten my couenant with them.

ⁿ God doeth repeat this the oftener to confirme Noahs faith so much the more.

^o This declareth what was the verue of Gods blessing, when he saide, Increase and bring forth, Chap. 1. 28.

^p Or, Noah began againe.

^q This is set before our eyes to shewe what an horrible thing drunkenness is.

^r Of whome came the Canaanites that wicked nation, who were also curfed of God.

^s In derision and contempt of his father.

^t He pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham and his posteritie were accursed.

^u That is, a most vile slave.

^v Or, their.

^w Or, enlarge, or, cause to returne.

^x He declareth that the Gentiles which came of Iapheth, and were separated from the Church, should be ioyned to the same by the perfwasion of Gods Spirit and preaching of the Gospel.

^a These Generations are here recited, partly to declare the marvellous increase in so small a time and to set foorth their great forgetfulness of Gods graces toward their fathers.

^b Of Madai and Iauan came the Medes and Grecians.

^c The Iewes so call all countreyes which are separated from them by sea, as Grecia, Italie, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.

^d Of Cush and Mizraim came the Ethiopians and Egyptians.

^e Meaning, a cruel oppressor and tyrant.

^f His tyrannie came into a proverb as hated both of God and man: for he passed not to commit cruelties euen in Gods presence.

^g For there was another citie in Egypt called also Babel.

^h Or, the streets of the citie.

ⁱ Of Lud came the Lydians.

^j Or, the Cappadocians.

in this stocke the Church was preferred: therefore Mose slea- ueth off speaking of Iapheth and Ham, and intrea- teth of Shem more at large. k Of whom came the E- brewes or Iewes. * 1 Chron. 1. 17.

I This diuision came by the di- uersitie of lan- guages, is ap- peareth, Chap. 11. 9.

† Or, of these came diuerse nations.

* Vv'sdome 10. 5.

a In the yeere Jan hundredth and thirtieth after the flood.

b To wit, Nim- rod and his com- pany.

c That is, from Armenia where the Arke stayed. d Which was af- terward called Caldea.

e They were moued with pride and ambi- tion, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect, that hee knew their wic- ked enterprife: for Gods power is euery where, and doeth nei- ther ascend nor descend.

g God speaketh this in derision, because of their foolish persuasi- on & enterprife.

h Hee speaketh as though hee tooke countell with his owne wisdome and power, to wit, with the Sonne and holy Ghost: signifying the greatnesse and certaintie of the punishment.

21 ¶ Vnto ⁱ Shem also the father of all the sonnes of ^k Eber, and elder brother of Iapheth were children borne.

22 * The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and A- ram.

23 And the sonnes of Aram, Vz and Hul, and Gether and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth ^l diuided: and his brothers name was Ioktan.

26 Then Ioktan begate Almodad and Sheleph, and Hazarmaueth, and Ierah,

27 And Hadoram, and Vzai, and Dik- lah,

28 And Obal, and Abimael, and She- ba,

29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem accord- ing to their families, according to their tongues, in their countreyes and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and † out of these were the na- tions diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto A- bram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Then the whole earth was of one * lan- guage and one speech.

2 And ^a as ^b they went from the ^c East, they found a plaine in the land of ^d Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slyme had they in stead of mortar.

4 Also they said, Goe to, let vs ^e build vs a citie and a towre, whose toppe may reache vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.

5 But the Lord ^f came downe, to see the citie and towre, which the sonnes of men builded.

6 And the Lord saide, ^g Behold, the peo- ple is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to do.

7 Come on, ^h let vs goe downe, and

h Hee speaketh as though hee tooke countell with his owne wisdome and power, to wit, with the Sonne and holy Ghost: signifying the greatnesse and certaintie of the punishment.

there ⁱ confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, & they left off to build the citie.

9 Therefore the name of it was called [†] Babel, because the Lord did there con- found the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations ^k of Shem: Shem was an hundredth yeere olde, and begate Arpachshad two yeere after the flood.

11 And Shem liued, after he begate Ar- pachshad, fife hundredth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fife and thir- tie yeeres, and begate Shelah.

13 And Arpachshad liued, after hee be- gate Shelah, foure hundredth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued, after he begate E- ber, foure hundredth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundredth and thirtie yeeres, and be- gate sonnes and daughters:

18 And Peleg liued thirtie yeeres, and be- gate Reu.

19 * And Peleg liued, after he begate Reu, two hundredth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundredth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued, after he begate Na- hor, two hundredth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued, after he begate Te- rah, an hundredth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate ^l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of [†] the Caldees.

i By this great plague of the confusion of tongues appea- reth Gods hor- rible iudgement against mans pride and vaine glorie. † Or, confusion.

* 1 Chron. 1. 17. k He returneth to the genealo- gy of Shem, to come to the hi- storie of Abram, wherein the Church of God is described, which is Moses principal pur- pose.

* 1 Chron. 1. 25

* 1 Chron. 1. 26.

l He maketh mention first of Abram, not be- cause he was the first borne, but for the histo- rie which pro- perly appertei- neth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old, for in the destruction of Sodome hee was 99. And it was destroyed 52. yeeres, after the confusion of tongues. † 66. Caldim.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of ^m Iscah.

30 But Sarai was barren, and had no child.

31 Then ^a Terah tooke Abram his sonne, & Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together fro^r of the Chaldees, ^{*} to go into the land of Canaan, and they came to ^o Haran, and dwelt there.

32 So the dayes of Terah were two hundred and fūe ycees, and Terah died in Haran.

CHAP. XII.

Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the Infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

FOR the Lorde had saide vnto Abram, ^{*} Get thee out of thy countrey, & from thy kinred, and from thy fathers house vnto the ^b land that I will shew thee.

2 And I wil make of thee a great nation, and will blesse thee, & make thy name great, and thou shalt be a ^c blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lorde spake vnto him, and Lot went with him. (And Abram was scauentie and fūe yeers olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, & all their substance that they possessed, and the ^d soules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram ^e passed through the land vnto the place of Shechem, and vnto the ^f plaine of Moreh (and the ^f Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seede wil I giue this land, And there builded hee an ^g altar vnto the Lord, which appeared vnto him.

8 Afterward remoouing ^h thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Haai on the East: and there he built an ⁱ altar vnto the Lord; & called on the Name of the Lord.

9 ¶ Againe Abram went forth going and

journeying toward the South.

10 ¶ Then there came a ^l famine in the land: therefore Abram went downe into Egypt to sojourn there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he said to Sarai his wife, Beholde now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, Shee is his wife: so wil they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my ^m sister, that I may fare well for thy sake, and that my ⁿ life may be preferred by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh saw her and commended her vnto Pharaoh: so the woman was ^a taken into Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe, and beecues, and hee asses, and men seruants: & maid seruants, and she asses, and camels.

17 But the Lord ^o plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, Shee is my sister, that I should take her to be my wife? Nowe therefore behold thy wife, take her, and goe thy way.

20 And Pharaoh gaue men ^p commandement concerning him: and they conueyed him forth, and his wife, and al that he had.

CHAP. XIII.

Abram departeth out of Egypt. 4 Hee calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THEN ^a Abram went vp from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in filuer and in golde.

3 And he went on his iourney from the South toward ^b Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el and Haai,

4 Vnto the place of the ^{*} altar, which hee had made there at the first: and there Abram called on the name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents;

^l This was a new triall of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

^m By this wee may learne not to vse vnlawful meanes, nor to put others in danger to saue our selues, read verse 20 albeit it may appeare that Abre feared not somuch death, as that if he should die without issue, Gods promise should nothave taken place: wherein appeared a weak faith.

ⁿ Elr. that my soule may liue. To be his wife. ^o The Lord tooke the defence of this poore stranger against a mighty king: and as he is euer careful ouer his, so did hee preferre Sarai.

^p To the intent that none should hurt him either in his person or goods.

^a His great riches gotten in Egypt hindered him not, to follow his vocation.

^b Hee called the place by that name, which was after giuen vnto it. c. 28. 19. Chap. 12. 7.

^m Some thinke that this Iscah was Sarai.

ⁿ Albeit the oracle of God came to Abram yet the honour is giuen to Terah, because he was the father. ^{*} Job. 24. 2. ⁿ Hebr. 9. 7. iudeth 5. ^o Which was a citie of Mesopotamia.

^{*} Abre. 7. 3. ^a From the flood to this time were four hundred twentie and three yeeres. ^b In appointing him no certaine place, he proueth so much more his faith and obedience. ^c The world shal recover by thy seed, which is Christ, the blessing which they lost in Adam.

^d Meaning, as wel seruants as cattell.

^e He wandred to and fro in the land before he could find a feeling place: thus God exerciseth the faith of his children.

^f Or, he growe.

^g Which was a cruel and rebellious nation, by whome God kept his in continuall exercise. ^h It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

ⁱ Because of the troubles that he had among that wicked people. ^j And he serueth the true God, and renounced all Idolatrie. ^k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietnes.

^c This incommo-
dities came
by their riches,
which brake
friendship and
as it were the
bond of nature
* Chap. 36. 7.

^d Who seeing
their contentio
might blaspheme
God and
destroye them.
^e He cutteth off
the occasion of
contentio: there-
fore the euill
ceaseth.

^f Abram refu-
seth his ovyne
right to buie
peace.

^g Which was
in Eden, chap.
2. 10.

^h This was
done by Gods
prouidence,
that onely A-
bram and his
seede might
dwell in the
land of Cana-
an.

ⁱ Lot thinking
to get paradise
found hel.

^k The Lord
comforted him
left he shoulde
haue taken
thought for the
departure of
his nephew.

Chap. 12. 7. and
15. 7. 18. and 26. 4.

^l Meaning, a
long time, and
till the com-
ming of Christ
as Exo. 12. 14.
and 21. 6. deut.
15. 17. and spi-
ritually this is
referred to the
true children of
Abram, borne
according to
the promise,
and not accord-
ing to ^f flesh,
which are heirs
of the true land
of Canaan.

6 So that the land could not ^e beare the,
that they might dwell together: for their
* substance was great, so that they could not
dwell together.

7 Also there was debate betweene the
heardmen of Abrams cattell and the heard-
men of Lots cattell (and the ^d Canaanites
and the Perizzites dwelled at that time in
the land.)

8 Then said Abram vnto Lot, Let there
be no ^e strife, I pray thee, betweene thee and
me, neither betweene mine heardmen and
thine heardmen: for we be brethren.

9 Is not the whole land before thee? de-
part, I pray thee, from me: if thou wilt ^f take
the left hand, then I will go to the right: or
if thou goe to the right hand, then I will take
the left.

10 So when Lot lifted vp his eyes, hee
saw that all the plaine of Iorden was watered
euery where: (for before the Lord destroyed
Sodome and Gomorah, it was as the ^g gar-
den of the Lord, like the land of Egypt, as
thou goest vnto Zoar)

11 Then Lot chose vnto him al the plaine
of Iorden, and tooke his iourney from the
East: and they departed the ^h one from the
other.

12 Abram dwelled in the lande of Can-
aan, and Lot abode in the cities of the
plaine, & pitched his tent euen vnto Sodome.

13 Now the men of Sodome were wicked
and exceeding ⁱ sinners against the Lord.

14 ¶ Then the Lord said vnto ^k Abram,
(after that Lot was departed from him) Lift
vp thine eyes now, and looke from the place
where thou art, Northward, & Southward,
and Eastward, and Westward:

15 For all ^{*} the land, which thou seeest,
will I giue vnto thee, and to thy seede for
^l euer.

16 And I will make thy seede, as the dust
of the earth: so that if a man can number the
dust of the earth, then shal thy seede be num-
bred.

17 Arise, walke through the land, in the
length thereof, and breadth thereof: for I
will giue it vnto thee.

18 Then Abram remooued his tent, and
came and dwelled in the plaine of Mamre,
which is in Hebron, and builded there an al-
tar vnto the Lord.

CHAP. XIII.

¹² In the ouerthrowe of Sodome, Lot is taken prisoner. 16.
Abram deliuereth him. 18 Melchizedek commeth to
meete him. 23 Abram would not be enriched by the
king of Sodome.

And in the dayes of Amraphel King of
Shinar, Arioch King of Ellasar, Chedorlaomer King of Elam, and Tidal King of

the ^b Nations:

2 These men made warre with Bera king
of Sodome, & with Birsha king of Gomorah,
Shinab king of Admah, & Shemeber king of
Zeboiim, & the king of Bela, which is Zoar.

3 All these ^e ioyned together in the vale
of ⁺ Siddim, which is the ^d salt sea.

4 Twelue yeeres were they subiect to
Chedor-laomer, but in the thirteenth yeere
they rebelled.

5 And in the fourteenth yeere came
Chedor-laomer, & the kings that were with
him, and smote the ⁺ Rephaims in Ashteroth
Karnaim, and the Zuzims in Ham, and the
Emims in ⁺ Shauch Kiriathaim,

6 And the Horites in their mount Seir,
vnto the plaine of Paran, which is by the
wildernesse.

7 And they returned and came to En-
mishpat, which is Kadesh, and ⁺ smote all the
countrie of the Amalekites, and also the
Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodome, &
the king of Gomorah, & the king of Admah,
and the king of Zeboiim, & the king of Bela,
which is Zoar: and they ioyned battel with
them in the vale of Siddim:

9 To wit, with Chedor-laomer king of
Elam, and Tidal king of nations, and Amra-
phel king of Shinar, and Arioch king of Ella-
sar: foure kings against fiue.

10 Now the ^e vale of Siddim was full of
slime pits, and the kings of Sodome and Go-
morah fled and ⁺ fell there: and the residue
fled to the mountaine.

11 Then they tooke all the substance of
Sodome and Gomorah, and all their victuals,
and went their way.

12 They ^f tooke Lot also Abrams brothers
sonne, and his substance, (for he dwelt at So-
dome) and departed.

13 ¶ Then came one that had escaped, &
told Abram the Ebrew, which dwelt in the
plaine of Mamre the Amorite, brother of
Eshcol, and brother of Aner, which were
⁺ confederate with Abram.

14 When Abraham heard that his bro-
ther was taken, ⁺ he brought forth of them
that were borne and brought vp in his house,
three hundreth and eightene, and pursued
them vnto Dan.

15 Then he and his seruants diuided the
selues against them by night, & smote them,
and pursued them vnto Hobah, which is on
the left side of ⁺ Damascus.

16 And he recovered all the substance,
and also brought againe his brother Lot,
and his goods, and the women also and the
people.

17 ¶ After that hee returned from the
slaugh-

^b Of a people
gathered of di-
uers countreys.

^c Ambition is
the chiefe cause
of wars among
princes.

⁺ Or, of the labour-
red fields.
^d Called also
the dead Sea,
or the lake Af-
phalite neere
vnto Sodome
& Gomorah.

⁺ Or, giants.

⁺ Or, plaine.

⁺ Or, destroyed.

^e And after-
ward was ouer-
whelmed with
water, and so
was called the
salt sea.

⁺ Or, were dis-
comfired.

^f The godly
are plagued
many times
with the wic-
ked: therefore
their company
is dangerous.

^g God moo-
ued them to
ioyne with A-
bram, and pre-
serued him fro
their idolatrie
and superstiti-
ons.

⁺ Or, armed.

⁺ Ebr. Damascus.

⁺ That is, of
Babylon: by
kings here, mea-
ning them that
were gouer-
nours of cities.

slaughter of Chedor-laomer, and of the Kings that were with him, came the king of Sodom forth to meete him in the valley of Shaueh, which is the * Kings dale.

18 And * Melchi-zedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he blessed him saying, Blessed art thou, Abram, of God most high possessor of heauen and earth.

20 And blessed be the most hie God, which hath deliuered thine enemies into thine hand. * And Abraham gaue him tythe of all.

21 Then the king of Sodom said to Abram. Giue mee the † persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, I haue lift vp mine hand vnto the Lord the most hie God, possessor of heauē & earth,

23 † That I wil not take of al that is thine, so much as a threed or shoelatchet, least thou shouldest say, I haue made Abram rich,

24 * Saue onely that, which the yong men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrahams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the † word of the Lord came vnto Abram in a * vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram said, * O Lord God, what wilt thou giue mee, seeing I goe childlesse, & the steward of mine house is this Eliezer of Damascus.

3 Againe Abram said, Behold, to me thou hast giuen no seed: wherefore loe, a seruant of mine house shalbe mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shal not be thine heire, but one that shal come out of thine owne bowels, he shal be thine heire.

5 Moreouer, hee brought him forth and said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And Abram * beleued the Lord, and he counted that to him for righteousness.

7 Againe he said vnto him, I am the Lord, that brought thee out of * Vr of the Caldees to giue thee this land to inherite it.

8 And hee said, O Lord God, ^b whereby shall I know that I shall inherite it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goat of

three yeeres olde, and a ramme of three yeeres olde, a turtle doue also and a pigeon.

10 So he tooke all these vnto him, and diuided them in the middes, and laid euery piece one against another: but the birds diuided he not.

11 Then fowles fell on the carkeises, and Abram droue them away.

12 And when the sunne went downe, their fell an heauie sleepe vpon Abram: and loe, † a very fearfull darknesse fell vpon him.

13 Then hee said to Abram, know * for a suretie, that thy seed shall be a stranger in a land, that is not theirs, * ^d foure hundreth yeeres, and shall serue them: and they shall intreat them euill.

14 Notwithstanding, the nation whome they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the * fourth generation they shall come hither againe: for the * wickednesse of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darknesse: and behold, a smoking fornace, and a firebrand, which went betweene those pieces.

18 * In that same day the Lord made a Couenant with Abram, saying, vnto thy seede haue I giuen this land, * from the riuier of Egypt vnto the great riuier, the riuier † Euphrates:

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, and the Canaanites, and the Girgashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 which conceiveth and despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12 The name and manners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

Now ^a Sarai Abrams wife bare him no children, and she had a mayde an Egyptian, Hagar by name.

2 And Sarai sayde vnto Abram, Behold now, the Lord hath ^b restrained me from child bearing. I pray thee goe in vnto my mayd: * it may be that I shall † receiue a childe by her. And Abram obeyed the voice of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maid the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and shee conceived

^c This was the old custome in making covenants, Iere. 34. 18. to the which God added these conditions, that Abrahams posterity should be as torne in pieces, but after they should be coupled together: also that it should be as faulted, but yet deliuered.

^d Ebr. a feare of great darknesse.

^e Abi. 7. 6.

^f Exod. 12. 40.

^g Counting

from the birth

of Izhak to

their departure

out of Egypt:

which decla-

reth that God

will suffer his

to be afflicted

in this world.

^h Or. After foure

hundred yeeres.

ⁱ Though God

suffer the wicked

for a time,

yet his ven-

geance falleth

vpon them, when

the measure of

their wicked-

nes is full.

^k Chap. 12. 7. and

13. 15. and 26. ap-

deut. 4. 5.

^l 1. King. 4. 21.

2. Chron. 9. 26.

^m Ebr. Perath.

ⁿ It seemeth

that she had

respect to Gods

promise, which

could not be

accomplished

without issue.

^o She faileth

in binding

Gods power to

the common

order of nature

as though God

could not giue

her children in

her old age.

^p Or. perath. 151.

^q Ebr. builded

by her.

* 2. Sam. 12. 18.

* Hebr. 7. 1.

^h For Abram

and his souldi-

ers refection,

and not to of-

fer sacrifice.

ⁱ In that Mel-

chi-zedek fed

Abram, he de-

clared himselfe

to represent a

king: and in

that he blessed

him, the hie

Priest.

* Hebr. 7. 3.

^j Ebr. souldi-

ers.

* Or. I haue

sworne.

* Ebr. If I take

from thee a threed,

& c. read. 1. Sam.

14. 44.

^k He would

not that his li-

beralitie should

be hurtfull vn-

to others.

* Or. the Lord

spoke to Abram.

* Num. 12. 6.

* Psal. 16. 6.

^a His feare

was not onely

left he should

not haue chil-

dren, but left

the promise of

the blessed

seed should

not be accom-

plished in him.

* Rom. 4. 18.

* Rom. 4. 3.

galat. 3. 6.

1. Sam. 2. 23.

* Chap. 11. 28.

^b This is a par-

ticular motion

of Gods spirit,

which is not

lawfull for all

to follow in

asking signs:

but was per-

mitted to some

by a peculiar

motion, as to

Gideon

and Ezechial,

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

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&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

c This punishment declaroth what they gaine that attempt any thing against the word of God.
† *Ebr. mine iniurie is upon thee.*
* *Or. power.*

d Which was Christ, as appeareth ver. 13 and chap. 18.
17.

e God rejecteth none estate of people in their miseries, but sendeth them comfort.

† *Or. fierce and cruel, or as a wilde asse.*
* *Chap. 25. 18.*
f That is, the Ismaelites shall be a peculiar people by themselves, and not a portion of another people.
g She rebuketh her owne dishonestie, and acknowledgeth Gods graces, who was present with her euery where.
* *Chap. 24. 62.*
† *Or. the VVell of the liuing and seeing me.*

† *Or. Almighty.*
* *Chap. 1. 22.*
† *Or. without hypocrisy.*

conceiued, & when she saw that she had conceiued, her dame was ^c despised in her eyes.

5 The Sarai said to Abram, † Thou doest me wrong. I haue giuen my maid into thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine ⁺ hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the ^d Angel of the Lord found her beside a fountaine of water in the wilderness by the fountaine in the way to Shur,

8 And he said, Hagar Sarais maid, whence comcest thou? and whither wilt thou goe? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord sayde to her, ^e Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord saide vnto her, I will so greatly increase thy seede, that it shall not be numbred for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with childe, and shalt beare a sonne, & shalt call his name Ismael: for the Lord hath heard thy tribulation.

12 And he shall be a ⁺ wilde man: his hand shall be against euery man, and euery mans hand against him, ⁺ and ^f hee shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, ^g Haue I not also here looked after him that seeth me?

14 * Wherefore the Well was called, ⁺ Beer-lahai-roi: loe, *it is* betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ismael.

16 And Abram was foure score and sixe years old, when Hagar bare him Ismael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promise.
8 The land of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ismael. 19 Izhak is promised.
23 Abraham and his house are circumcised.

W Hen Abram was ninetie yeere olde and nine, the Lord appeared to Abram, and said vnto him, I am God ⁺ al sufficient: * walke before me, and be thou ⁺ vp-right,

2 And I will make my couenant betweene mee and thee, and I will multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I *make* my couenant with

thee, and thou shalt be a ⁺ father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be ^b Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, kings shall proceede of thee.

7 Moreouer, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an ^e euerlasting couenant, to be God vnto thee, and to thy seede after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, ^{euen} all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God saide vnto Abraham, Thou also shalt keepe my Couenant, thou, and thy seed after thee in their generations.

10 ^c This is my couenant which ye shall keepe betweene me and you, & thy seed after thee, * Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the ^d foreskin of your flesh, and it shall be a ⁺ signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, as well he that is borne in ^{thine} house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, & he that is bought with thy money, must needes be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised ^e man childe, in whose flesh the foreskinne is not circumcised, euen that person shall be cut off fro his people, *because* he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ⁺ Sarah shall be her name.

16 And I will blesse her, and I will also giue thee a sonne of her, yea, I will blesse her, and she shall be *the mother* of nations: Kings *also* of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere olde beare?

18 And Abraham sayd vnto God, Oh, that Ismael might liue in thy sight.

19 Then God saide, * Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Izhak: and I will establish my couenant with him for an ⁺ euerlasting couenant, *and* with his seed after him.

20 And

a Not onely according to the flesh, but of a far greater multitude by faith. rom. 4. 17
b The changing of his name is a seale to confirme Gods promise vnto him.
* *Rom. 4. 17.*

* *Chap. 13. 18.*

c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments.
* *Abi. 7. 2.*

d That priue part is circumcised, to shewe that all that is begotten of man is corrupt, and must be mortified.
* *Rom. 4. 11.*

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the markinde all was consecrated, and here is declared, that whosoever conteineth the signe, deserveth also the promise.
† *Or. dame, or, princess.*

f Which proceeded of a sudden joy, & not of infidelitie.
* *Chap. 18. 10. and 21. 3.*

g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ismael.

20 And as concerning Ishmael, I haue heard thee:loe, I haue blessed him, and will make him fruitfull; and will multiply him exceedingly:twelue princes shall he beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and al that was bought with his money, *that is*, euery man childe among the men of Abrahams house, and ^h he circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

Abraham receiueth three Angels into his house. 10. Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

Again the Lord * appeared vnto him in the ⁺ plaine of Mamre, as he sate in his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and loe, three * men stood by him, and when he saw *them*, hee ranne to meete them from the tent doore, and bowed himselfe to the ground.

3 And he saide, ^b Lord, if I haue now found fauour in thy sight, go not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought and ^c wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward yee shall goe your wayes: for therefore are yee ^d come to your seruant. And they sayde, Doe euen as thou hast sayd.

6 Then Abraham made haste into the tent vnto Sarah, & said, Make ready at once three ⁺ measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ranne to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hastened to make it ready.

8 And hee tooke butter and milke, and the Calfe, which he had prepared, and set before them, and stood himselfe by them vnder the tree, and ^e they did eate.

9 ¶ Then they saide to him, Where is Sarah thy wife? And he answered, Behold, *she is* in the tent.

10 And he said, * I will certainly come againe vnto thee according to the time ^f of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah *were* olde and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah ^g laughed within herselfe, saying, After I am waxed olde, * and my Lord also, shall I haue lust?

13 And the Lorde sayde vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am olde?

14 (Shall any thing be * ^h hard to the Lord? at the time appoynted will I returne vnto thee, *euen* according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denyed, saying, I laughed not: for she was afraid. And he said, ⁱ It is not so: for thou laughedst.

16 ¶ Afterward the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the ^h Lord said, Shal I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be in deed a great and a mightie nation, and * all the nations of the earth shall be blessed in him?

19 For I knowe him ⁱ that he will command his sonnes and his household after him that they keepe the way of the Lord to doe righteousness & iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will ^k goe downe now, and see whether they haue done altogether according to that ⁱ cry which is come vnto me: & if not, *that* I may know.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy & not spare the place for the fiftie righteous that are therein?

^f Ebr. greatly, greatly.

* Chap. 21. 2.

^h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

* Heb. 13. 2.

⁺ Or, seke greue.

^a That is, three Angels in mans shape.

^b Speaking to one of them, ^m whom appeared to be most maiestie: for he thought they had bene men. ^c For men vsed because of the great heat to go bare footed in those parts. ^d As sent of God that I should do my dutie to you.

⁺ Ebr. Seims.

^e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drink, and such like. ^f Chap. 17. 19. ^g i. and 21. 2. ^h rom. 9. 9. ⁱ That is, about this time, when she shall be aliue, or when the child shall come into this life. ^j For she rather had respect to the order of nature, then beleueed the promise of God. ^k 1. Pet. 3. 6.

* Zech. 8. 6.

⁺ Or, hid.

ⁱ Ebr. Ne.

^h Iehouah the Ebrew word, which we call Lord sheweth that this Angel was Christ: for this word is only applied to God. ⁱ Chap. 12. 3. and 22. 18. ^j He sheweth that fathers ought both to knowe Gods judgements, and to declare them to their children. ^k God speaketh after the fashion of men: that is, I will enter into judgement with good aduise. ^l For our sins cry for vengeance though none accuse vs.

† Ebr. doe iudge-
ment.

m Goddecla-
reth that his
judgements
were done
with great
mercy, for as-
much as all
were so cor-
rupt, & not only
fiftie, but ten
righteous men
could not be
found there:
and also that
the wicked are
spared for the
righteous sake.
n Hereby we
learne, that the
nearer we ap-
proch vnto
God, the more
doth our mis-
erable estate ap-
peare and the
more are we
humbled.

o If God refus-
ed not the
prayer for the
wicked Sodo-
mites, euen to
the first request,
how much
more will hee
grant the pray-
ers of the godly
for the afflicted
Church.

a Wherein we
see Gods pro-
vident care in
preseruing his:
albeit he re-
uealeth not
himselfe to all
alike: for Lot
had but two
Angels and A-
braham three.
* Chap. 13. 4.

b That is, he
prayed them so
instantly.

c Not for that
they had need-
ful, but because
the time was
not yet come
that they wold
reuite them-
selues.

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it far fro thee: shal not the Iudge of all the world † doe right?

26 And the Lord answered, if I shal finde in Sodom ^m fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Beholde now, I haue begun to speake vnto my Lord, and I am ⁿ but dust and ashes.

28 If there shall lacke fise of fiftie righteous, wilt thou destroy all the citie for fise? And he said, If I finde there fise and fourtie, I will not destroy it.

29 And he yet spake to him againe and saide, What if there shalbe found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Again he said, Let not my Lord now be angry, that I speake, What if thirtie bee found there? Then he said, I will not doe it, if I find thirtie there.

31 Moreouer he said, Behold, now I haue begun to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord bee now angry, and I will speake but this ^o once, What if ten be founde there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiue two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt 33. Lots daughters lie with their father, of whom come Moab and Ammon.

And in the euening there came two ^a Angels to Sodome: and Lot sate at the gate of Sodome, and Lot saw *them*, and rose vp to meete them, and he bowed himselfe with his face to the ground:

2 And he said, See my Lords, I pray you, turne in now into your seruants house, and tary all night, and ^{*} wash your feete, and yee shal rise vp earely and goe your wayes. Who said, Nay, but we will abide in the streete all night.

3 Then ^b he preassed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they did ^c eate.

4 But before they went to bed, the men of the citie, *euen* the men of Sodome compassed the house round about from the yong

euen to the olde, ^d all the people from *all* quarters.

5 Who crying vnto Lot, saide to him, Where are the men, which came to thee this night? bring them out vnto vs that wee may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, do not ^{so} wickedly.

8 Beholde now, I haue two ^e daughters, which haue not knowen man: them will I bring out now vnto you, and do to them as seemeth you good: only vnto these men do nothing: ^f for therefore are they come vnder the shadow of my roofe.

9 Then they said, Away hence: and they said, He is come alone as a stranger, and shall he iudge and rule? wee wil now deale worse with thee then with them. So they preassed fore vpon Lot ^{*} himselfe, & came to breake the doore.

10 But the men put foorth their hande, and pulled Lot into the house to them, and shut to the doore.

11 ^{*} Then they smote the men that were at the doore of the house with blindnesse, both small and great, so that they were wearie in [†] seeking the doore.

12 ¶ Then the men said vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For ^g we will destroy this place, because the ^{*} cry of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which ^h married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the citie: but hee seemed to his sonnes in law, as though hee had mocked.

15 ¶ And when the morning arose, the angels hasted Lot, saying, Arise, take thy wife & thy two daughters [†] which are here, least thou be destroyed in the punishment of the citie.

16 And *as* he ^h prolonged the time, ^{*} the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, *the Angel* said, Escape for thy life: ⁱ looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot said vnto them, Not so, I pray thee, my Lord.

19 Behold

d Nothing is more dangerous then to dwell where sin reigneth: for it corrupteth all.

e He deserueth praise in defending his guests, but he is to be blamed in seeking vnlawfull means.
f That I should preferue them from all injury

* 2. Th. 2. 7.

* yf id. 19. 16.

† Ebr. finding

g This proueth that the Angels are ministers, as well to execute Gods wrath as to declare his fauour
* Chap. 18. 20.
† Or, should marry

† Ebr. which are found.

h The merite of God striueth to ouercome mans slownesse in following Gods calling.
i yf id. 10. 6.
i He willed him to flee fro Gods judgements, and not to be sorrie to depart from that rich countrey, and full of vaine pleasures.

19 Beholde now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, leaſt *some* euill take me, and I die.

20 See nowe this citie here by to flee vnto, which is a litle one: Oh let mee escape thither: is it not a *l*ittle one, and my soule shall liue?

21 Then he said vnto him, Beholde, I haue receiued thy request also concerning this thing, that I will not ouerthrowe this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do nothing til thou come thither. Therefore the name of the Citie was called *z*oar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord *r*ained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a *p*iller of salt.

27 ¶ And Abraham rising vp early in the morning, *w*ent to the place, where hee had stood before the Lord,

28 And looking toward Sodome and Gomorah, and toward al the lande of the plaine, behold, he saw the smoke of the land mounting vp as the smoke of a fornice.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he *f*eaied to tary in Zoar, but dwelt in a caue, he, and his two daughters.

31 And the elder sayde vnto the yonger, Our father is olde, and there is not a man in the *e*arth, to come in vnto vs after the manner of all the earth.

32 Come we wil make our father *d*rinke wine, and lie with him, that wee may preferue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceiued not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder said to the yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may *p*referue seed of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him, but he perceiued not, when she lay downe, neither when she rose vp.

36 Thus were both the *d*aughters of Lot with childe by their father.

37 And the elder bare a sonne and she called his name Moab: the same is the father of the *m*oabites vnto this day.

38 And the yonger bare a sonne also, and shee called his name *b*en-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. *2* Abimelech taketh away his wife. *3* God reproveth the king. *9* And the King Abraham. *11* Sarah is restored with great gifts. *17* Abraham prayeth, and the King and his are healed.

Afterward Abraham departed thence toward the South cuntry, and dwelled betweene Cadeſh and *s*hur, and sojourned in Gerar.

2 And Abraham sayde of Sarah his wife, *s*hee is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Beholde, *t*hou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And hee sayd, Lord, wilt thou slay euē the righteous nation?

5 Said not he vnto me, She is my sister: yea, and shee her selfe sayd, He is my brother: with an vpright *m*inde, and *i*nnocent hands haue I done this.

6 And God sayde vnto him by a dreame, I know that thou diddest this euē with an vpright minde, & I *k*ept the also, that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a *p*rophet, & he *s*hall pray for the that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things *v*nto them, and the men were fore afraid.

9 Afterward Abimelech called Abraham and said vnto him, what hast thou done vnto vs: and what haue I offended thee, that thou hast brought on mee and on my *k*ingdome this great sinne: thou hast done things vnto me that ought not to be done.

r Thus God permitted him to fall most horribly in the solitary mountaine, whome the wickednesse of Sodom could not ouercome. *f* Who as the y were borne in most horrible incest, so were they and their posteritie vile and wicked. *t* That is, sonne of my people signifying, that they rather rejoyced in their sin, then repented for the same.

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie. *c* So greatly God cleareth the breach of marriage.

d The infidels confessed that God would not punish but for iust occasiō therefore whensoever he punisheth, the occasion is iust. *e* As one falling by ignorance, and not doing euil of purpose. *f* Not thinking to do any man harme.

g God by his holy spirit reteineth them that offend by ignorance, that they fall not in to greater incontinence. *h* That is, one to whom God reuealeth himselfe familiarly. *i* For the praier of the godly is of force towards God. *t* *E*br. in their eares. *k* The wickednes of the king bringeth Gods wrath vpon the whole realme.

k Though it be litle, yet it is great enough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him. *t* *E*br. stay face.

i Because Gods commandment was to destroy the citie, and to saue Lot. *m* Which before was called Belah. *Chap.* 14. 2. *Deut.* 29. 23.

g *Gen.* 23. 19. *Gen.* 30. 40. *Gen.* 36. 49. *Gen.* 37. 1. *Gen.* 41. 1. *Luke.* 17. 29. *Gen.* 7.

n As touching the body onely and this was a notable monument of Gods vengeance to al them that persecuted that way.

e Having before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the cuntry, which the Lord had now destroyed.

q For except he had bene overcome with wine, he would neuer haue done that abominable act.

q *E*br. hope alive.

10 So Abimelech said vnto Abraham, what sawest thou, that thou hast done this thing?

1 He sheweth that no honesty can be hoped for where the feare of God is not.

m By sister he meaneth his couling germane, and by daughter Abrahams neece. cha. 11. 29. for so the Ebrewes vse these words

** Chap. 12. 13.*

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay mee for my wiues sake.

12 Yet in very deed she is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused mee to wander out of my fathers house, I sayde then to her, This is thy kinnesse that thou shalt shew vnto me in all places where we come,

Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

** Or, at thy commandment.*

n Such an head as with whom thou mayest be preferred from all dangers.

o God caused this hearthen king to reproue her, because she dissembled, seeing that God had giuen her a husband, as her vaile and defence.

p Had taken away from them the gift of conceiuing.

15 And Abimelech said, Behold my land is before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he saide, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, he is the vaile of thine eyes to all that are with thee, and to all others: and she was thus reprooued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.

18 For the Lord had shutte vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

Izhak is borne. 9 Ismael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The angel comforteth Hagar. 22 The covenant betwene Abimelech and Abraham. 23 Abraham called vpon the Lord.

** Chap. 17. 19. and 18. 10.*

** Mat. 1. 2. Mat. 7. 8. Gal. 4. 23. Hebr. 11. 11.*

a Therefore the miracle was greater.

** Chap. 17. 12.*

b She accuseth her selfe of ingratitude, that she did not believe the Angel.

Now the Lord visited Sarah, as he had sayd, and did vnto her according as he had promised.

2 For Sarah conceived, and bare Abraham a sonne in his old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, as God had commanded him.

5 So Abraham was an hundredth yeere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to reioyce: all that heare will reioyce with me.

7 Again she sayde, who would haue sayd to Abraham, that Sarah should haue giuen children sucke: for I haue borne him a

sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) mocking.

10 Wherefore she said vnto Abraham, Cast out this bond-woman and her sonne: for the sonne of this bond-woman shall not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grievous in thy sight for the childe, and for thy bond-woman: in all that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy seed be called.

13 As for the sonne of the bond-woman, I will make him a nation also, because he is thy seed.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe also, and sent her away: who departing wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent, she cast the childe vnder a certaine tree.

16 Then she went and sat her ouer against him afarre off about a bow shoot: for she said, I wil not see the death of the childe, and she fate downe ouer against him, and lift vp her voyce and wept.

17 Then God heard the voyce of the childe, and the Angel of God called to Hagar from heauen, & sayd vnto her, what ayleth thee, Hagar? feare not, for God hath heard the voice of the childe where he is.

18 Arise, take vp the childe, and holde him in thine hand: for I will make of him a great people.

19 And God opened her eyes, & she saw a well of water: so she went and filled the bottell with water, and gaue the boy drinke.

20 So God was with the childe, and hee grewe and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech & Phichol his chiefe Captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee heere by God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the country where

*c He derided Gods promise made to Izhak which the Apostle calleth persecution. Gal. 4. 29. * Gal. 4. 30.*

d The promised seed shall be counted from Izhak, and not from Ishmael, Rom. 9. 7. hebr. 11. 18.

e The Ishmaelites shall come of him. f True faith renounceth all naturall affections to obey Gods commandment.

g For his promise sake made to Abraham, & not because the child had discretion and judgement to pray.

*h. Except God open our eyes we can neither see, nor vse the meanes which are before vs. i As touching outward things God caused him to prosper. * Or, shot in the bow, and was an hunter.*

** Ebr. deale falsely with me, or lie.*

* So that it is a lawfull thing to take an othe in matters of importance, for to iustifie truth, and to assure others of our sinceritie. I Wicked seruants do many euils vnknown to their masters.

thou hast bene a stranger; according vnto the kindnesse that I haue shewed thee.

24 Then Abraham sayd, I will ^k swcare.

25 And Abraham rebuked Abimelech for a Well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, ^l I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe and becues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand *these* seuen lambes, that it may be a witnesse vnto mee, that I haue digged this Well.

31 Wherefore the place is called * Beer-sheba, because there they both sware.

32 Thus made they a ^m couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, and ⁿ called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. 2 The faith of Abraham is prooued in offering his sonne Izhak, 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom cometh Rebekah.

And after these things God did ^{*} prooue Abraham, and said vnto him, Abraham. Who answered, [†] Here am I.

2 And he saide, Take now thine onely sonne Izhak whom thou louest, & get thee vnto the land of ^a Moriah, and ^b offer him therefor a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp earely in the morning, and saddled his asse, and tooke two of his seruants with him, & Izhak his sonne, and cloue wood for the burnt offering, and rose vp and went to the place, which God had told him.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place a farre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the childe will goe yonder and worship, and ^c come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layde it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire & the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will ^d prouide him a lambe for a burnt offering: so they went both together.

9 And whē they came to the place which God had shewed him, Abraham builded an Altar there, & couched the wood, & ^e bound Izhak his sonne ^{*} and layd him on the Altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hande vpon the childe, neither doe any thing vnto him: for nowe I ^f know that thou fearest God, seeing for my sake [†] thou hast not spared thine [†] onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde *him* caught by the hornes in a bush. Then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place ^{*} Iehouah-jireh. as it is saide this day, In the mount will the Lord ^g be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And said, ^{*} By ^h my self haue I sworne (saith the Lorde) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the ^{*} gate of his enemies.

18 ^{*} And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 And after these things one tolde Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, & Buz his brother, and Kemuel the father of ^{*} Aram,

22 And Chesed and Hazo, and Pildash, and Idlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And

d The onely way to overcome all temptations is to rest vpon Gods prouidence.
e For it is like that his father had declared to him gods commandment whereunto he shewed himselfe obedient.
f Iacob. 2. 2. f.

g That is, by thy true obedience thou hast declared thy lively faith.
h Or, hast not withholden thine onely sonne from me.
i Ebr. thy sonne, thine onely sonne.

j Or, the Lord will see, or prouide.
k The name is changed, to shew that God doth both see and prouide secretly for his, and also evidently is seene and felt in time conuenient.

l Psal. 105. 9. reclus. 44. 21. Luke. 1. 73. heb. 6. 13. m Signifying, that there is no greater then he.
n Or, holder, Chap. 12. 3 and 18. 18. reclus. 44. 22. n. 3. 25. gal. 3. 8.

o Or, of the Syrians.

* Or, Well of the othe, or, of seuen, meaning lambes.
m Thus we see that godly, as touching outward things, may make peace with the wicked that know not the true God.
n That is, hee worshipped God in all poynts of true religion.

* Heb. 11. 17.

† Ebr. los. f. a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.
b Herein stood the chiefe point of his temptation, seeing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.
c He doubted not, but God would accomplish his promise though he should sacrifice his sonne.

¹ Concubine is oftentimes takē in the good part, for those women which were inferiour to the wiues.

² Ebr. the yeeres of the life of Sarah.

³ That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable. ⁴ Ebr. for sinner or f. Heth.

⁵ That is godly or excellent: for the Ebrewees so speak of all things that are notable because all excellencie cometh of God.

⁶ Ebr. in your soule.

⁷ Or, doubt'e cause, because one was within another

⁸ Ebr. in siluer.

⁹ Meaning all the citizens and inhabitants.

¹⁰ To shew that he had them in good estimation and reuerence.

¹¹ The common shekel is about 20 pence, so then 400 shekels mount to 80 pound 6 shillings and eight pence after. ¹² Ebr. in siluer.

24 And his ¹ concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

CHAP. XXIII.

¹ Abraham lamenteth the death of Sarah. ⁴ Hee buyeth a field to bury her, of the Hittites. ¹³ The equitie of Abraham. ¹⁹ Sarah is buried in Machpelah.

WHEN Sarah was an hundred twentie and seuen yeere olde (†so long liued she.)

² Then Sarah died in Kiriath-arba the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah and to weepe for her.

³ ¶ Then Abraham ^a rose vp from the sight of his corps, and talked with the [†] Hittites, saying,

⁴ I am a stranger, and a forreiner among you, giue mee a possession of buriall with you, that I may bury my dead out of my sight.

⁵ Then the Hittites answered Abraham, saying vnto him,

⁶ Heare vs, my Lord: thou art a prince ^b of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shal forbid thee his sepulchre, but thou mayest bury thy dead therein.

⁷ Then Abraham stoode vp, and bowed him selfe before the people of the lande of the Hittites.

⁸ And he communed with them, saying, If it be† your minde, that I shall bury my dead out of my sight, heare me, and intreate for me to Ephron the sonne of Zohar,

⁹ That hee would giue mee the caue† of Machpelah, which hee hath in the ende of his field: that hee would giue it mee for as much [†] money as it is worth, for a possession to bury in among you.

¹⁰ (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that ^c went in at the gates of his citie, saying,

¹¹ No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: *euē* in the presence of the sonnes of my people giue I it thee, to bury thy dead.

¹² Then Abraham ^d bowed himselfe before the people of the land,

¹³ And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I wil giue the price of the field: receiue it of mee, and I will bury my dead there.

¹⁴ Ephron then answered Abraham, saying vnto him,

¹⁵ My lord, hearken vnto me: the lande is worth foure hundredth ^e shekels of siluer: what is that betwene mee and the: bury therefore thy dead.

¹⁶ So Abraham hearkned vnto Ephron, and Abraham weighed to Ephron the siluer which he had named, in the audience of the Hittites, *euē* foure hundred siluer shekeles of currant money among merchants.

¹⁷ ¶ So the field of Ephron which was in Machpelach, and ouer against Mamre, *euē* the field and the caue that was therein, and all the trees that were in the field which were in all the borders round about, was made sure

¹⁸ Vnto Abraham for a possession in the sight of the Hittites, *euē* of all that [†] went in at the gates of his citie.

¹⁹ And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

²⁰ Thus the field and the caue, that is therein, was made sure vnto Abraham for a possession of buriall ^f by the Hittites.

CHAP. XXIII.

² Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kindred. ¹² The seruant prayeth to God. ³³ His fidelitie toward his master. ⁵⁰ The friends of Rebekah commit the matter to God. ⁵⁸ They aske her consent, and she agreeth. ⁶⁷ And is married to Izhak.

NOW Abraham was olde, and [†] stricken in yeeres, and the Lord had blessed Abraham in all things.

² Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, ^a Put now thine hand vnder my thigh,

³ And I will make thee ^b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

⁴ But thou shalt go vnto my ^c countrey, and to my kindred, and take a wife vnto my sonne Izhak.

⁵ And the seruant said to him, what if the woman will not come with me to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

⁶ To whome Abraham answered, Beware that thou bring not my sonne ^d thither againe.

⁷ ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto mee, saying, ^e Vnto thy seed will I giue this land, hee shall send his Angel before thee, & thou shalt take a wife vnto my sonne from thence.

⁸ Neuerthelesse, if the woman will not followe thee, then shalt thou bee [†] discharged of this mine othe: onely bring not my sonne thither againe.

⁹ Then

[†] Or, citie.

[†] That is, all the people confirmed the sale.

[†] Ebr. and fiftie dayes.

[†] Chap. 49. 29.

^a Which ceremony declared the seruants obedience toward his master, and the masters power ouer the seruant.

^b This sheweth that an oth may be required in a lawfull cause.

^c He would not that his sonne should marrie out of the godly family: for the inconueniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures.

^d Left he should lose the inheritance promised. ^e Chap. 12. 7. and 13. 15. and 15. 18. and 26. 4.

[†] Ebr. inuincible.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, & departed: (for he had all his masters goods in his hand) and so he arose, and went to⁺ Aram Naharaim, vnto the^e citie of Nahor.

11 And he made his camels to[†] lie downe without the citie by a well of water, at euentide about the time that *the woman* come out to draw *water*.

12 And he said, O^f Lord God of my master Abraham, I beseech thee, ⁺ send me good speed this day, and shew mercie vnto my master Abraham.

13 Loe, I stande by the well of water, whiles the mens daughters of this citie come out to draw water.

14 ¶ Graunt therefore that the mayd, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may be shee that thou hast ordeined for thy seruant Izhak: and thereby shall I know that thou hast shewed mercie on my master.

15 ¶ And now yer he had left speaking, behold, ^h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maid was very faire to looke vpon, a virgine and vnknown of man) and sheⁱ went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to meete her, and said, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke[†] sir: and she hastened, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, she said, I will draw water for thy camels also vntill they[†] haue drunken ynough.

20 And she powred out her pitcher into the trough speedily, and ran againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and held his peace, to knowe whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden⁺ abillement of¹ halfe a shekel weight, and two bracelets for her hands, of ten shekels weight of gold:

23 And hee said, Whose daughter art thou: tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in:

24 The she said to him, I am the daughter of Bethuel the sonne of Milcah, whom shee

bare vnto Nahor.

25 Moreover she said vnto him, We haue litter also & prouender ynough, and roome to lodge in:

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed *be* the Lord God of my master Abraham, which hath not withdrawn his mercy^m and his trueth from my master: *for* when I was in the way, the Lord brought mee to my masters brethrens house.

28 And the maid ranne and tolde them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when hee had seene the eareings and the bracelets in his sisters hands, & when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, ^h he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and roome for the camels:

32 ¶ Then the man came into the house, and ^o he vnshadled the^p camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meat was set before him: but he said, I^q will not eate, vntil I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath^r blessed my master wondrously, that he is become great: for he hath giuen him sheepe, and beecies, and siluer, and golde, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath he giuen all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the^s Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my^r fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me:

40 Who answered me, The Lord, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of^u mine othe,

⁺ Or, Mesopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.
^e That is, to Charran.
[†] Ebr. to bow their knees.
[†] He groudeth his praiser vpon Gods promise made to his master.
⁺ Or, cause me to meet.

^g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his journey or no.

^h God giueth good successe to all things that are vnder-taken for the glory of his Name, and according to his word.
ⁱ Here is declared that God euer heareth the prayers of his and granteth their requests.

[†] Ebr. my Lord.

[†] Ebr. haue made an end of drinking.

⁺ Or, swareing.
^k God permitted many things both in apparel and other things, which are now forbid: specially when they appertaine not to our mortification.
^l The golden shekel is here meant and not that of siluer.

^m He boasted not his good fortune (as doe the wicked) but acknowledged that God hath dealt mercifully with his master in keeping promise.

ⁿ For he waited on Gods hand, who had now heard his prayer.

^o To wit, Laban.
^p The gentle entertainment of strangers vnto among the godly fathers.

^q The fidelitie that seruants owe to their masters, causeth them to prefer their masters business to their owne necessity.
^r To blesse, significth here to enrich, or increase with substance, as the text in the same verse declarcth

^s The Canaanites were accursed, and therefore the godly could not joyne with them in marriage.
^t Meaning among his kindred, as verse 40.

^u Which by mine authoritie I caused thee to make.

othe,

othe, when thou comest to my kinred : and if they giue thee not one, thou shalt be free from mine othe.

* Or, way.
* Verse. 13.

42 So I came this day to the well, and said, O Lord, the God of my master Abraham, if thou now prosper my * iourney which I goe,

43 Behold, * I stand by the well of water: when a virgine commeth forth to drawe water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

† Or, serued.

44 And shee say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath * prepared for my masters sonne.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

45 And before I had made an end of speaking in mine * heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went down vnto the wel, & drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And shee made haste, & tooke downe her pitcher from her *shoulder*, and said, Drinke and I will giue thy camels drinke also. So I dranke and she gaue the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

y He sheweth what is our dutie, when wee haue receiued any benefite of the Lord.

† Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide else where.

b So soone as they perceiue that it is Gods ordinance, they yeeld.

† Or, at thy commandment.

† Or, ordained.

48 And I bowed downe, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the † right way to take my masters brothers daughter vnto his sonne.

49 Now therefore if ye will deale * mercifully and truly with my master, tell me: and if not, tell mee, that I may turne me to the ^a right hand or to the left.

50 Then answered Laban and Bethuel, and said, ^b This thing is proceeded of the Lord: we can not therefore say vnto thee *neither euill nor good*.

51 Behold, Rebekah is † before thee, take her and go, that she may be thy masters sonnes wife, euen as the Lord hath † said.

52 And when Abrahams seruant heard their wordes, hee bowed him selfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, he said, * Let me depart vnto my master.

* Verse. 56. 59.

55 Then her brother and her mother an-

swered, Let the maid abide with vs, at the least † ten dayes: then shall she goe.

† Ebr. dayes, or 10m.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, wee will call the maid, and aske ^c her † consent.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

† Ebr. her mouth

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant, and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, grow into thousands, and thy seede possesse the ^d gate of his enemies.

d That is let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

61 ¶ Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man: And the seruant tooke Rebekah, and departed.

62 Nowe Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South country)

* Chap. 26. 14. and 25. 11.

63 And Izhak went out to ^e pray in the field toward the euening: who lift vp his eyes and looked, and behold, the camels came.

e This was the exercise of the godly fathers to meditate Gods promises, and to pray for the accomplishment thereof.

64 Also Rebekah lift vp her eyes, and when she saw Izhak, she lighted down from the camel.

65 (For shee had said to the seruant, who is yonder man, that commeth in the field to meete vs: and the seruant had said, it is my master) So shee tooke ^f a vaile, and couered her.

f The custome was that the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.

† Or, had left mourning for his mother.

66 And the seruant tolde Izhak all things that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was * comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak, 8 Hee dieth. 12 The genealogie of Ismael. 25 The birth of Iacob and Esau. 30 Esau selleth his birthright for a messe of pottage.

Now Abraham had taken ^a him another wife called Keturah,

a While Sarah was yet aliue

2 Which bare him Zimran, and Iokshan, & Medan, and Midian, & Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Afshurim, and Letushim, and Leummim.

* 1. Chron. 2. 35.

4 Also the sonnes of Midian were Ephah, and Ephher, and Hanoah, and Abida, and Eldaah: all these were the sonnes of Keturah.

5 ¶ And Abraham gaue † all his goods to Izhak.

† Ebr. all that hee had.

6 But

^b For by the vertue of Gods word he had not onely Izhak, but begate many mo.
^c Reade chap. 22.24.

^d To auoid the diffention that else might haue come because of the heritage.

^e Hereby the ancients signified that man by death purified not wholly: but as the soules of the godly liued after in perpetual joy, so the soules of the wicked in perpetuall paine.

^f Chap. 23.16.

^g Chap. 16.14 and 24.62.

^h 1. Chron. 1.29.

ⁱ Esau first borne.

^f Which dwelt among the Arabians, and were separate from the blessed seed.
^g Or, his lot fell. He meaneth that his lot fell to dwell among his brethren, as the Angel promised, chap. 16.11.

^h Or, Syrien of Mesopotamia.

ⁱ Or, there one another.
^h That is, with child, seeing one shall destroy another.
ⁱ For that is the lonely refuge in all our miseries.

6 But vnto the ^b sons of the ^c concubines, which Abraham had, Abraham ^d gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East country.

7 And this is the age of Abrahams life, which he liued, an hundred seuentie and siue yere.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which ^{*} field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, ^{*} and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 ^{*} And these are the names of the sons of Ishmael, name by name, according to their kinreds: the [†] eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names by their townes and by their castles: *to wit*, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundred thirtie & seuen yeers, and he yeelded the spirit, and died, and was gathered vnto his ^e people.)

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt as thou goest to Asshur. *Ishmael* [‡] dwelt [§] in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begat Izhak.

20 And Izhak was fourtie yeers olde, when he tooke Rebekah to wife, the daughter of Bethuel the ^{*} Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife because she was barren: & the Lord was intreated of him, and Rebekah his wife conceived.

22 But the childre [‡] stroue together within her: therefore she said, Seeing *it is so*, why am I ^h thus? wherefore shce went ⁱ to aske the Lord.

23 And the Lord said to her, Two nations are in thy wombe, and two manner of people shall be diuided out of thy bowels, and the one people shall be mightier then the other, and the ^{*} elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esau.

26 ^{*} And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Now Izhak was three score yeers old when Rebekah bare them.

27 And the boyes grewe, and Esau was a cunning hunter, and [†] liued in the fields: but Iaakob was a ^{*} plaine man and dwelt in tents.

28 And Izhak loued Esau, for [†] venison was his meat, but Rebekah loued Iaakob.

29 Now Iaakob sodde pottage, and Esau came from the field and was wearie.

30 Then Esau said to Iaakob, [‡] Let me eat. I pray thee of that pottage so red, for I am wearie. Therefore was his name called Edom.

31 And Iaakob said, Sell me euen now thy birthright.

32 And Esau said, Loe, I am almost dead, what is then this ^{*} birthright to me?

33 Iaakob then said, Swear to me euen now. And he sware to him, ^{*} and [†] sold his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eat and drinke, and rose vp, and went his way: So Esau contemned *his birthright*.

CHAP. XXVI.

¹ God provideth for Izhak in the famine. ³ He reneweth his promise. ⁹ The king blameth him for denying his wife.

¹⁴ The Philistims hate him for his riches, ¹⁵ Stop his wells, ¹⁶ And driue him away. ²⁴ God comforteth him.

³¹ He maketh alliance with Abimelech.

AND there was a famine in the ^{*} land besides the first famine that was in the daies of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, ^b Go not downe into Egypt, *but* abide in the land which I shal shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, & to thy seede I will giue all these ^{*} countreys: and I will performe the othe which I sware vnto Abraham thy father.

4 Also I will cause thy seede to multiply as the starres of heauen, & will giue vnto thy seede all these countreys: & in thy seede shall

^{*} Rom 9.12.

^{*} Hebr. 12.13, mouth. 1.2.

[†] Ebra man of the field.
[‡] Or simple and innocent.
[§] Ebra venison in his mouth.

[‡] Or, feede me quickly.

^h The repro- bace esteeme not Gods ben- efits except they feele them presently and therefore they prefer present pleasures.
^{*} Heb. 12.18.
[†] Thus the wicked prefer their worldly commodities to Gods spiri- tuall graces: but the chil- dren of God doe the con- trary.

^a In the land of Canaan.
^b Gods provi- dence alwayes watcheth to direct the wayes of his children.

^{*} Chap. 13.15, and 15.18.

* Chap. 12. 3.
and 15. 18. and 17.
18. and 22. 18. and
23. 1. 4.

c He commen-
deth Abraham's
obedience, be-
cause Izhak
should be the
more readie to
follow the like
for as God
made this pro-
mise of his free
mercy, so doth
the confirmati-
on thereof pro-
ceede of the
same fountaine
† *Elr. my keeping.*
d Whereby
we see that
feare and
distrust is
found in the
most faithfull.

e Or, shewing
some familiar
signe of loue,
whereby it
might be
knownen that
she was his
wife.

f In all ages
men were per-
suaded that
Gods venge-
ance should
lighte vpon
wedlocke break-
ers.

† Or, an hundred
measures.

† *Elr. he went
forth going and
increasing.*

g The malici-
ous enuie al-
waies the
graces of God
in o.

h The Ebrew
word signifieth
a flood, or val-
ley, where wa-
ter at any time
runneth.

* Or, springing.

* Or contention,
strife.

all the nations of the earth be * blessed,

5 Because that Abraham * obeyed my voice and kept mine † Ordinance, my Com- mandements, my Statuts, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he said, She is my sister: for he ^d feared to say, She is my wife, lest, *said he*, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.

8 So after hee had beene there long time, Abimelech king of the Philistims looked out at a window, and loe, he saw Izhak * sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and said, Loc, she is of a suretie thy wife, and why saydst thou, She is my sister? To whom Izhak answered, Because I thought *this*, It may be that I shall die for her.

10 Then Abimelech said, why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought ^f sinne vpon vs.

11 Then Abimelech charged al his peo- ple, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an * hundred folde by estimation: and so the Lord blessed him:

13 And the man waxed mightie, and [†] still increased, till he was exceeding great, 14 For he had flocks of sheepe, and heards of cattell, and a mightie household: there- fore the Philistims had ^g enuie at him,

15 In so much that the Philistims stopped and filled vp with earth all the welles, whiche his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the ^h valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the val- ley, and found there a well of * liuing water.

20 But the heard men of Gerar did strue with Izhaks heardmen, saying, The wa- ter is ours: therefore called he the name of the well * Esek, because they were at strife with him.

21 Afterward they digged another well,

and itroue for that also, and he called the name of it * Sitnah.

22 Then he remooued thence, & digged another well, for the which they stroue not: therefore called he the name of it * Rehoboth, and said, Because the Lord hath now made vs roome, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba, 24 And the Lord appeared vnto him the same night, & said, I am the God ⁱ of Abra- ham thy father: feare not, for I am with thee, & will blesse thee, & will multiply thy seed for my seruant Abrahams sake.

25 Then he built an ^k Altar there, and cal- led vpon the Name of the Lord, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him fro Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whom Izhak said, Wherefore come ye to me, seeing ye hate me and haue put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, and wee thought *thus*, Let there be now an othe betweene vs, *even* betweene vs and thee, and let vs make a couenant with thee.

29 ^l If thou shalt doe vs no hurt, as wee haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now the blessed of the Lord, *doe this*.

30 Then he made them a feast, and they did eate and drinke.

31 And they arose vp betimes in the mor- ning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, and said vnto him, We haue found water.

33 So he called it * Shibah: therefore the name of the citie is called * Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere old, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daugh- ter of Elon an Hittite *also*.

35 And they * were * a grieve of minde to Izhak and to Rebekah.

CHAP. XXVII.

⁸ Iakob getteth the blessing from Esau by his mothers coun- sell. 38. Esau by weeping mouereth his father to pittie him. 41. Esau hateth Iakob, and threatneth his death. 42. Rebekah sendeth Iakob away.

And when Izhak was olde, and his eyes were dimme (so that he could not see) he

* Or, hatred.
† Or, largesse,
roome.

i God assureth
Izhak against
all feare by re-
hearing the
promise made
to Abraham.
k To signifie
that he would
serue none o-
ther God, but
the God of his
father Abra-
ham.

l The Ebrewes
in swearing be-
gin commonly
with If, and vnder-
stand the
rest, that is, that
God shall pun-
ish him that
breaketh the
othe: here the
wicked shewe
that they are a-
fraid lest that
come to them
which they
would doe to
other.

* Or, othe.
† Or, the well of
the othe.

* Chap. 27. 48.
† Or, disobedient,
and rebellious.

† Ebr. Lee, I.

called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, † I am here.

2 Then hee sayd, Behold, I am now olde, and know not the day of my death:

† Ebr. hont.

3 Wherefore now, I pray thee, take thine instruments, thy quier and thy bow, and get thee to the field, that thou mayest take mee some venison.

a The carnall affectio, which he bare to his sonne, made him forget that which God spake to his wife, chap. 25. 23.

4 Then make me sauorie meate, such as I loue, and bring it me that I may eate, and that my ^a soule may blesse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me sauorie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voice in that which I cominand thee.

b This subtilie is blame worthy because she should haue tarried till God had performed his promise.

9 ^b Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and hee shal eate, to the intent that hee may blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Behold, Esau my brother ^{is} rough, and I am smooth.

† Ebr. before his eyes.

† Or, as though I would deceiue him

† Or, I will take the danger on me.

c The assurance of Gods decree made her bold.

12 My father may possiblie feelee me, and I shall seeme † to him to be a ^a mocker: so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, ^a vpon mee ^{be} thy curse, my sonne: onely heare my voice, and goe and bring me ^{them}.

14 So he went and fet ^{them}, and brought ^{them} to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, & clothed Iaakob her yonger sonne:

16 And shee couered his handes and the smooth of his necke with the skinnes of the kiddes of the goats.

17 Afterward shee put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, hee said, My father: who answered, I am heere: who art thou, my sonne?

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abuseth Gods Name thereunto.

19 And Iaakob said to his father, ^d I am Esau thy first borne, I haue done as thou badest mee, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? who said, Because the Lord thy God brought it to mine hand.

21 Againe said Izhak vnto Iaakob, Come neere now, that I may feelee thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, & he felt him, and said, The ^e voice ^{is} Iaakobs voice, but the hands ^{are} the hands of Esau.

e This declarerh that he suspected some thing, yet God would not haue his decree altered.

23 (For he knew him not, because his hands were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe he said, Art thou that my sonne Esau? who answered, † Yea.

Ebr. I am.

25 Then said he, bring it me hither, and I will eate of my sonnies venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward his father Izhak said vnto him, Come neere now, and kisse me, my sonne.

27 And he came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and said, Behold, the smell of my sonne ^{is} as the smell of a field, which the Lord hath blessed.

28 ^{*} God giue thee therefore of the dew of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

† Ebr. 28. 36.

29 Let people be thy seruants, and nations bow vnto thee: be lorde ouer thy brethren, and let thy mothers children honour thee: cursed ^{be} he that curseth thee, and blessed ^{be} hee that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, & Iaakob was scarce gone out from the presence of Izhak his father, the came Esau his brother from his hunting,

31 And he also prepared sauorie meate, and brought it to his father, and said vnto his father, Let my father arise, and eate of his sonnes venison, that thy soule may blesse me.

32 But his father Izhak said vnto him, who art thou? And hee answered, I am thy sonne, ^{even} thy first borne Esau.

33 Then Izhak was ^e stricken with a marueilous great feare, and said, who ^{and} where ^{is} he that hunted venison, and brought it me, and I haue eate ^a of all before thou camest: and I haue blessed him, therefore he shall be blessed.

f In perceiving his errour, by appointing his heire against Gods sentence pronounced before. † Or sufficiently.

34 When Esau heard the words of his father, hee cryed out with a great cry and bitter out of measure, & said vnto his father, Blesse me, ^{even} me also, my father.

35 Who answered, Thy brother came with

C

g In the Chap. 25 he was ſo called becauſe he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower or deceiver. h For Iſhak did this as he was the miniſter and Prophet of God.

* Or, I am alſo (thy ſonne.) * Hebr. 12. 17.

i Becauſe thine enemies ſhall be round about thee. k Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie. * Obad. 1. 10. l Hypocrites onely abſtaine from doing euill for feare of men.

m He hath good hope to recouer his birthright by killing thee.

n For the wicked ſonne will kill the godly: and the plague of God wil afterward light on the wicked ſonne.

* Ch. p. 26. 33. o Which were Eſaus wiues. p Hereby ſhee perſuaded Iſhak to agree to Iaakobs departing.

a This ſecond bleſſing was to confirme Iaakobs faith, left he ſhould think that his father had giuen it without Gods motion.

with ſubtiltie, and hath taken away thy bleſſing.

36 Then he ſaid, was he not iuſtly called Eſau for he hath deceiued me theſe two times: hee tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſaid, Haſt thou not reſerued a bleſſing for me?

37 Then Iſhak answered, and ſaid vnto Eſau, Behold, I haue made him^h thy lord, and all his brethren haue I made his ſeruants: alſo with wheat and wine haue I furniſhed him, and vnto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſaid vnto his father, Haſt thou but one bleſſing, my father: bleſſe mee, * *euē* me alſo, my father: and Eſau lifted vp his voice, and * wept.

39 Then Iſhak his father answered, and ſaid vnto him, Behold, the ſarneſſe of the earth ſhall be thy dwelling place, and *thou ſhalt haue* of the dew of heauen from aboue.

40 And ⁱ by thy ſword ſhalt thou liue, and ſhalt be thy brothers^k ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt break his yoke from thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, * the dayes of mourning for my father wil come ſhortly, ^l then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and ſhee ſent and called Iaakob her yonger ſonne, and ſayd vnto him, Behold, thy brother Eſau ^m is comforted againſt thee, *meaning* to kill thee:

43 Now therefore my ſonne, heare my voice: ariſe and flee thou to Haran to my brother Laban.

44 And tary with him a while vntill thy brothers fierceneſſe be ſwaged,

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou haſt done to him: then will I ſend & take thee from thence: why ſhould I beⁿ deſtroyed of you both in one day?

46 Alſo Rebekah ſaid to Iſhak, * I am wearie of my life, for the^o daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the land, ^p what auaileth it me to liue?

CHAP. XXVIII.

1 Iſhak forbiddeth Iaakob to take a wife of the Canaanites.

2 Eſau taketh a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heauen. 14 Chriſt is promiſed. 20 Iaakob asketh of God onely meate and cloathing.

Then Iſhak called Iaakob and ^a bleſſed him, and charged him, and ſaid vnto

him, Take not a wife of the daughters of Canaan.

2 Ariſe, * get thee to * Padan Aram to the houſe of Bethuel thy mothers father, and thence take the a wife of the daughters of Laban thy mothers brother.

3 And God * al ſufficient bleſſe thee, and make thee to increaſe, and multiply thee, that thou mayeſt be a multitude of people,

4 And giue thee the bleſſing of Abraham, *euē* to thee and to thy ſeede with thee, that thou mayſt inherite the land (wherein thou art ^b a ſtranger,) which God gaue vnto Abraham.

5 Thus Iſhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſaw that Iſhak had bleſſed Iaakob, and ſent him to Padan Aram, to ſet him a wife thence, and giuen him a charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeyed his father and his mother, & was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Iſhak his father,

9 Then went Eſau to Iſhmael, and tooke * vnto the wiues *which he had*, Mahalath the daughter of * Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beerſheba, and went to Haran,

11 And hee came vnto a *certaine* place, and taried there all night, becauſe the Sunne was downe, and tooke of the ſtones of the place, and laid vnder his head, and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood ^d a ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And behold, the Lord ſtood aboue it, and ſaid, I am the Lord God of Abraham thy father, and the God of Iſhak: the land, vpon the which thou ſleepeſt, * will I giue thee and thy ſeed.

14 And thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad * to the Weſt, and to the Eaſt and to the North, and to the South, and in thee and in thy ſeed ſhall all the * families of the earth be bleſſed.

15 And loe, I am with thee and will keepe thee whitherſoeuer thou goeſt, and will bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and

* Hoſe. 12. 12. * Chap. 24. 10.

* Or, almightie.

b The godly fathers were put in minde continually, that they were but ſtrangers in this world: to the intent they ſhould liſt vp their eies to the heauens where they ſhould haue a ſure dwelling.

* Or, beſides his wiues.

c Thinking hereby to haue reconciled himſelfe to his father, but all in vaine: for he taketh not away the cauſe of the euill.

d Chriſt is the ladder, whereby God and man are ioyned together, and by whom the Angels miniſter vnto vs: all graces by him are giuen vnto vs, and we by him aſcend into heauen.

* Chap. 35. 1. and 48. 3.

e Hee felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

* Deut. 12. 30.

and, 19. 14.

* Chap. 12. 9. and 12. 18. and 22. 18.

and 26. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance only of the vision shewed vnto him.
* Chap. 31. 13.
+ Or, house of God.

h He bindeth not God vnder this condition, but acknowledgeth his infirmities, and promisseth to be thankfull.

a That is, hee went forth on his journey.
† Eir, to the land of the children of the East.
b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euen strangers brethren.

d Or, is he in peace? by the which word the Hebrewes signifye al prosperity

and said, Surely the Lord is in this place, and I was not aware.

17 And he was afraid, and said, How fearful is this place! this is none other but the house of God, this is the gate of heauen.

18 Then Iaakob rose vp earlie in the morning, and tooke the stone that he had laid vnder his head, and set it vp as a pillar, and powred oyle vpon the top of it.

19 And he called the name of that place + Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, if God will be with me, and will keepe mee in this iourney which I goe, and will giue mee bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX:

13 Iaakob commeth to Laban and serueth seuen yeeres for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeeres more for Rahel. 32 Leah conceiueth and beareth four sonnes.

Then Iaakob^a lift vp his feete and came into the[†] East country.

2 And as he looked about, behold, there was a well in the field, ^b and loe, three flocks of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Iaakob said vnto them, My brethren, whence be ye? And they answered, we are of Haran.

5 Then he said vnto them, know ye Laban the sonne of Nahor? Who said, we know him.

6 Again he sayd vnto them, ^d Is hee in good health? And they answered, He is in good health, and beholde, his daughter Rahel commeth with the sheepe.

7 Then he sayd, Loe, ^e it is yet hie day, neither is it time that the cattel should be gathered together: water ye the sheepe, and goe feed them.

8 But they sayd, Wee may not vntill all the flockes be brought together, and ^f till men role the stone from the welles mouth, that wee may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And as soone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce, and wept.

12 (For Iaakob told Rahel, that hee was her fathers + brother, and that he was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and imbraced him, and kissed him, and brought him to his house: and he tolde Laban ^g all these things.

14 To whom Laban sayd, Well, thou art my bone and my flesh: and he abode with him the space of a moneth.

15 ¶ For Laban said vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was + tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a few dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue me my wife, that I may goe into her: for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But ^h when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said hee to Laban, wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her

Or, nephews.

That is, the cause why he departed from his fathers house, and what he sawe in the way.
That is, of my blood and kindred.

Or, blaine eyed

g Meaning after that the yeeres were accomplished.

† Eir, my dayes are full.

h The cause why Iaakob was deceived, was, that in old time the wife was couered with a vail, when she was brought to her husband, in signe of chastitie and shamefastnesse.

i He effected more the profit that he had of Iaakobs seruice, then either his promise or the manner of the country, though he alledged custome for his excuse.

feuen yeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maid to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet feuen yeeres moe.

¶ Ebr. opened her wombe.

k This declareth that oft times they which are despised of men are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction.

m For children are a great cause of mutual loue betwene man and wife.

31 ¶ When the Lord sawe that Leah was despised, hee made her^k fruitfull: but Rahel was barren.

32 And Leah conceiued & bare a sonne, and she called his name Reuben: for she said, Because the^l Lord hath looked vpon my tribulation, nowe therefore mine husband wil^m loue me.

33 And she conceiued againe, and bare a sonne, and said, Because the Lord heard that I was hated, hee therefore hath giuen mee this sonne also, and shee called his name Simeon.

34 And shee conceiued againe, and bare a sonne, and said, Now at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

¶ Or, confesse.

¶ Mat. 1. 2.

¶ Ebr. stood from bearing.

35 Moreouer shee conceiued againe, and bare a sonne, saying, Now will Iⁿ praise the Lord: * therefore shee called his name Iudah, and left bearing.

CHAP. XXX.

¶ 1 Rahel and Leah being both barren, giue their maides vnto their husband, and they bare him children. 15, Leah giueth mandrakes to Rahel that Iakob might lie with her. 27. Laban is enriched for Iakobs sake. 43. Iakob is made very rich.

And when Rahel sawe that shee bare Iakob no children, Rahel enuied her sister, and said vnto Iakob, Giue me children, or els I die.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

2 Then Iakobs anger was kindled against Rahel, and he said, Am I in^a Gods stead, which hath withholden from thee the fruite of the wombe?

b I will receiue her children on my lap, as though they were mine owne.

¶ Ebr. I shall be builded.

3 And shee said, Behold my maide Bilhah, goe in to her, and shee shall beare vpon my^b knees, and I shall haue children also by her.

4 Then shee gaue him Bilhah her maid to wife, and Iakob went in to her.

5 So Bilhah conceiued, and bare Iakob a sonne.

¶ Ebr. wrestlings of God.

c The arrogance of mans nature appeareth in that shee contemneth her sister, after shee hath receiued this benefite of God to beare children.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voice, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhah Rahels maide conceiued againe, and bare Iakob the second sonne.

8 Then Rahel saide, with^d excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name Napthali.

9 And when Leah saw that she had left bearing, shee tooke Zilpah her maid, and gaue her Iakob to wife.

10 And Zilpah Leahs maide bare Iakob a sonne.

11 Then saide Leah, ^d A companie cometh: and she called his name, Gad.

12 Againe Zilpah Leahs maide bare Iakob another sonne.

13 Then said Leah, Ah blessed am I, for the daughters will blesse mee, and shee called his name, Asher.

d That is, God doth encrease me with a multitude of children: for so Iakob doeth expound this name Gad. Chap. 49. 19.

14 ¶ Now Reuben went in the dayes of the wheat haruest, and found^e mandrakes in the fildes, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

e Which is a kinde of herbe whose root hath a certaine likenesse of the figure of a ma.

15 But shee answered her, Is it a small matter for thee to take mine husbände, except thou take my sonnes mandrakes also? Then saide Rahel, Therefore hee shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iakob came from the field in the euening, and Leah went out to meet him, and said, Come in to me, for I haue^f bought and paid for thee with my sonnes mandrakes: and hee slept with her that night.

¶ Ebr. buying, I haue bought.

17 And God heard Leah, and she conceiued, and bare vnto Iakob the fift sonne.

18 Then said Leah, God hath giuen me my reward, because I gaue my^f maide to my husband, and she called his name Issachar.

f In stead of acknowledging her fault, shee boasteth as if God had rewarded her therefore.

19 Then Leah conceiued againe, and bare Iakob the sixt sonne.

20 Then Leah said, God hath endued me with a good dowrie: now will mine husband dwell with me, because I haue borne him fixe sonnes: and she called his name Zebulun:

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and opened her wombe.

¶ Or, made her fruitfull.

23 So she conceiued and bare a sonne, and said, God hath taken away my^g rebuke.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

g Because fruitfulness came of Gods blessing, who sayd, Increase and multiply, barrenness was counted as a curse.

25 ¶ And as soone as Rahel had borne Ioseph, Iakob said to Laban, Send me away that I may goe vnto my place and to my country.

26 Giue me my wiues and my children, for whome I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue now found fauour in thy sight, tarie: I haue

* Or, tried by experience.

*perceiued that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it thee.

* Or, with me.

29 But he said vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hath bene vnder me.

* Eb. or at my feet
h Th: order of nature requir-
eth that euery
one prouide
for his owne
familie.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but now when shall † I trauell for mine own house also?.

31 Then he said, what shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feed, and keepethy sheepe.

* Or, separate thou.

32 I wil passe through all thy flockes this day, and * separate from them all the sheepe with little spots and great spots, and all * blacke lambes among the sheepe, and the great spotted and little spotted among the goates: † and it shalbe my wages.

* Or, red.
i That which
shall hereafter
be thus spotted
k God shall te-
stifie for my
righteous deal-
ing by rewar-
ding my la-
bours.

33 So shal my * righteounes answere for me hereafter when it shal come for my reward before thy face, and euery one that hath not litle or great spots among the goats, and blacke among the sheepe, the same shal be * theft with mee.

* Or, counted the

34 Then Laban said, Go to, would God it might be according to thy saying.

* Or, Laban.

35 Therefore * hee tooke out the same day the hee goates that were particoloured and with great spots, and all the she goats with litle and great spots, and all that had white in them, and all * the blacke among the sheepe, and put them in the keeping of his sonnes.

* Or, red, or brown

36 And he set three dayes iornney between himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

I Iaakob herein
vied no deceit:
for it was Gods
commaunde-
ment as he de-
clareth in the
next chap.
ver. 9. and 11.

37 ¶ Then Iaakob † tooke rods of greene popular, and of hazel, & of the chefnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters and watering troughs, when the sheep came to drinke, before the sheep (for they were in heat, when they came to drinke.)

* Or, conceived.

39 And the sheepe * were in heate before the rods, and afterward brought forth yong of partie colour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards these lambes particoloured and al maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the

stronger sheep, Iaakob laide the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, he put them not in: and so the feeble were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flockes, and maide seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Labans children murmur against Iaakob. 3 God commaunders him to returne to his countrey 13. 24 The care of God for Iaakob. 19 Rabel stealerh hir fathers Idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

N Ow hee heard the * wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.

The children
uttered in
words that
which the fa-
ther dissembled
in heart, for the
couteous think
that whatsoe-
uer they can-
not snatch, is
plucked from
them.
† Ebr. and loe, now
he with him, as
yesterday, and yet
yesterday.

2 Also Iaakob beheld the countenance of Laban, † that it was not towards him as in times past:

3 And the Lord had sayde vnto Iaakob, Turne againe into the land of thy fathers, & to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rabel and Leah to the field vnto his flocke.

5 Then sayd hee vnto them, I see your fathers countenance, that it is not towards me † as it was wont, and the † God of my father hath bene with me.

† Ebr. as yesterday
and before yester-
day.
b The God
whom my fa-
ther worshipp-
ed.

6 And yee know that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages * ten times: but God suffered him not to hurt me.

* Or, many times

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he sayd thus, The party coloured shal be thy reward, then bare all the sheepe particoloured.

9 Thus hath † God taken away your fathers * substance, and giuen it me.

c This declara-
reth that the
thing which Iaa-
kob did before
was by Gods
commande-
ment, and not
through deceit.
* Or, cattell.

10 ¶ For in ramming time I lifted vp mine eyes & saw in a dreame, & behold, the hee goats leaped vpon the she goats, that were particoloured with little and great spots spotted.

11 And the Angel of God sayd to me in a dreame, Iaakob. And I answered, Lo, I am here.

12 And hee sayd, lift vp now thine eyes, & see all the hee goats leaping vpon the shee goats that are particoloured, spotted with little and great spots: for I haue seene all that Laban doeth vnto thee.

d This Angell
was Christ
whiche appea-
red to Iaakob
in Bethel: and
hereby appea-
reth he had
taught his
wiues the feare
of God: for he
talketh as
though they
knew this thing
* Chap. 22. 16.

13 ¶ I am the God of Beth-el where thou * anoyntedst the pillar, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and said vnto him, Hauē we any more portion and inheritance in our fathers house?

e For they were giuen to Iaakob in recompense of his seruice, which was a kind of sale.

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatsoeuer God hath said vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flockes, & all his substance which he had gotten, to wit, his riches which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

f For so the word here signifieth, because Laban calleth them gods, ver.

19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers idoles.

30. Or, went away priuily from Laban.

20 Thus Iaakob stole away the heart of Laban the Aramite: for he tolde him not that he fled.

Or, Exultates.

21 So fled he with all that he had, and hee rose vp, and passed the riuer, and set his face toward mount Gilead.

Or, kinfolke and friends.

22 And the third day after was it tolde Laban, that Iaakob fled.

Or, ioynd with him.

23 Then hee tooke his brethren with him, & followed after him seuen dayes iourney, and ouertooke him at mount Gilead.

Ebr. from good to euill.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob: ought saue good.

Or, conveyed thy selfe away priuily.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, What hast thou done? thou hast euen stolen away mine heart, & caried away my daughters, as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell mee, that I might haue sent thee forth with mirth and with songes, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

Ebr. power is in mine hand. g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

29 I am able to doe you euill: but the God of your father spake vnto mee yesternight, saying, Take heed that thou speake not to Iaakob: ought saue good.

30 Now though thou wentest thy way because thou greatlie longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Iaakob answered, and saide to

Laban, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stolen them)

Or, let him die.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels litter, and fate downe vpon them) and Laban searched all the tent, but found them not.

Or, straw, or saddle.

35 Then said she to her father, My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched, but found not the idoles.

Ebr. let not anger be in the eye of my lord.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched al my stuffe, what hast thou founde of all thine household stuffe? put it here before my brethren, and thy brethren, that they may iudge betweene vs both.

38 This twentie yeere haue I bene with thee: thine ewes & thy goates haue not cast their yong, and the rammes of thy flocke haue I not eaten.

Or, bene barren.

39 Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: of mine hande diddest thou require it, were it stolen by day or stolen by night.

Ebr. the torne, or, taken by prey. Exodus 22. 12.

40 I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

Or, I slept not.

41 Thus haue I bene twentie yeeres in thine house, & serued thee fourteene yeeres for thy two daughters, and fixe yeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the feare of Izhak had bene with me, surely thou haddest sent mee away now emptie: but God beheld my tribulation, and the labor of mine hands, and rebuked thee yesternight.

That is, the God whom Izhak did feare, and reuerence.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes, which they haue borne?

His conscience reprobued him of his misbehaviour toward Iaakob, and therefore moued him to seeke peace.

44 Now therefore come and let vs make

a couenant, I and thou, which may be a witnesse betweene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob said vnto his brethren, Gather stones: who brought stones & made an heape, and they did eat there vpon the heape.

47 And Laban called it * Iegar-sahadutha, and Iaakob called it ^k Galeed.

48 For Laban said, This heape is witnesse betweene me & thee this day: therefore * he called the name of it Galeed.

49 Also he called it * Mizpah, because * he said, The Lord ^l looke betweene me & thee, when we shall be * departed one from another.

50 If thou shalt vex me my daughters, or shalt take ^m wiues beside my daughters: *there is no man with vs, behold, God is witnesse betweene me and thee.*

51 Moreouer Laban said to Iaakob, Behold this heape, and behold the pillar which I haue set vp betweene me and thee,

52 This heape *shall be* witnesse, and the pillar *shall be* witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto mee for euill.

53 The God of Abraham, and the God of ⁿ Nahor, and the God of their father be iudge betweene vs: But Iaakob sware by the ^o feare of his father Izhak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eat * bread, and they did eate bread, and taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9 10 He prayeth vnto God confessing his vniworthinesse. 13 He sendeth presents vnto Esau. 24, 28 He wrestleth with the Angel, who nameth him Israel.

Now Iaakob went forth on his iourney, and the * Angels of God met him.

2 And when Iaakob saw them, he saide, ^a This is Gods host, and called the name of the same place * Mahanaim.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the lande of Seir into the countrey of Edom:

4 To whom he gaue commaundement, saying, Thus shal yee speake to my ^b lord Esau: thy seruant Iaakob sayeth thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeuies also and asses, sheepe, & en seruants, and women seruants, and haue

sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundreth men with him.

7 Then Iaakob was * greatly afraid, and was fore troubled, and diuided the people that was with him, and the sheepe and the beeuies, and the camels into two companies.

8 For he saide, If Esau come to the one companie and smite it, the other companie shall escape.

9 ¶ Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak: Lord, which * faidest vnto me, Returne vnto thy countrey and to thy kinred, and I will doe thee good,

10 I am not ^t worthie of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my ^d staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee, deliuer me from the hande of my brother, from the hand of Esau, for I feare him, least he will come and smite me, and the ^e mother vpon the children.

12 For thou saydest, I will surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a ^f present for Esau his brother:

14 Two hundreth she goats and twentie hee goats, two hundreth ewes and twentie rammes:

15 Thirtie milch camels with their colts, fourtie kine, and ten bullockes, twentie shee asses, and ten foales.

16 So he deliuered them into the hande of his seruants, euery droue by themselves, and said vnto his seruants, Passe before mee, and put a space betweene droue and droue.

17 And he commanded the formost, saying, If Esau my brother meete thee, & aske thee, saying, Whose *seruant* art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, *They be* thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commanded he the second and the third, & al that followed the droues, saying, After this maner yee shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Behold, thy seruant Iaakob *commeth* after vs (for hee thought

* Or the heape of witnesse.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

* Iaakob.

* Or, watchtower.

* Laban.

l To punish the trespasser.

* Or, hid.

m Nature compelleth him to condemne that vice, wherunto through coue-geousnesse he forced Iaakob.

n Behold, how the idolaters mingle the true God with their feigned gods.

o Meaning by the true God whome Izhak worshipped.

* Or, meate.

p We see that there is euer some seed of the knowledge of God in y hearts of the wicked.

* Chap. 43. 16
a He acknowledgeth Gods benefits: who for the preservation of his, sendeth hosts of Angels.

* Or, sent.

b He reuerenced his brother in worldly things, because he chiefly looked to bee preferred to the spirituall promise.

c Albeit he was comforted by the Angels, yet the infirmity of the flesh doeth appeare.

Chap. 32. 13.

t Ebr. I am lesse then all thy mercies.

u That is, poore and without all prouision.

e Meaning, he will put all to death: this pro-uerbe com-meth of them which kill the bird together with her yong ones.

f Not distrust-ting Gods as-sistance, but v-sing such meanes, as God had giuen him.

gHe thought it no lesse to depart with these goods: to the intent he might follow the vocation whereunto God called him.

Ebr. receiue my acc.

h That is God in forme of mā.

i For God assaieth his with the one hand, and vpholdeth them with the other.

* Hose. 12. 4.

* Chap. 35. 10.

k God gaue Iaakob both power to ouercome and also the prayse of the victorie.

† Or, my soule is deliuered.
l The faithfull so ouercome their tentations, that they feeble the smart thereof, to the intent that they should not glory, but in their humilitie.

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, & partly praied to God to mitigate Esaus wrath.

thought, I will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, and tooke his two wiues, and his two maydes, and his eleuen children, and went ouer the forde Iabbok,

23 And he tooke them, and sent them ouer theriuier, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a h man with him vnto the breaking of the day.

25 And he saw that he could not preuaile against him: therefore hee touched the hollow of his thigh, & the hollow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe, except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then said he, * Thy name shal be called Iaakob no more, but Israel: because thou hast had k power with God, thou shalt also preuaile with men.

29 Thē Iaakob demaunded, saying, Tell me, I pray thee, thy name. And he saide, Wherefore now doest thou aske my name? and he blessed him there.

30 And Iaakob called the name of the place Peniel: for, said he, I haue seene God face to face, and * my life is preserued.

31 And the Sunne rose to him as he passed Peniel, and he h halted vpon his thigh.

32 Therefore the children of Israel eate not of the finewe that shranke in the hollow of the thigh, vnto this day: because he touched the finewe that shranke in the hollowe of Iaakobs thigh.

CHAP. XXXIII.

* Esau and Iaakob meete and are agreed. 11 Esau receiuerh his gifts. 19 Iaakob buyeth a possession. 20 And buildeth an Altar.

And as Iaakob lift vp his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he a diuided the children to Leah, and to Rahel, and to the two maydes.

2 And he put the mayds, and their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.

3 So hee went before them, and b bowed himselfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, & saw the women, and the children, and said, Who are these with thee? and he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the mayds neere, they and their children, and e bowed themselves.

7 Leah also with her children came neere and made obeysance: and after Ioseph and Rahel drewe neere, and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may find fauour in the sight of my lord.

9 And Esau sayd, I haue ynough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hande: for d I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee, take my * blessing, that is brought thee: for God hath had mercie on me, and therefore I haue all things: so he e compelled him, and he tooke it.

12 And he said, Let vs take our iourney and goe, and I will goe before thee.

13 Thē he answered him, My lord knoweth that the children are tender, & the ewes and kine with yong vnder mine hand: and if they should ouerdriue them one day, all the flocke would die.

14 Let nowe my lord goe before his seruant, and I will driue softly, according to the pase of the cattell, which is before me, and as the children be able to endure, vntil f I come to my lord vnto Seir.

15 Then Esau said, I wil leaue then some of my folke with thee. And hee answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Iaakob went forward towardes Succoth, and built him an house, and made booths for his cattell: therefore he called the name of the place * Succoth.

18 ¶ Afterward Iaakob came safe to Shechem a citie, which is in the land of Canaan, when he came from * Padan Aram, and pitched before the citie.

19 And there hee bought a parcell of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred * pieces of money.

20 And he set vp there an altar, and called s it, The mighty God of Israel.

e Iaakob and his family are the image of the Church, vnder the yoke of tyrants, which for feare are brought to subjection.

d In that that his brother, embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence. † Or, gift. e By earnest intreatie.

f He promised that which (as seemeth) his minde was not to performe.

* Or, tents.

* Or, Mesopotamia.

* Or, lambes, or money so marked. g He calleth the signe the thing, which it signifieth in token that God had mightily deliuered him.

CHAP.

CHAP. XXXIIII.

Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the perswasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproofeth his sonnes.

a This example teacheth, that too much libertie is not to be giuen to youth.

† Ebr. humbled her.

† Ebr. spake to the heart of the maid.

b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessarie.

† Or, folly.

† Ebr. and it shall not be so done.

† Or, marriages.

† Or, grant my request.

† Ebr. multiply greatly the dowrie.

e They made the holy ordinance of God a meane to compass their wicked purpose.

d As it is abomination for them that are baptized to joyne with Infidels.

e Their fault is the greater, in that they make religion a cloke for their craft.

Then Dinah the daughter of Leah, which shee bare vnto Iaakob, ^a went out to see the daughters of that country.

2 Whom when Shechem the sonne of Hamor the Hiuite lord of that country saw, he tooke her, and lay with her, and [†] defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: & he loued the mayde, and [†] spake kindly vnto the mayde.

4 Then said Shechem to his father Hamor, saying, ^b Get me this mayde to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Iaakob helde his peace vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the fiede, and heard it, it grieved the men, and they were very angry, because he had wrought [†] villenie in Israel, in that hee had lien with Iaakobs daughter: [†] which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make [†] affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And yee shall dwell with vs, and the land shall be before you: dwell, and do your businesse in it, and haue your possessions therein.

11 Shechem also saide vnto her father, and vnto her brethren, [†] Let me finde fauour in your eyes, and I will giue whatsoeuer yee shall appoint me.

12 [†] Aske of me abundantly both dowrie and gifts, and I will giue as ye appoint mee, so that ye giue me the mayde to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said vnto them, ^c We cannot do this thing, to giue our sister to an vncircumcised man: for that were a ^d reproofe vnto vs.

15 But in this wee wil consent vnto you, if yee wil be as we ^e are, that euery man childe among you be [†] circumcised:

16 Then will wee giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if yee will not hearken vnto vs to be circumcised, then wil we take our daughter, and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to do the thing because he loued Iaakobs daughter: he was also the [†] most set by of all his fathers house.

20 ¶ The Hamor and Shechem his sonne went vnto the [†] gate of their citie, and communed with the men of their city, saying,

21 These men are [†] peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for beholde, the land hath roome ynough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwel with vs, & to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not ^h their flockes and their substance, and all their cattell be ours: onely let vs consent ^{herein} vnto them, and they will dwell with vs.

24 And vnto Hamor and Shechem his sonne, hearkened al that went out of the gate of his citie: and all the men children were circumcised, ^{euen} all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Iaakob, ⁱ Simeon and Leui, Dinahs brethren, tooke either of them his sword, & went into the citie boldly, and [†] slew ^k euery male.

26 They slew also Hamor and Shechem his sonne with the [†] edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 ^{Againe} the ^{other} sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beeues and their asses, and whatsoeuer was in the citie, and in the fieldes.

29 Also they caried away captiue and spoiled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled me, & made me [†] stinke among the inhabitants of the land, ^{as well} the Canaanites, as the Perizzites, and I being few in number, they shall gather themselves together against me, and slay me, and so shall I, and my house be destroyed.

31 And

† Or most honorable.

f For the people vsed to assemble there, and justice was also ministred. g Thus many pretended to speak for a publike profit, when they only speake for their owne priuate gain and commoditie.

h Thus they lacke no kinde of perswasion, which prefer their owne commodities before the Commonwealth.

i For they were the chiefe of the company, Chap. 49. 6. k The people are punished with their wicked Princes. † Ebr. mouth of the sword.

† Or, so be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 **Iaakob** at Gods commandement goeth vp to Beth-el, to build an Altar. *2* Hee reformeth his household. *3* God maketh the enemies of Iaakob afraid. *4* Deborah dyeth. *12* The land of Canaan is promised him. *18* Rahel dieth in labour. *22* Reuben lieth with his fathers concubine. *23* The sonnes of Iaakob. *29* The death of Iz-

a God is euer at hand to succour his in their troubles.

* Chap. 28. 13.

b That by this outward a cte they should shewe their inward repentance.

c For therein was some signe of superstition, as in tables and agnus deis.

d Thus notwithstanding & inconuenienc that came before, God deliuered Iaakob.

* Chap. 28. 19.

e Or, oke of lamentation.

* Chap. 32. 28.

f Or, Almighty.

g As God is said to descend, when he sheweth some signe of his presence: so hee is said to ascend, when the vision is ended.

Then *a* God said to Iaakob, Arise, goe vp to Bethel, and dwell there, and make there an Altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among you, & *b* clenfe your selues, and change your garments:

3 For we will rise and goe vp to Beth-el, and I will make an Altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which *were* in their hands, and all their *c* earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the *d* feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) hee and all the people that was with him.

7 And hee built there an Altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse died, & was buried beneath Beth-el vnder an oke: & he called the name of it *e* Allon Bachuth.

9 ¶ Againe God appeared vnto Iaakob after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but * Israel shall be thy name: and he called his name Israel.

11 Againe God said vnto him, I am God *f* all sufficient: grow, and multiply, a nation and a multitude of nations shall spring of thee, and Kings shal come out of thy loines.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God *g* ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, & powred drinke offering thereon: also hee

powred oile thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was *f* about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, & in trauailing she was in peril.

17 And when shee was in paines of her labour, the midwife said vnto her, Feare not: for thou *h* shalt haue this sonne also.

18 Then as shee was about to yeeld vp the ghost (for she died) she called his name Benoni, but his father called him Benjamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Iaakob set *a* *g* pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and *h* lay * with Bilhah his fathers concubine, and it came to Israels care. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben, Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph & Benjamin.

25 And the sonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundredth and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was * gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

CHAP. XXXVI.

2 The wiues of Esau. *7* Iaakob and Esau are rich. *9* The genealogie of Esau. *24* The finding of mules.

Now these are the *a* generations of Esau, which is Edom.

2 Esau tooke his wiues of the *b* daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And *tooke* Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Ialam, & Korah: these are the sonnes of Esau, which

f The Ebrew word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney

* Chap. 48. 17.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reueled. *h* This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose election by their fautes was not changed.

* Chap. 49. 4.

* Chap. 25. 8.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing took place in worldly things. *b* Besides those wiues whereof is spoken, chap. 26. 34. * 1. Chron. 1. 34.

which were borne to him in the land of Canaan.

6 So Esau tooke his wiues, & his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattell, and all his substance, which he had gotten in the land of Canaan, and ^e went into another country from his brother Iakob.

7 For their riches were so great, that they could not dwell together, ⁸ and the land, wherein they were strangers, could not receiue the, because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau, father of * Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bassemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esau wife.

13 ¶ And these are the * sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bassemath Esau wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, * daughter of Zibeon Esau wife: for shee bare vnto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were * ^d dukes of the sonnes of Esau: the sonnes of Eliphaz, the first born of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes *that came* of Eliphaz in the land of Edom: these were the * sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esau sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes *that came* of Reuel in the land of Edom: these are the * sonnes of Bassemath Esau wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esau wife: duke Ieush, duke Iaalam, duke Korah: these dukes *came* of Aholibamah, the daughter of Anah Esau wife.

19 These are the children of Esau, and these are the dukes of the: This *Esau* is Edó.

20 ¶ * These are the sonnes of Seir the Horite, which * inhabited the land *before*, Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the sonnes

of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found ^f mules in the wilderness, as he fedde his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, & Ithran, & Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these be the dukes of the Horites, after their dukdomes in the land of Seir.

31 ¶ And these are the * Kings that reigned in the land of Edom, before there reigned *any* King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of ^h Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie *was* Pau: and his wiues name Mehetabel the daughter of Matred, the * daughter of Mezahab.

40 The *these* are the names of the dukes of Esau, according to their families, their places, *and* by their names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations.

^e Herein appeareth Gods providence, which causeth the wicked to giue place to the godly, that Iakob might enjoy Canaan according to Gods promise.
* 1sb. 24. 4.

⁴ Or, the Edomites.

* 1. Chr. 1. 35.

⁴ Or, nephewes.

⁴ Or, neece.

⁴ Or, chiefe men. If Gods promise be so sure towards them which are not of his household how much more will he performe the same to vs?

* Or, nephewes.

* Or, nephewes.

* 1. Chron. 1. 38. ^e Before that Esau did thin inhabite.

^f Who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules betwene the asse and the mare.

^g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer.
Psal. 102. 28.

^h Which citie is by the riuer Euphrates.

* Or, neece.

i Of Edom came the Idumeans,

tions, in the land of their inheritance. This Esau is the father ofⁱ Edom.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iacob bewaileth Ioseph.

Iacob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

a That is, the storie of such things as came to him and his family, as chap. 5. 1.

b He complained of the euill words and injuries which they spake and did against him.

† Or, pierce.

c God reuealed to him by a dreame what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of his wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

† Or, kept diligently.

f He knew that God was author of the dreame, but he understood not the meaning.

2 These are the^a generations of Iacob: when Ioseph was seenteene yeeres old, he kept sheepe with his brethren, & the child was with the sonnes of Bilhah, & with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their^b euill saying.

3 Now Israel loued Ioseph more then all his sonnes, because hee begate him in his olde age, and he made him a coate of many[†] colours.

4 So when his brethren saw that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph^c dreamed a dreame, and told his brethren, who hated him so much the more.

6 For hee said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the field: and loe, my sheafe arose, and also stood vp right, & behold, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, what, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they^d hated him so much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dreame, and told it his brethren, and said, Behold, I haue had one dreame more, and behold, the Sunne, and the Moone & eleuen starres did reuerence to me.

10 Then he told it vnto his father, and to his brethren, and his father^e rebuked him, and said vnto him, what is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deede, and fall on the ground before thee?

11 And his brethren enuied him, but his father^f noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, goe now, see whether it be well with thy brethren, and how the flocks prosper, & bring me word againe: so he sent him from the vale of Hebron, & he came to Shechem.

15 ¶ Then a man found him: for loe, hee was wandering in the field, and the man asked him, saying, what seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, they are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before hee came at them, they^g conspired against him for to slay him.

19 For they said one to another, Behold, this[†] dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 * But when Reuben heard that, he deliuered him out of their hands, and said, † Let vs not kill him.

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wildernes, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his partie coloured coat that was vpon him.

24 And they tooke him, and cast^h him into a pit, and the pit was emptie, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes, & looked, and behold, there came a companie of Ishmeelites from Gilead, and their camels laden with spicerie, and[†] balme, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah sayde vnto his brethren, what auaieth it, if wee slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our handes be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then theⁱ Midianites merchant men passed by, and they drewe forth, and lift Ioseph out of the pit, and sold Ioseph vnto the Ishmeelites for twentie^j pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The childe is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coate and killed a

g The holy Ghost couereth not mens faults, as doe vaine writers, which make vice vertue. † Or, master of dreames.

* Chap. 42. 22. † Ebr. let vs not smite his life

h Their hypocrisse appeareth in this, that they feared more then God, and thought it was not murder, if they shed not his blood: or else had an excuse to couer their fault.

† Or, reuelation of sins, or triacle.

i VVist. 10. 19. psal. 105. 17.

j Moses writing according to the opinion of the which took the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth verse 36. and chap. 39. 1. or else he was first offered to the Midianites but sold to the Ishmeelites.

led a kidde of the goates, and dipped the coat in the blood.

32 So they sent that party coloured coate, and they brought it vnto their father, and said, This haue we found: see now whether it be thy sonnes coate, or no.

33 Then he knew it, and said, *It is my sonnes coate: a wicked beaſt hath deuoured him: Ioseph is ſurely torne in pieces.*

34 And laakob rent his clothes, and put sackcloath about his loines, and sorrowed for his sonne a long season.

35 Then all his sonnes, and all his daughters rose vp to comfort him, but he would not be comforted, but said, ** Surely I will goe downe into the graue vnto my sonne mourning: ſo his father wept for him.*

36 And the Midianites ſolde him into Egypt vnto Potiphar an Eunuch of Pharaohs, and his ** chiefe ſteward.*

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The treſpaſſe of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lyeth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29, 30. The birth of Pharez, and Zarah.

And at that time *a* Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah ſawe there the daughter of a man called ** Shuah* a *b* Canaanite: and he tooke her *to wife* and went in vnto her.

3 So ſhe conceived and bare a sonne, and he called his name Er.

4 ** And ſhe conceived againe, and bare a sonne, and ſhe called his name Onan.*

5 Moreouer, ſhe bare yet a sonne, whome ſhee called Shelah: and Iudah was at Chezib when ſhe bare him.

6 Then Iudah tooke a wife to Er, his first borne sonne, whose name was Tamar.

7 ** Now* Er the first borne of Iudah was wicked in the ſight of the Lord: therefore the Lord ſlew him.

8 Then Iudah ſaid vnto Onan, Go in vnto thy brothers wife, & doe the office of a kinsman vnto her, and raiſe *c* vp ſeede vnto thy brother.

9 And Onan knew that the ſeede ſhould not be his: therefore whe he went in vnto his brothers wife, he ſpilled it on the ground, leſt he ſhould giue ſeede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he ſlew him alſo.

11 Then ſaid Iudah to Tamar his daughter in law, *d* Remaine a widow in thy fathers houſe, till Shelah my ſonne grow vp (for hee thought *thus*, Leſt he die as well as his brethren.) So Tamar went and dwelt in her fathers houſe.

12 ¶ And in proceſſe of time alſo the daughter of Shuah Iudahs wife died. Then Iudah when hee had left mourning, went vp to his ſheepe ſhearers to Timnah, he and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, ſaying, Behold, thy father in law goeth vp to Timnah, to ſheare his ſheepe.

14 Then ſhee put her widowes garments off from her, and couered her with a vaile, and wrapped herſelfe, and ſat downe in ** Pethach-Enaim*, which is by the way to Timnah, becauſe ſhe ſaw that Shelah was grown, and ſhee was not giuen vnto him to wife.

15 When Iudah ſaw her, hee iudged her an whore: for ſhe had couered her face.

16 And he turned to the way towards her, and ſaid, Come, I pray thee, let me lie with thee, (for he *e* knew not that ſhe was his daughter in law) And ſhee answered, what wilt thou giue me for to lie with me?

17 Then ſaid he, I will ſend thee a kidde of the goates from the flocke: and ſhee ſaid, Well, if thou wilt giue me a pledge, till thou ſend it.

18 Then hee ſaid, what is the pledge that I ſhall giue thee? And ſhe answered, Thy ſignet, and thy ** cloake*, and thy ſtaffe that is in thine hand. So he gaue it her, and lay by her, and ſhe was with childe by him.

19 Then ſhe roſe, and went, and put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah ſent a kidde of the goates by the hand of his *f* neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, ſaying, where is the whore *that ſate* in Enaim by the way ſide? and they answered, There was no whore here.

22 He came therefore to Iudah againe, & ſaid, I cannot finde her: & alſo the men of the place ſaide, there was no whore there.

23 Then Iudah ſaid, Let her take it to her, leaſt we be *ſ* ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ Now after three moneths, one told Iudah, ſaying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, ſhe is great with child. Then Iudah ſaid, Bring yee her forth, and let her be *h* burnt.

25 When ſhe was brought forth, ſhee ſent to her father in law, ſaying, By the man vnto whom theſe things *pertaine*, am I with childe: and ſaid alſo, Looke, I pray thee, whoſe theſe are, the ſcale, and the cloake, and the ſtaffe.

k To wit, the meſſengers which were ſent.

* Chap. 44. 28.

* Or, I will mourn for him ſo long as I live.

I Which word doeth not alway ſignifie him that is gelled, but alſo him that is in ſome high dignitie.

* Or, capitaine of the guard.

a Moſes deſcribeth the genealogie of Iudah, becauſe the Meſſias ſhould come of him.

* 1. Chron. 2. 3. b Which affinity notwithstanding was condemned of God.

* Numb. 26. 19.

* Numb. 26. 19.

c This order was for the preſeruatiſon of the ſtock, that the childe begotten by the ſecond brother, ſhould haue the name and inheritance of the firſt, which is in the new Teſtament aboliſhed.

d For ſhe could not marry in any other family, ſo long as Iudah would retaine her in his.

* Ebr. was comforted.

* Or, in the doore of the fountaine: or where were the wayes.

e God had wonderfully blinded him that he could not know her by her talke.

* Or, ſigne of thine head.

f That his wickedneſſe might not be knowne to others.

* Ebr. in contempt. He feareth man more than God.

h We ſee that the law, which was written in mans heart, taught the man that whoredome ſhould be puniſhed with death: albeit no law as yet was giuen.

i That is, shee
ought rather to
accuse me then
I her.
k For the hor-
rour of the sin-
condemned him.

26 Then Iudah knew *them*, and said, She is more righteous then I: for *she hath done it*, because I gaue her not to Shelah my sonne. So he lay with her *k* no more.

27 ¶ Now when the time was come that shee should be deliuered, behold, there were twinnings in her wombe.

28 And whē she was in trauel, *the one* put out his hand: and the midwife tooke and bound a redde *thread* about his hand, saying, This is come out first.

29 But when hee *l* plucked his hand backe againe, loe, his brother came out, and the midwife said, How hast thou broken *m* the breach vpon thee? and his name was called ** Phares*.

30 And afterward came out his brother that *had* the redde *thread* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar's wife tempteth him. 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

Now Ioseph was brought downe into Egypt: and Potiphar *a* an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites which had brought him thither.

2 And the *b* Lord was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master sawe that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and he made him *c* ruler of his house, and put all that he had, in his hand.

5 And from that time that hee had made him ruler ouer his house, and ouer all that hee had, the Lord *d* blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that hee had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, *e* and tooke a count of nothing *that was* with him, saue only of the bread which he did eate. And Ioseph was a faire person, and well fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, *f* Lie with me.

8 But hee refused, and said to his masters wife, Behold, my master knoweth not what *he hath* in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from me, but only thee, because thou art his wife: how then can I doe this great wickednesse, and *so* sinne against *g* God?

10 And albeit she spake to Ioseph day by

day, yet he harkened not vnto her to lie with her, *or* to be in her companie.

11 Then on a certaine day Ioseph entred into the house to doe his businesse: and there was no man of the household in the house:

12 Therefore shee caught him by his garment, saying, Sleepe with me: but he left his garment in her hand, and fled, and got him out.

13 Now when shee saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and told them, saying, Behold, he hath brought in an Ebrew vnto vs ** to* mocke vs: who came in to mee for to haue slept with me: but I *h* cryed with a loud voice.

15 And when hee heard that I lift vp my voice and cryed, hee left his garment with me, and fled away, and gat him out:

16 So shee laid vp his garment by her, vntill her lord came home.

17 Then shee told him ** according* to these wordes, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to mee, to mocke me.

18 But assoone as I lift vp my voice and cried, he left his garment with me, and fled out.

19 Then when his master heard the wordes of his wife, which shee tolde him, saying, After this manner did thy seruant to mee, his anger was kindled.

20 And Iosephs master tooke him and put him in *† i* prison in the place where the kings prisoners lay bound, and there he was in prison.

21 ¶ But the Lord was with Ioseph, and *† shewed* him mercie, and got him fauour in the sight of the ** master* of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and ** whatsoeuer* they did there, that did hee.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord *was* with him: for whatsoeuer hee did, the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

And after these things, the butler of the king of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two ** officers*, against the chiefe butler, and against the chiefe baker.

3 Therefore hee put them in ward in his chiefe stewards house, in the prison *and* place where ** Ioseph* was bound.

4 And the chiefe steward gaue Ioseph charge

i Their hainous sinne was signified by this most rous birth. m Or the separation between thee and thy brother.

* 1 Chron. 2. 4. math. 1. 3.

a Reade Clap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religio to serue his profite.

d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, & tooke no care.

f In this word he declareth the supream herunto all her flatteries did tend.

g The feare of God preferred him against his continually temptations.

† Or, so do vs violence and shame. h This declarereth that where incontinencie is, thereunto is joyned extreme impudencie & craft.

* Or, after this manner.

† Ebr. in the prison house. His euill entertainment in prison may be gathered of the Psal. 105. 18. † Ebr. inclined mercie vnto him. † Or, lord.

k That is, no-thing was done without his commandment.

† Or, Eunuques. The word signifieth them that were in high estate, & whom that were gelded. a God worketh many wonderful meanes to deliuer his.

charge ouer them, and hee serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And hee asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore † looke ye so sadly to day?

8 Who answered him, we haue dreamed each one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of God? tell them me now.

9 So the chiefe butler tolde his dreame to Ioseph, and said vnto him, in my dreame, behold a vine was before me.

10 And in the vine were three branches, and as it budded, her flowre came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This ^d is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, and restore the vnto thine † office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, and shewe mercy, I pray thee, vnto mee, and make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, he said vnto Ioseph, Also me thought in my dreame, that I had three ^f white baskets on mine head.

17 And in the vppermost basket there was of all maner baken meats for Pharaoh: and the birds did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh, take thine head from thee, and shal hang

thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs ^h birth day, hee made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand,

22 But hee hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler over all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes, Manasseh and Ephraim. 54 The famine beginneth throughout the world.

And † two yeeres after, Pharaoh also dreamed, & behold, he stood by a riuer,

2 And loe, there came out of the riuer seven goodly kine and fat fleshed, and they fed in a meadow:

3 And loe, seven other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seven well fauoured and fat kine: so Pharaoh awoke.

5 Again he slept, and dreamed the second time: and behold, seven eares of corn grew vpon one stalke, ranke and goodly.

6 And loe, seven thin eares, and blasted with the East winde, sprang vp after them,

7 And the thin eares deuoured the seven ranke and full eares: Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faults this day.

10 Pharaoh being angry with his seruants put me in ward in the chiefe stewards house both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a young man an Ebrew, seruant vnto the chiefe steward whom when we told, he declared our dreames to vs, to euery one hee declared according to his dreame.

13 And as hee declared vnto vs, so it came

h Which was an occasion to appoint his officers and so to examine them that were in prison.

† Ebr. at the end of two yeeres of dayes. This dreame was not so much for Pharaoh as to be a meane to deliuer Ioseph, and to prouide for Gods Church. † Or faire to behold. † Or, say thy place.

b All these meanes God vsed to deliuer his seruants, and to bring him into fauour and authoritie.

c This feast was ynough to teach him that this vision was sent of God. d The wife of the world vnderstand not Gods secrets, but to his seruants his wyl is reueiled. e He confesseth his fault against the king before he speake of Ioseph.

Reade Chap. 40.

b That is euery dreame had his interpretation as the thing afterward declared.

† Ebr. Why are your faces euill.

c Cannot God raise vp such as shall interpret such things?

d He was assured by the Spirit of God that his interpretation was true.

† Ebr. place.

e He refused not the meane to be deliuered, which he thought God had appointed.

† Or, in the pit.

f That is made of white twigs or as some read baskets full of holcs.

g He sheweth that the ministers of God ought not to concale that, which God reueileth vnto them.

to passe: for he restored me to mine office, and hanged him.

* Tsal. 103. 20.
f The wicked
seeke to the
Prophets of
God in their
necessitie, who
in their prof-
peritie they ab-
horre.

14 * Then sent Pharaoh, and called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, & no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

g As though
he would say,
if I interpret
thy dreame, it
commeth of
God, and not
of me.
† Ebr. answers
peace.

16 And Ioseph answered Pharaoh, saying, Without mee God shall answer for the wealth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the meadow.

† Ebr. naught.

19 Also loe, seuen other kine came vp after them, poore and very euill fauoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

† Ebr. were gone
into their inward
partes.

21 And when they had eaten them vp, it could not be known that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreouer, I saw in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the east winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the sooth fayers, and none can declare it vnto me.

h Both his
dreames tend
to one end.

25 ¶ Then Ioseph answered Pharaoh, Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind are seuen yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh what he is about to doe.

* Or abundance
and future.
† Or they shall
remember no more
the plentie.

29 Behold, there come seuen yeeres of great plentie in all the land of Egypt.

30 Again, there shall arise after them seuen yeeres of famine, so that all the plentie shall bee forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie be known in the land, by reason of this famine that shall

come after: for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh provide for a man of vnderstanding and wisdom, and set him ouer the land of Egypt.

i The office of
a true Prophet
is not onely to
shew the euils
to come but al-
so the remedies
for the same.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fifth part of the lande of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and laye vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the foode shall be for the prouision of the land, against the seuen yerres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh, and all his seruants.

38 Then saide Pharaoh vnto his seruants, Can wee finde such a man as this, in whom is the Spirit of God?

k None should
be preferred to
honour that
haue not gifts
of God meate
for the same.

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee at this, there is no man of vnderstanding, or of wisdom like vnto thee.

40 * Thou shalt be ouer mine house, & at thy word shall all my people be armed, only in the kings throne will I be about thee.

* Tsal. 103. 21.
1. macc. 2. 53.
act. 7. 10.

41 Morcouer, Pharaoh said to Ioseph, Behold, I haue set thee ouer all the lande of Egypt.

† Ebr. mouth.
l Some reade,
the people shall
kisse thy mouth
that is, shall o-
bey thee in all
things.
† Or, his signet.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of finelinnen, and put a golden chaine about his necke.

43 So hee set him vpon the best charet that he had, saue one: and they cryed before him, Abrech, and placed him ouer all the land of Egypt.

† Ebr. second char-
ret.

m In signe of
honour, wch
word some ex-
pound, tender
father, or father
of the king, or
kneele downe.

44 Again, Pharaoh said vnto Ioseph, I am Pharaoh, & without thee shall no man lift vp his hand or his foot in all the land of Egypt.

45 And Pharaoh called Iosephs name Zaphnath-paaneah: & he gaue him to wife Asenath the daughter of Poti-pherah prince of On: then went Ioseph abroad in the land of Egypt.

* Or, the spouse
of secrets.
† Or, Priest.

46 ¶ And Ioseph was thirtie yeere olde when he stood before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

n His age is
mentioned both
to shew that
his authoritie
came of God,
and also that he
suffered impris-
onment and
exile twelue
yeeres and moe
† Ebr. made for
gatherings.

47 And in the seuen plenteous yeeres the earth brought forth store.

48 And he gathered vp all the foode of the seuen plenteous yeeres, which were in the land of

land of Egypt, and laid vp foode in the cities: the food of the field, that was round about *euery* citie, laid he vp in the same.

49 So Ioseph gathered wheate, like vnto the land of the sea in multitude out of measure, vntil he left numbring: for *it was* without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, *said he*, hath made me forget all my labour, and all my fathers household.

52 Also hee called the name of the second, Ephraim: for God, *said hee*, hath made mee fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt, were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had said: and the famine was in all landes, but in all the lande of Egypt was * bread.

55 At the length all the lande of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened al *places*, wherein *the store was*, and sold vnto the Egyptians: for the famine waxed fore in the land of Egypt.

57 And all countreyes * came to Egypt to buy corne of Ioseph, because the famine was fore in al lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to sette Benjamin.

Then * Iakob sawe that there was * food in Egypt, & Iakob said vnto his sonnes, Why *b* gaze ye one vpon another?

2 And he said, Behold, I haue heard that there is food in Egypt, * Get you downe thither, and buy vs foode thence, that wee may liue, and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother would not Iakob send with his brethren: for he said, Least death should * befall him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan.

6 Nowe Ioseph was Gouvernour of the land, who solde to al the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, hee knew them, and * made himselfe strange to-

ward them, and spake to them roughly; and said vnto them, whence come yee? who answered, out of the land of Canaan, to buy vitaille.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the * dreames which he dreamd of them) and hee sayd vnto them, Yee are spies, *and* are come to see the † weakenesse of the land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaille thy seruants are come.

11 We are al one mans sonnes: we meane truly, and thy seruants are no spies.

12 But hee said vnto them, Nay, but ye are come to see the weaknesse of the land.

13 And they said, wee thy seruants are twelue brethren, the sonnes of one man in the lande of Canaan: and behold, the yongest is this day with our father, and one * is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Herby ye shall be prooued: *a* by the life of Pharaoh, ye shal not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shal be kept in prison that your words may be prooued, whether there be truth in you: or else *by* the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I * feare God.

19 If yee be true men, let one of your brethren be bound in your prison house, and goe ye, cary food for the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tried, and that yee die not: and they did so.

21 ¶ And they said one to another, *f* we haue verely sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, warned I not you, saying, * Sinne not against the childe, and ye would not heare: and loe, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he † spake vnto them by an Interpreter.)

24 Then he turned from them, and *h* wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sakes with wheate, and put

* Chap. 48. 20.
and 48. 3.

Notwithstanding that his fathers house was the true Church of god yet the company of the wicked and profertie caused him to forget it.
* Psal. 105. 18.

* Or, food.

* Or came to Egypt to Ioseph.

a This story sheweth plainly that all things are gouerned by Gods providence for the profit of his Church.
* Or corne.
b As men destitute of counsel.
* Ad. 7. 12.

* Elr should meet him.

c This dissimbling is not to be followed, nor any particular facts of the fathers not approved by Gods word.

* Chap. 37. 34

* Ebr. nakednesse or filthinesse.

* Or, is dead.

d The Egyptians which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and just.

* Chap. 43. 34

f Affliction maketh men to acknowledge their faults which otherwise they would dissemble.

* Chap. 37. 21

g God will take vengeance vpon vs, and measure vs, with our owne measure.
† Ebr. an interpreter between them.
h Though he shewed himselfe rigorous, yet his brotherly affection remained.

euery mans money againe in his sacke, and giue them vitaille for the iourney: and thus did hee vnto them.

26 And they layed their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the ynn, he espied his money: for loe, it was in his sackes mouth.

28 Then hee saide vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart [†] failed them, and they were [†] astonished, and said one to another, what is this, *that* God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, *who is* lord of the lande, spake roughly to vs, and put vs *in prison* as spies of the countrey.

31 And we saide vnto him, We are true men, *and* are no spies.

32 We be twelue brethren, sonnes of our father: one [‡] is not, and the yongest [‡] is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shal I knowe if ye be true men: Leauē one of your brethren with mee, and take *foode* for the famine of your houses, and depart.

34 And bring your yongest brother vnto me, that I may know that ye are no spies, but true men: *so* will I delyuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, behold, euery mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afraide.

36 Then Iaakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Benjamin: all these things [‡] are against me.

37 Then Reuben answered his father, saying, slay my two sonnes, if I bring him not to the againe: deliuer him to mine hand, and I will bring him to the againe.

38 But he saide, My sonne shal not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shal bring my gray head with sorow vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Benjamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

Now great ^a famine was in the land.

2 And when they had eaten vp the

vitaille, which they had brought from Egypt, their father said vnto them, Turne againe, *and* buy vs a little food:

3 And Iudah answered him, saying, The man charged vs by an othe saying, ^{*} Neuer see my face, except your brother *be* with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food.

5 But if thou wilt not sende *him*, wee will not goe downe: for the man saide vnto vs, ^{*} looke mee not in the face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so euill with me, as to tel the man whether yee had yet a brother or no?

7 And they answered, The man asked straitly [‡] of our selues, and of our kinred, saying, Is your father yet aliue? haue ye *any* brother? And wee tolde him [†] according to these words: could wee know certainly that he would say, Bring your brother downe?

8 Then saide Iudah to Israel his father, Send the boy with me, that wee may rise and goe, and that wee may liue and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. ^{*} If I bring him not to thee, and set him before thee, [†] then let me beare the blame for euer.

10 For except wee had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel sayd vnto them, If it *must needs be* so now, doe thus: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little honie, [‡] spices and myrrhe, nuts, and almonds:

12 And take ^b double money in your hand, and the money, that was brought againe in your sackes mouthes: carie it againe in your hand, lest it were some ouersight.

13 Take also your brother and arise, *and* goe againe to the man.

14 And ^c God Almightye giue you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I shall be ^d robbed of my childe, as I haue bene.

15 ¶ Thus the men tooke this present, and tooke twise so much money in their hand with Benjamin, and rose vp, and went downe to Egypt, and stood before Ioseph.

16 And when Ioseph sawe Benjamin with them, he said [‡] to his steward, Bring these men home and kill meate, and make ready: for the men shall eate with me at noone.

17 And the man did as Ioseph bade, and brought

[†] Ebr. went out. i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

[‡] Or, cannot be found.

[‡] Or, fight upon me.

^k For they feared not to be touched with any loue toward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Ioseph.

^a This was a great temptation to Iaakob to suffer so great famine in that land where God had promised to blesse him.

^{*} Chap. 42. 20.

^{*} Chap. 42. 20.

[‡] Or, of our estate and condition. [†] Ebr. to the mouth of these words: that is, that thing which he asked of.

^{*} Chap. 44. 32. [‡] Ebr. I will sinne to thee.

[‡] Or, sweete smells.

^b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition. ^c Our chiefe trust ought to be in God, and not in worldly meanes. ^d He speaketh these words not so much of despayre, as to make his sonnes more carefull to bring againe their brother.

[‡] Or, to the ruler of his house.

brought the men vnto Iosephs house.

e So the judgement of God pressed their conscience.
† Ebr. role himselfe upon vs.
† Ebr. cast himselfe upon vs.

18 Now when the men were brought into Iosephs house, they were * afraid, and said, Because of the money that came in our sackes mouthes at the first time, are wee brought, that he may † picke a quarrell against vs, and † lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

* Chap. 42. 3.

20 And said, Oh sir, * we came in deede downe hither, at the first time to buy foode,

21 And as wee came to an ynn, and opened our sackes, beholde, euery mans money was in his sackes mouth, *even* our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our hands to buy foode, *but* wee cannot tell, who put our money in our sackes.

† Or, you are well.
† Not withstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

23 And he said, * Peace be vnto you, feare not: † your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man ledde them into Iosephs house, and gaue them water to wash their feet, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eate bread there.)

26 Whē Ioseph came home, they brought the present into the house to him, which was in their handes, and bowed downe to the ground before him.

† Ebr. prostrates

27 And he asked them of *their* † prosperitie, and said, Is your father, the old man, of whom ye tolde mee, in good health? is hee yet alieue?

28 Who answered, Thy seruant our father is in good health, he is yet alieue: and they bowed downe, and made obeisance.

† For they two only were born of Rahel.

29 And helifting vp his eyes, beheld his brother Benjamin his † mothers sonne, and said, Is this your younger brother, of whom ye tolde me? And hee said, God be mercifull vnto thee, my sonne.

† Ebr. bowels.

30 And Ioseph made hast (for his affection was inflamed toward his brother, and sought *where* to weepe) and entred into his chamber, and wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and saide, Set on † meate.

† Ebr. bread.
h To signifie his dignitie.

32 And they ^h prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because the Egyptians might not eate bread with the Ebrewes: for that

was an abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: and the men marueiled among themselves.

34 And they tooke meases from before him, and *sent* to them: but Beniamins mease was fīue times so much as any of theirs: and they dranke, * and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of theft. 33 Iudah offereth himselfe to be seruant for Benjamin.

Afterward hee commanded his steward, saying, Fill the mens sackes with foode, as much as they can cary, & put euery mans money in his sackes mouth.

2 And * put my cuppe, *I meane*, the siluer cuppe, in the sackes mouth of the yongest, and his corne money. And he did according to the commandemēt that Ioseph gaue *him*.

3 And in the † morning the men were sent away, they, and their asses.

4 And when they went out of the citie not faire off, Ioseph said vnto his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not *the cup*, wherein my lord drinketh? † ^b and in the which he doeth diuine and prophecie? ye haue done euil in so doing.

6 ¶ And when he ouertooke them, hee said those words vnto them.

7 And they answered him, Wherefore saith my lord such words? God forbid that thy seruants should doe such a thing.

8 Beholde, the money which wee found in our sackes mouthes, wee brought againe to thee out of the lande of Canaan: how shē should wee steale out of thy lords house siluer or golde?

9 With whomsoever of thy seruants it be found, let him die, and we also will bee my lords bondmen.

10 And he said, Now then let it be according vnto your words: he with whom it is found shall be my seruant, and yee shall be † blamelesse.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they ^c rent their clothes, and laded euery man his asse, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Iosephs house (for he *was* yet there) and they

i The nature of the superstitious is to condemn all other in respect of themselves.

k Sometime this word signifieth to be drunken, but here it is meant that they had ynough, and drinke of the best wine.

l We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie. † Ebr. the morning shone.

† Ebr. By the which he will certainly try by experience, what men you are, b That is, my master by this deede will certainly perceiue your falsehood whereby hitherto you haue pleased to deceiue him.

† Ebr. innocent.

c To signifie how greatly the thing displeased them, and how sorry they were for it.

Iudah speaketh for Benjamin. Genesis. Ioseph knowen to his brethren:

fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? know ye not that such a man as I, tē diuine & prophesie?

16 Then saide Iudah, What shall we say vnto my lord? what shall we speake? and how can we iustifie our selues? ^a God hath found out the wickednesse of thy seruants: behold, we are seruants to my lord, both we, and he, with whom the cup is found.

17 But he answered, God forbid, that I should do so, *but* the man, with whom the cup is found, he shalbe my seruant, and goe ye in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and said, O my lord, let thy seruant nowe speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen ^e as Pharaoh.

19 My lord asked his seruants, saying, ^a Hauewe a father, or a brother?

20 And we answered my lord, We haue a father that is olde, & a yong^t childe, *which he begate* in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

21 Now thou saydest vnto thy seruants, Bring him vnto mee, that I may [†] set mine eye vpon him.

22 And we answered my lord, The childe cannot depart from his father: for if he leaue his father, *his father* would die.

23 Then saydest thou vnto thy seruants, ^a Except your yonger brother come downe with you, looke in my face no more.

24 So whē we came vnto thy seruant our father, & shewed him what my lord had said

25 And our father saide vnto vs, Goe againe, buy vs a little food,

26 Then we answered, We can not goe downe: *but* if our yongest brother [†] go with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Yee knowe that my [†] wife bare mee two *sonnes*,

28 And the one went out from me, and I said, Of a surety he is torne in ^a peces, and I sawe him not since.

29 Now ye take this also away from me: if death take him, then [†] yee shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe *be* not with vs (seeing that his life [†] dependeth on the *childs* life)

31 Then when he shal see that the child *is* not come, hee will die: so shall thy seruants bring the gray head of thy seruant our father

with sorrow to the graue.

32 Doubtlesse thy seruant became suretie for the child to my father, and saide, ^a If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore I pray thee, let *mee* thy seruant bide for the childe, *as* a seruant to my lord, and let the childe goe vp with his brethren.

34 For ^h how can I goe vp to my father, if the childe *be* not with me, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

¹ Ioseph maketh himselfe knowne to his brethren. ⁸ Hee sheweth that all was done by Gods providence. ¹⁸ Pharaoh commaundet him to send for his father. ²⁴ Ioseph exhorteth his brethren to concord. ²⁷ Iacob reioyceth.

Then Ioseph could not refraine himselfe before all that stood by him, but he cried, ^a Haue forth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doth my father yet liue? But his brethren could not answer him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And he said, ^a I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore bee not ^b sad, neither grieued with your selues, that ye sold me hither: ^a for God did send me before you for *your* preseruation.

6 For now two yeeres of famine *haue bene* through the land, and fiue yeeres *are* behinde, wherein neither *shalbe* earing nor haruest.

7 Wherefore God sent me before you to preferue your posteritie in this land, and to saue you aliuie by a great deliuerance.

8 Now then you sent not me hither, but ^c God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haste you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be neere me, thou & thy children, & thy childrens children, & thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet *remaine* fiue yeeres of famine) lest thou perish through pouertie, thou & thy household, and all that thou hast.

12 And behold, your eyes do see, and the eyes

^a Eb. Can erre-
paine by ex-
perience, as ver. 5

d If wee see no
evident cause
of our afflicti-
on, let vs looke
to the secret
counsell of
God, who pu-
nisseth vs iustly
for our sinnes.

e Equall in au-
thoritie: or next
vnto the king.
^a Chap. 42. 13.
16.

[†] Ebr. childe of his
old age.

[†] Or, that I may
see him.

^a Chap. 43. 30.

^a Ebr. be with vs.

f Rahel bare to
Iaakob, Ioseph
and Benjamin.

^a Chap. 37. 33.

g Ye shall cause
me to die for
sorrow.

[†] Ebr. his soule is
bound to his soule.

^a Chap. 43. 9.

h Meaning, he
had rather re-
maine their pri-
soner, then to
returne and see
his father in
heauinesse.

i Not that he
was ashamed
of his kinred,
but that he
would couer
his brethrens
fault.

^a Ab. 7. 15.

b This example
teacheth that
we must by all
meanes com-
fort the which
are truly hum-
bled & wound-
ed for their
sinnes.

^a Chap. 30. 30.

c Albeit God
hath made mee
the turneth
mans wicked-
nesse to serue
to his glory.

^d That is that I speak in your owne language and haue none interpreter.

eyes of my brother Benjamin, that ^d my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then he fel on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your householdes, and come to me, and I will giue you the best of the land of Egypt, and yee shall eate of the fat of the land.

19 And I commande thee, Thus do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaille also for the iourney.

22 He gaue them all, none except, change of raimēt: but vnto Benjamin he gaue three hundred pieces of siluer, and fure futes of raiment.

23 And vnto his father likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheat, and bread and meat for his father by the way.

24 So sent hee his brethren away, and they departed: and he said vnto them, Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Isaakob their father,

26 And tolde him, saying, Ioseph is yet aliue, & he also is gouernour ouer all the land of Egypt, and Isaakobs heart failed: for hee beleueed them not.

27 And they tolde him all the words of Ioseph, which he said vnto them: but when hee saw the charets, which Ioseph had sent to cary him, then the spirit of Isaakob their father reuiued.

28 And Israel saide, I haue ynough: Ioseph my sonne is yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

² God assureth Isaakob of his iourney into Egypt, ²⁷ The number of his familie when he went into Egypt. ²⁹ Ioseph meeteth his father, ³⁴ He teacheth his brethren what to answer to Pharaoh.

Then Israel tooke his iourney with all that he had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Isaakob, Isaakob. Who answered, I am heere.

3 Then he saide, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will go downe with thee into Egypt, and I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.

5 Then Isaakob rose vp from Beer-sheba: and the sonnes of Israel caried Isaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the lande of Canaan, and came into Egypt, both Isaakob and all his seede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought hee with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Isaakob and his sonnes: * Reuben, Isaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, & Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Isaakob in Padan Aram, with his daughter Dinah. All the foules of his sonnes and his daughters were thirtie and three.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

^a Whereby he both signified, that hee worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie droue him.

^b Conducting thee by my power. ^c In thy posteritie. ^d Shall shut thine eyes, when thou diest: which apperained to him that was most dearest, or chiefest of the kindred.

* Iosb. 24. 4. ^e Gal. 105. 23. ^f Iosb. 5. 2. 4.

* Exod. 12. and 6. 24. num. 26. 5 ^g 1. chron. 5. 1.

* Exod. 6. 15. ^h 1. Chron. 2. 24

* 1. Chron. 4. 1.

* 1. Chron. 2. 3 and 4. 21 chap. 38. 3.

* 1. Chron. 7. 1.

* Or, persons.

¶ Also

^a The most plentifull ground. ^b The chiefest fruits and commodities.

^c Ebr. let not your eyes spare your vessels.

^d Or, he sent as much to wit: siluer as ver. 22. and ten asses.

^e Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

^f As one be- reueene hope and feare.

* 1 Chron. 7. 30.

17 ¶ Also the sonnes of * Asner : Iimnah, and Ishuah, and Ifui, and Beriah, and Sarah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: & these she bare vnto Iakob, *euē* sixteene soules.

19 The sonnes of Rahel, Iakobs wife, were Ioseph and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt, were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pharah prince of On bare vnto him.

* Chap. 41. 50.

* 1 Chron. 7. 6. and 8. 1.

21 ¶ Also the sonnes of * Benjamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, & she bare these to Iakob, in all, seuen soules.

* Deut. 10. 22.

† Ebr. thiglu.

26 All the * soules, that came with Iakob into Egypt, which came out of his † loynes (beside Iakobs sonnes wiues) were in the whole, threescore and sixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Iakob, which came into Egypt, are seuentie.

† Or, to prepare him a place.

† Ebr. bound his charer.

28 ¶ Then he sent Iudah before him vnto Ioseph, to † direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph † made ready his charet and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fell on his necke, and wept vpon his necke a † good while.

† Ebr. yet, or still.

30 And Israel said vnto Ioseph, Now let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shewe Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

* He was not ashamed of his father and kindred, though they were of a base condition.

32 And the men are * shepheards, and because they are shepheards, they haue brought their sheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euē vnto this time, both wee and our fathers: that yee may dwell in the land of

Goshen: for euery sheepe keeper is an † abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob cometh before Pharaoh, and telleth him his age.

11 The land of Goshen is giuen him. 22 The Idolatrous Priests haue liuing of the King. 28. Iakobs age when he dieth. 30. Ioseph sweareth to bury him with his fathers.

Then came Ioseph and told Pharaoh, & said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, & behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, *euē* † siue men, and presented them vnto Pharaoh.

* That the king might be assured, they were come, and see what manner of people they were.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepheards, both we and our fathers.

4 They saide moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for *their* sheepe, so sore is the famine in the land of Canaan. Now therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The *b* land of Egypt is before thee: in the best place of the lande make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

* Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandment.

7 Ioseph also brought Iakob his father, and set him before Pharaoh. And Iakob † saluted Pharaoh.

† Ebr. blessed.

8 Then Pharaoh said vnto Iakob, † How old art thou?

† Ebr. how many dayes are the yeeres of thy life? * Ebr. 11. 9. and 12.

9 And Iakob said vnto Pharaoh, The whole time of my * pilgrimage is an hundred and thirtie yeeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iakob † tooke leaue of Pharaoh, & departed from the presence of Pharaoh.

† Ebr. blessed.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, *euē* in the land of † Rameses, as Pharaoh had commanded.

* Which was a city in the countrey of Goshen Exod. 1. 11.

12 ¶ And Ioseph nourished his father, & his brethren, and all his fathers household with bread, *d* euē to the yong children.

* Some reade, that he fed them as little babes, because they could not provide for themselves against that famine.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

† Ebr. brought to an extremitie, or as their wits ended.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the

* God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

^e Wherein he both declareth his fidelitie toward the King, and his minde free from couerousnesse.

the lande of Canaan, for the corne which they bought, and Ioseph laid vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and saide, Giue vs bread: for why should we die before thee? for *our* money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if *your* money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so hee fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

^f For except the ground be tilld and sowne, it perisheth, and is as it were dead.

19 Why shall we perish in thy sight, both wee, and our ^f land? buy vs and our land for bread, and we and our land will be bound to Pharaoh: therefore giue vs seede, that wee may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground, because the famine was sore vpon them: so the lande became Pharaohs.

21 And hee remooued the people vnto the cities, from one [†] side of Egypt euen to the other.

^g By this changing they signified that they had nothing of their owne, but received all of the Kings liberality.

22 Onely the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they solde not their ground.

[†] For end of the border.

23 Then Ioseph said vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: loe, *here is* seede for you: sowe therefore the ground.

24 And of the increase ye shall giue the fifth part vnto Pharaoh, & foure parts shall be yours for the seed of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and wee will be Pharaohs seruants.

^h Pharaoh in providing for idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth *part*, ^h except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt

in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iaakob liued in the land of Egypt seuentene yeeres, so that the whole age of Iaakob was an hundreth fourtie & seuen yeeres.

29 Now when the time drewe neere that Israell must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truly with me, bury me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt cary me out of Egypt, and bury me in their buriall. And he answered, I will doe as thou hast said.

31 Then he said, Swear vnto me. And he sware vnto him. And Israel ^k worshipped towards the beds head.

* Chap. 24. 26

Hereby he protested that hee died in the faith of his fathers, teaching his children to hope for the promised land. He rejoyced that Ioseph had promised him, & setting himselfe vpon his pillow, praised God, Reade 1. chro. 29. 10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Iosephs sonnes as his. 19 He preserveth the younger. 21 He prophesieth their returne to Canaan.

A Gaine after this, one said to Ioseph, Loe, thy father is sicke: then he tooke with him his ^a two sonnes, Manasseh and Ephraim.

2 Also one told Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israell tooke his strength vnto him and fate vpon the bedde.

3 Then Iaakob saide vnto Ioseph, God ^{*} Almighty appeared vnto me at ^{*} Luz in the land of Canaan, and blessed me.

4 And hee said vnto mee, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seed after thee for an ^b euerlasting possession.

5 ¶ And now thy ^{*} two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begotten after them shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel ^{*} died vpon mine hand in the land of Canaan, by the way when *there was* but halfe a dayes journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes and said, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, ^c which God hath giuen mee

^a Ioseph more esteemed that his children should be receiued into Iaakobs family, which was the Church of God, then to enjoy all the treasures of Egypt. Or, all sufficient.

* Chap. 21. 13.

^b Which is true in the carnall Israell vnto the coming of Christ, and in the spirituall for euer.

* Chap. 47. 10.

* Chap. 35. 19.

^c The faithfull acknowledge all benefits to come of Gods free merke.

here

here. Then he ſaid, I pray thee, bring them to me, that I may bleſſe them :

10 (For the eyes of Iſrael were dimme for age, ſo that he could not well ſee) Then he cauſed them to come to him, and he kiſſed them and embraced them.

11 And Iſrael ſaid vnto Ioseph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeede.

^a Ebr. his face to the ground.

12 And Ioseph tooke them away from his knees, and did reuerence[†] downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Iſraels left hand, & Manasseh in his left hand toward Iſraels right hand, ſo he brought them vnto him.

^d Gods judgement is oft times contrarie to mans, and he preferreth that which man deſpiſeth.

^e Hebr. 11. 21.

14 But Iſrael ſtretched out his right hand, and laid it on^d Ephraims head, which was the yonger, and his left hand vpon Manassehs head (directing his handes of purpose) for Manasseh was the elder.

15 ¶ ^a Alſo he bleſſed Ioseph, and ſaid, The God, before whom my fathers, Abraham, and Izhak did walke, the God, which hath fed mee all my life long vnto this day, bleſſe thee.

^e This Angel muſt be vnderſtood of Chriſt as Chap. 3. 1. 13. and 32. 1. f Let them be taken as my children.

16 The^c Angel, which hath deliuered me from all euill, bleſſe the children, and let my^f name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fiſh into a multitude in the middes of the earth.

17 But when Ioseph ſawe that his father laid his right hand vpon the head of Ephraim, it^g diſpleaſed him: and he ſtaied his fathers hande to remooue it from Ephraims head to Manassehs head.

^g Ioseph faileth in binding Gods grace to the order of nature.

18 And Ioseph ſaid vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father reſuſed, and ſaid, I know well, my ſonne, I know well: he ſhal be alſo a people, and he ſhal be great likewiſe: but his yonger brother ſhal be greater then he, and his ſeede ſhal be full of nations.

20 So he bleſſed them that day, and ſaid, In thee Iſraell ſhal bleſſe, and ſay, God make thee as^h Ephraim and as Manasseh: and he ſet Ephraim before Manasseh.

^h In whom Gods graces ſhould manifeſtly appeare.

21 Then Iſrael ſaid vnto Ioseph, Behold, I die, and God ſhal be with you and bring you againe vnto the land ofⁱ your fathers.

ⁱ Which they had by faith in the promiſe.

22 Moreouer, I haue giuen vnto thee one portion about thy brethren, which I^k gate out of the hand of the Amorite by my^a ſword and by my bow.

^a Chap. 34. 25.

CHAP. XLIX.

^x Iaakob bleſſeth all his ſonnes by name, and ſheweth them what is to come. 10 He telleth them that Chriſt ſhal come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

Then Iaakob called his ſonnes, and ſaide, Gather your ſelues together, that I may tell you what ſhall come to you in the^a laſt dayes.

2 Gather your ſelues together, & heare, yee ſonnes of Iaakob, and hearken vnto Iſrael your father.

^a When God ſhall bring you out of Egypt, and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes

3 ¶ Reuben mine eldeſt ſonne, thou art my^b might, & the beginning of my ſtrength, ^c the excellencie of dignitie, and the excellencie of power.

^b Begotten in my youth. ^c If thou hadſt not loſt thy birthright by thine offence. ^d Chap. 35. 22. ^e Chron. 5. 1. ^f Or, it ceaſed to be my bed.

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou^{*} wenteſt vp to thy fathers bed: ^{*} then diddeſt thou deſile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the^{*} instruments of crueltie are in their habitations:

^{*} Or, their ſwords were instruments of violence.

6 Into their ſecret let not my ſoule come: my^d glory, be not thou ioyned with their aſſembly, for in their wrath they ſlewe a^e man, and in their ſelfewill they digged downe a wall.

^d Or tongue, meaning that he neither conſented to them in word nor thought.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will^f diuide them in Iaakob, and ſcatter them in Iſrael.

^e The Shechemites, chap. 34. 26.

8 ¶ Thou Iudah, thy brethren ſhal praife thee: thine hand ſhal be in the necke of thine enemies: thy fathers ſonnes ſhal^g bowe downe vnto thee.

^f For Leui had no part, and Simeon was vnder Iudah, Joſh. 19. 1. till God gaue them the place of the Amalekites, 1. Chron. 4. 43. ^g As was verified in Dauid and Chriſt.

9 Iudah, as a Lions whelp ſhalt thou come vp from the ſpoile, my ſonne. He ſhall lie downe and couch as a Lion, and as a Lionneſſe: ^h Who ſhall ſtirre him vp?

^h His enemies ſhall ſo feare him.

10 Theⁱ ſcepter ſhal not depart from Iudah, nor a Law-giuer from betweene his feet, vntillⁱ Shiloh come, and the people ſhal be gathered vnto him.

ⁱ Or, kingdom. ^j Which is Chriſt & Meſſias, the giuer of all proſperitie: who ſhall call the Gentiles to ſaluatiō. ^k A countrey moſt abundant with vines and paſtures is promiſed him.

11 He ſhall binde his Aſſe foale vnto the^k vine, and his aſſes colt vnto the beſt vine: hee ſhall waſh his garment in wine, and his clocke in the blood of grapes.

12 His eyes ſhal be red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the Sea ſide, and he ſhal be an hauen for ſhips: and his border ſhal be vnto Zidon.

14 ¶ Iſſachar ſhal be[†] a ſtrong aſſe, couching downe betweene two burdens:

[†] Ebr. an aſſe of great bones. ^l His force ſhall be great, but he ſhall want courage to reſiſt his enemies

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to beare, and ſhal be ſubiect vnto tribute.

16 ¶ Dan^m ſhall iudge his people as one of the tribes of Iſrael.

^m Shall haue the honour of a tribe.

17 Dan ſhall be aⁿ ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

ⁿ That is, ful of ſubtiltie. ^o Seeing the miſeries that his poſteritie ſhould fall into, he braſteth out in praier to god to remedie it.

18 ° O Lord, I haue waited for thy ſaluation.

19 ¶ Gad

19 ¶ Gad, an hoste of men shal ouercome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his bread shall be fat, and he shall giue pleasures for a King.

21 ¶ Naphtali shall be a hinde let goe, giuing goodly words.

22 ¶ Ioseph shall be a fruitfull bough, euen a fruitfull bough by the well side: the small boughs shall runne vpon the wall.

23 And the archers grieved him, and shot against him, and hated him.

24 But his bow abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Iaakob, of whom was the feeder appointed by the stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, and by the Almighty, who shall blesse thee with heauenly blessings fro aboue, with blessings of the deepe, that lyeth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall be stronger then the blessings of mine elders: vnto the ende of the hils of the world they shalbe on the head of Ioseph, and on the top of the head of him that was separate from his brethren.

27 ¶ Benjamin shall rauine as a wolfe: in the morning hee shall deuoure the pray, and at night he shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And hee charged them, and said vnto them, I am readie to be gathered vnto my people: * bury mee with my fathers in the caue, that is in the field of Ephrō the Hittite,

30 In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak & Rebekah his wife: and there I buried Leah.

32 The purchase of the fiede and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and plucked vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

13 Iaakob is buried. 19 Ioseph forgiveth his brethren. 23 He seeth his childrens children. 25 He dieth.

Then Ioseph fell vpon his fathers face and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants

the physicions, to embalme his father, and the physicions embalmed Israel.

3 So fourtie daies were accomplished (for so long did the dayes of them that were embalmed last) & the Egyptians bewailed him seuentie daies.

4 And when the daies of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, I pray you, in the eares of Pharaoh, and say,

5 My father made me sweare, saying, Loe, I die, bury mee in my graue, which I haue made me in the land of Canaan: nowe therefore let me goe, I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh said, Goe vp and bury thy father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, & his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charrets and horsemen: and they were an exceeding great companie.

10 And they came to Goren Atad, which is beyond Iorden, & there they made a great and exceeding fore lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants of the land saw the mourning in Goren Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, and buried him in the caue of the fiede of Machpelah, which caue Abraham bought with the fiede, to be a place to bury in, of Ephrō the Hittite besids Māre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to bury his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they said, It may be that Ioseph wil hate vs, and wil pay vs againe all the euill, which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, & their sinne: for they rewarded thee

euill.

a He meant them that embalmed & dead and buried them

b They were more excusie in lamenting then faithful

* Chap. 47. 29

c The very infidels would haue others performed.

* Or, the come store of Atad.

* Or the lamentation of the Egyptians.

* A. 1. 7. 18.

* Chap. 23. 16.

* Or, a possession

d An euill conscience is neuer fully at rest.

p He shall abound in corn and pleasant fruits.

q Ouercoming more by faire words than by force.

r Ebr. a sonne of increase.

r Ebr. daughters

r As his brethren, when they were his enemies, Potiphar, and others.

s That is, God.

t In as much as hee was more neere to the accomplishment of the promise, and it had bene more often confirmed, u Either in dig, nine, or when he was folde from his brethren.

Chap. 47. 30.

x Whereby is signified how quietly he died

euill. And now we pray thee, forgie the
trespasse of the seruants of thy fathers * God.
And Ioseph wept when they spake vnto
him.

*e Meaning, that
they which
haue one God,
should be joyne
ed in most sure
loue.*

** Or, she messen
gers.*

** Chap. 45. 5.*

** Or, am I in Gods
stead? meaning to
take vengeance.*

*f Who by the
good successe
seemeth to re-
mit it, and ther-
fore it ought
not to be re-
uenged by me.*

*† Ebr. so they
liued.*

18 Also his brethren came vnto him, and
fell downe before his face, and said, Behold,
we be thy seruants.

19 To whom Ioseph said, * Feare not: for
I am not I vnder * God:

20 When ye thought euill against mee,
God disposed it to good, that hee might
bring to passe, as it is this day, and saue much
people aliue.

21 Feare not now therefore, I will nour-
ish you, and your children: and he comforted
them, and spake † kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, & his

fathers house: and Ioseph liued an hundred
and ten yeeres.

23 * And Ioseph sawe Ephraims children,
euen vnto the third generation: also the
sonnes of Machir the sonne of Manassch
were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethren, * I
am readie to die, and God will surely visite
you, and bring you out of this land, vnto the
land which he swarc vnto Abraham, vnto
Izhak, and vnto Iaakob.

25 And Ioseph tooke an othe of the chil-
dren of Israel, saying, * ^h God will surely vi-
site you, and ye shall carie my bones hence.

26 So Ioseph died, when he was an hun-
dred and ten yeeres olde: and they embal-
med him and put him in a cheft in Egypt.

*8 Who not-
withstanding
he bare rule in
Egypt about
four score
yeeres, yet was
joyned with
the Church of
God in faith
and religion.
* Numb. 32. 39
* Heb. 11. 22.*

** Exod. 19. 19.
h He speaketh
this by the spi-
rit of prophetic
exhorting his
brethren to
hauefull trust in
Gods promise
for their deli-
uerance.*

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

After that Iaakob by Gods commandement, Genes. 46. 3. had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grew to an infinite number, so that the King and the countrey grudged, and endeouored both by tyrannie and cruell slauerie to suppressethem: the Lord according to his promise, Genes. 15. 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the red Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wondrousfull benefits: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them, not according to their deserts, but dealt with them in great mercies, & euer with new benefits laboured to ouercome their malice: for he still gouerned them, and gaue them his word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their own inuentions, but according to that order which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppressed them. 12 The providence of God toward them. 15 The Kings commandement to the midwives. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

** Gen. 46. 8.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15.*

14



Ow * these are the names of the childre of Israel, which came into Egypt (euery man and his householde came thither with Iaakob)

2 Reuben, Simeon, Leui, and Iudah.

3 Issachar, Zebulun, and Benjamin,
4 Dan and Naphtali, Gad, and Asher.
5 So all the * soules that came out of the loines of Iaakob, were * seuentie soules: Ioseph was in Egypt alreadie.

6 Now Ioseph died, and all his brethren, and that whole generation.

7 ¶ And the children of Israel * brought forth fruit, and encreased in abundance, and were multiplied, and were exceeding mightie, so that the ^b land was full of them.

8 Then there rose vp a new King in Egypt who knew not Ioseph.

9 And he said vnto his people, Beholde, the

** Or, persons
* Gen. 46. 26
deut. 10. 23.*

** Act. 7. 19.
* Or, did grow.
b He meant the countrey of Goshen.
c He considered not how God had preferred Egypt for Iosephs sake.*

the people of the children of Israel are greater and mightier then wee.

10 Come, let vs worke wisely with them, least they multiply, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and ^d get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses ^{*} for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore ^e they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them wearie of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, [†] which they laide vpon them most cruelly.

15 ¶ Moreouer the King of Egypt commanded the midwiues of the Ebrew women, (of which the ones name was ^f Shiphrah, and the name of the other Puah)

16 And said, ^{*} When ye doe the office of a midwife to the women of the Ebrewes, & see them on their ^{*} stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the King of Egypt commanded them, but preferred aliue the men children.

18 Then the King of Egypt called for the midwiues, and said vnto them, Why haue yee done thus, and haue preferred aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mightie.

21 And because the midwiues feared God, therefore he ^h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, ⁱ cast ye into the riuer, but reserue euery maid childe aliue.

CHAP. II.

^a Moses is borne and cast into the flages. ^s He is taken vp of Pharaohs daughter and kept. ¹² He killeth the Egyptian. ¹⁵ He flecth and marrieth a wife. ²³ The Israelites cry vnto the Lord.

Then there went a ^a man of the house of Leui, and tooke to wife a daughter of Leui,

2 And the woman conceived and bare a sonne: and when shee saw that he was faire, ^{*} she hid him three moneths.

3 But when shee could no longer hide him, she tooke for him an arke made of reede, and dawbed it with slime and with pitch, and ^b laid the childe therein, and put it among the bulrushes by the riuers brinke.

4 Nowe his sister stood a farre off to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: and when she saw the arke among the bulrushes, she sent her maide to fet it.

6 Then she opened it, and saw it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then saide his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter said to her, Goe. So the maid went & called the ^e childes mother,

9 To whom Pharaohs daughter said, Take this childe away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the childe grewe, & she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was ^d growen, he went forth vnto his brethren, and looked on their burthens: also he saw an Egyptian smiting an Ebrew, one of his brethren.

12 And he looked [†] round about, & when he saw no man, he ^e slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and behold, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses ^f feared and said, Certainly this thing is knowen.

15 Now Pharaoh heard this matter, & sought to slay Moses: therefore Moses fledde from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ^{*} Priest of Midian had seven daughters, which came and drewe water, and filled the troughes, for to water their fathers sheepe.

^{*} Rom. 26. 59.
1. chron. 23. 13
after. 7. 20.
heb. 11. 23.

^b Committing him to the providence of God, whom she could not keepe from the rage of the tyrant.

^c Mans counsell cannot hinder ^f which God hath determined shall come to passe.

^d That is, was fourtie yere old Acts. 7. 23.

[†] Ebr. this and thus
^e Being assured that God had appointed him to deliuer the Israelites. Acts 7. 25.

^f Though by his feare he shewed his infirmity, yet faith couered it. Heb. 11. 27

^{*} Or, prince

^u Into Canaan and so we shall lose our commodity.
^{*} Or, goe up out of the land.
^{*} Or come and possession.

^e The more ^f God blesteth his, the more doeth the wicked enuie them

[†] Ebr. whereunto they serued them. felues of them by crueltie.

^f These seeme to haue beene the chief of the rest.
^{*} Yf. 1. 18. 5.

^{*} Or, states where open they sate in praue.

^g Their disobedience herein was lawfull, but their differing euill.

^h That is, God increased the families of the Israelites, by their means.
ⁱ When tyrants cannot preuail by craft, they braut forth in to open rage.

^a This Leuite was called Amram, who married Iochebed, Chap. 6. 20.

1. Ek. saved them.

2. Or. grandfather.

g Wherein he declared a thankfull minde, which would recompense the benefite done vnto his.

** Chap. 18. 3.*

h God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promise. i He judged their cause: or acknowledged them so be his.

2. Or. farre within the desert.

a It was so called after the law was giuen.

b Called also Sinai.

** Acts. 7. 30.*

c This significeth that the Church is not consumed by the fire of afflictions, because God is in the middes thereof.

d Whom he called the Angel, verse. 2

e Resigne thy selfe vp to me, Ruth. 4. 7.

f Because of my presence.

** Mat. 22. 32.*

g For sinne causeth man to feare Gods justice.

h Whose cruelty was intolerable.

17 Then the shepherdes came and droue them away: but Moses rose vp, and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he saide, How are ye come so soone to day?

19 And they saide, A man of Egypt deliuered vs from the hand of the shepherdes, and also drew vs water ynough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? & call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, * whose name he called Gershon: for hee said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and ^b cryed: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God ⁱ had respect vnto them.

CHAP. III.

1. Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel.

14 The name of God. 16 God teacheth him what to doe.

When Moses kept the sheepe of Iethro his father in Lawe, priest of Midian, and droue the flocke to the ^a backside of the desert, and came to the ^a Mountaine of God, ^b Horeb,

2 Then the Angel of the Lord appeared vnto him* in a flame of fire, out of the mids of a ^c bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside now, and see this greates fight, why the bush burneth not.

4 And when the ^d Lord sawe that he turned aside to see, God called vnto him out of the middes of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he said, Come not hither, ^e put thy shooes off thy feet: for the place whercon thou standest is ^f holy ground.

6 Moreouer he said, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob, Then Moses hid his face: for he was, ^g afraid to looke vpon God.

7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their ^h taskmasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that ⁱ floweth with milke and hony, *even* into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 ^k And now loe, the crie of the children of Israel is come vnto mee, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, ^m Certainly I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shal serue God vpon this Mountaine.

13 Then Moses said vnto God, Behold, when I shal come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto mee, what is his Name? what shall I say vnto them?

14 And God answered Moses, I ⁿ AM THAT I AM. Also hee said, Thus shalt thou say vnto the children of Israel, I ⁿ AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, & Iaakob appeared vnto me, and said, ^o I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites and the Iebusites, vnto a land that floweth with milke and hony.

18 Then shal they obey thy voice, & thou & the Elders of Israel shal go vnto the king of Egypt, & say vnto him, The Lord God of the Ebrewes hath ^p met with vs: we pray thee now therefore, Let vs go three dayes iourney in the wilderness, that wee may ^o sacrifice vnto

i Most plentiful of al things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weakness. m Neither feare thine owne weakness, nor Pharaohs tyranny.

n The God which haue euer bene, am, and shall be: the God Almighty, by whom all things haue their being, and the God of mercie mindfull of my promise, Reuel. 1. 4

o Chr. in visiting haue visited.

p Or, appeared vnto vs. o Because Egypt was full of idolatry, God would appoint them a place where they should serue him purely,

vnto the Lord our God.

19 ¶ But I know, that the king of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall hee let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 ¶ For euery woman shall aske of her neighbour, and of her* that sojourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your sonnes; and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

3 Moses rodde is turned into a serpent, 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleueed.

Then Moses answered, and said, a But loe, they will not beleue me, nor hearken vnto my voice: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand & caught it, and it was turned into a rod in his hand.

5 Doe this^b that they may beleue that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob, hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And hee thrust his hand into his bosome, and when he tooke it out againe, behold, his hand was leprous as snow.

7 Moreouer hec said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shall it be, if they will not beleue thee, neither obey* the voice of the first signe, yet shall they beleue for the voice of the second signe.

9 But if they will not yet beleue these two signes, neither obey vnto thy voice, then shalt thou take of the^c water of the riuer, and powre it vpon the dry land: so the water which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh

my Lord, I am not eloquent, neither at any time haue beene, nor yet since thou hast spoken vnto thy seruant: but I am slow of speech and slow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore goe now, and * I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the* hand of him, whom thou^d shouldest send.

14 Then the Lord^e was very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that hee him selfe shall speake for loe, he commeth also forth to meet thee, and when hee seeth thee, hee will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put^f the words in his mouth, and I will be with thy mouth, and with his mouth, and wil teach you what ye ought to doe.

16 And he shall be thy spokesman vnto the people: and he shall be, *euen* he shall be as thy mouth, and thou shalt be to him as *^g God.

17 Moreouer thou shalt take this rodde in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and saide vnto him, I pray thee, let me goe, and returne to my* brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro saide to Moses, Goe in peace.

19 (For the Lord had saide vnto Moses in Midian, Goe, returne to Egypt: For they are all dead which^h went about to kill thee)

20 Then Moses tooke his wife, and his sonnes, andⁱ put them on an asse, and returned toward the land of Egypt, and Moses tooke the^j rod of God in his hand.

21 And the Lord said vnto Moses, when thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will^k harden his heart, and hee shall not let the people goe.

22 The^l thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, *euen* my^m first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue me: if thou refuse to let him goe, behold, I will slay thy sonne, *euen* thy first borne.

24 ¶ And as he was by the way in the ynnere, the Lord met him, andⁿ would haue killed him.

[†] Ebr. from yestern day, and yet yesterday.

[†] Ebr. because of mouth.

^{*} Mat. 10. 19. and 12. 22.

[†] Or ministerie. That is, of the Messias: or some other, that is more meete then I.

^c Though we prouoke God justly to anger, yet he will neuer reject his.

^f Thou shalt instruct him what to say.

[†] Chap. 7. 1. Meaning as a wife counsellour and ful of Gods spirit.

[†] Or kinfolke & lineage.

[†] Ebr. sought thy soule.

[†] Ebr. caused them to ride. Whereby he wrought the miracles.

[†] By retaining my spirit and deliuering him vnto Satan to increase his malice.

^k Meaning most deare vnto him.

[†] God punished him with sickness for neglecting his Sacraments.

^p This example may not be followed generally: though at Gods commandement they did it justly, receiving somerecompence of their labours.

^{*} Chap. 11. 2. and 22. 35.

[†] Or in whose house she sojourneth.

^a God beareth with Moses doubting, because he was not altogether without faith.

^b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

[†] Or, white as snow.

[†] Or the words confirmed by the first signes.

^c Because that three signes should be sufficient witnesses to prouoe, that Moses should deliuer Gods people.

m This act was
extraordinary:
for Moles was
fore sicke, and
God euen then
required it.
† Or, the Angel.

25 Then Zipporah tooke a sharpe knife,
and cut away the foreskin of her sonne,
and cast it at his feete, and saide, Thou art in
deed a bloody husband vnto me.

26 So he departed from him. Then shee
sayd, O bloody husband (because of the cir-
cumcision).

† Or, Harob.

27 ¶ Then the Lord said vnto Aaron, Goe
meet Moles in the wilderness. And he went
and met him in the Mount of God, and
kissed him.

28 Then Moles told Aaron all the wordes
of the Lord, who had sent him, and all the
signes wherewith he had charged him.

29 ¶ So went Moles and Aaron, and ga-
thered all the Elders of the children of Is-
rael.

n So that Mo-
ses had now
experience of
Gods promise
that he should
haue good suc-
cesse.

30 And Aaron tolde all the words, which
the Lord had spoken vnto Moles, and hee
did the miracles in the sight of the people,

31 And the people beleueed, and when
they heard that the Lord had visited the chil-
dren of Israel, and had looked vpon their
tribulation, they bowed downe, and wor-
shipped.

CHAP. V.

1 Moles and Aaron doe their message to Pharaoh, who let-
teth not the people of Israel departe, but oppresseth them
more and more. 20 They crye out vpon Moles and Aa-
ron therefore, and Moles complaineth to God.

a Faith over-
cometh feare,
and maketh re-
bold in their
vocation.
b And offer sa-
crifice.

Then afterward Moles and Aaron went
and saide to a Pharaoh, Thus sayeth the
Lord God of Israel, Let my people goe, that
they may celebrate a feast vnto me in the
wildernesse.

2 And Pharaoh said, who is the Lord,
that I should heare his voyce, and let Israel
goe? I know not the Lord, neither will I let
Israel goe.

† Or, God hath
met vs.

† Ebr. let he meet
vs with violence.

3 And they saide, We worship the God
of the Ebrewes: we pray thee, let vs goe three
dayes iourney in the desert, and sacrifice vn-
to the Lord our God, lest he bring vpon vs
the pestilence or sword.

4 Then saide the King of Egypt vnto
them, Moles and Aaron, why cause ye the
people to cease from their works? get you to
your burthens.

c As though ye
would rebell.

5 Pharaoh saide furthermore, Beholde,
much people is now in the land, and ye make
them leaue their burthens.

6 Therefore Pharaoh gaue commande-
ment the same day vnto the taskemasters of
the people, and to their officers, saying,

d Which were
of the Israelites
and had charge
to see them doe
their worke.
† Ebr. y saturday
and ym yesterday.

7 Ye shall giue the people no more straw,
to make bricke († as in time past) but let them
goe and gather them straw themselves:

8 Notwithstanding lay vpon them the
number of bricke, which they made in time
past, diminish nothing thereof: for they be
idle, therefore they cry, saying, Let vs goe to

offer sacrifice vnto our God.

9 Lay more worke vpon the men, and
cause them to doe it, and let them not regard
vaine words.

10 ¶ Then went the taskemasters of the
people and their officers out, and told the
people, saying, Thus saith Pharaoh, I will
giue you no more straw.

11 Goe your selues, get you straw where
ye can finde it, yet shall nothing of your la-
bour be diminished.

12 Then were the people scattered abroad
throughout all the lande of Egypt, for to ga-
ther stubble in stead of straw.

13 And the taskemasters hastened them,
saying, Finish your dayes worke euery dayes
taske, as ye did when ye had straw.

e The more
cruelly that ty-
rants rage, the
nearer is Gods
helpe.

f Of Moles and
Aaron.

† Ebr. the worke of
a day in his day.

14 And the officers of the children of Is-
rael, which Pharaohs taskemasters had set o-
uer them, were beaten, and demanded, where-
fore haue yee not fulfilled your taske in ma-
king bricke yesterday and to day as in times
past?

15 ¶ Then the officers of the children
of Israel came, and cryed vnto Pharaoh, say-
ing, Wherefore dealest thou thus with thy
seruants?

16 There is no straw giuen to thy seruants,
and they say vnto vs, Make bricke: and loe,
thy seruants are beaten, and thy people is
blamed.

† Or, thy people
the Egyptians are
in the fault.

† Ebr. idle ge are
idle.

17 But hee said, Yee are to much idle:
therefore ye say, Let vs goe to offer sacrifice
to the Lord.

18 Goe therefore now and worke: for
there shall no straw be giuen you, yet shall ye
deliuer the whole tale of bricke.

19 Then the officers of the children of
Israel saw themselves in an euil case, because
it was said, Yee shall diminish nothing of
your bricke, nor of euery dayes taske.

† Or, looked sad
on them, which
said.

20 ¶ And they met Moles and Aaron,
which stood in their way as they came out
from Pharaoh,

21 To whome they saide, The Lord
looke vpon you and iudge: for ye haue made
our sauour to stinke before Pharaoh, and
before his seruants, in that ye haue put a
sword in their hand to slay vs.

† Reads Gen. 34
30.

g It is a grie-
uous thing to
the seruants
of God to be
accused of euil,
specially of
their brethren,
when they do
as their due
requizoth.

22 Wherefore Moles returned to the
Lord, and said, Lord, why hast thou afflicted
this people? wherefore hast thou thus sent
me?

23 For since I came to Pharaoh to speake
in thy Name, he hath vexed this people, and
yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israel-
ites. 9 Moles speaketh to the Israelites, but they be-
leue him not. 10 Moles and Aaron are sent againe to

Pharaoh.

Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

¶ Then the Lord said vnto Moses, Now shalt thou see, what I wil doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, & to Iaakob by the Name of * Almighty God: but by my Name * Ichouah was I not knowen vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burthens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great * iudgements.

7 Also I will * take you for my people, and will be your God: then yee shal knowe that I the Lord your God bring you out from the burthens of the Egyptians.

8 And I will bring you into the land which I † sware that I would giue to Abraham, to Izhak, and to Iaakob, and I wil giue it vnto you for a possession: I am the Lorde.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened * not vnto Moses, for anguish of spirit & for cruel bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh king of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Beholde, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of * vncircumcised lippes?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel and to Pharaoh king of Egypt, to bring the children of Israel out of the lande of Egypt.

14 ¶ These be the * heads of their fathers houses: the * sonnes of Reubē the first borne of Israel are Hanoah and Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon and Kohath and Merari (and the yeeres of the life of Leui were an hundreth thirtie and seuen yeeres)

17 The sonnes of Gershon were Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel (and Kohath liued an hundreth thirtie and three yeeres)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kindreds.

20 * And Amram tooke Iochebed his * fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yeeres)

21 ¶ Also the sonnes of Izhar: * Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Misael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of * Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principal fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lorde said, Bring the children of Israel out of the land of Egypt, according to their * armies.

27 These are that Moses & Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lorde spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lorde, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Beholde, I am of * vncircumcised lippes, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10. Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs forcerers doe the like.

¶ Then the Lord saide to Moses, Beholde, I haue made thee * Pharaohs * God, and Aaron thy brother shall * be thy Prophet.

2 Thou shalt speake al that I commanded thee:

* Num. 3. 17. 1. chron. 6. 1. and 23. 8.

For he was 42. yeeres old, when he came into Egypt, and there liued, 94.

* Num. 26. 57. 1. chron. 6. 1. and 23. 4.

* Chap. 2. 3. Num. 26. 59. Which kinde of marriage was after in the Law forbidden, Leuit. 18. 12. * Moses and he were brothers children, whose rebellio was punished, Num. 16. 1 Who was a prince of Iudah Num. 2. 3.

* Num. 25. 11.

* For their families were so great, that they might be compared to armies

1 The disobedience both of Moses, and of the people sheweth that their deliuerance came onely of Gods free mercie.

* Or, a God to Pharaoh
1 I haue giuen thee power and authoritie to speake in my name, and to execute my iudgements vpon him.

* Or, shall speake for thee (before Pharaoh)

* Ebr. in a strong hand.

* Or, al sufficient. a Whereby he signifieth that he wil perform indeed that, which he promised to their fathers: for this name declareth that he is constant and will performe his promise.

* Or, plagueth. b He meaneth, as touching the outward vocation: the dignity whereof they lost after-ward by their rebellion: but as for election to life euerlasting, it is immutable. * Ebr. lifts vp mine hand.

c So hard a thing it is to shew true obedience vnder the crosse.

d Or barbarous and rude in speech, and by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whom Moses and Aaron came.

* Gen. 46. 9. 1. chron. 26. 5. 1. chron. 5. 3. * 1. Chron. 4. 24.

thee: and Aaron thy brother shall speake vnto Pharaoh, that hee suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles & my wonders in the land of Egypt.

b To strengthen Moses faith, God promisseth againe to punish most sharply the oppressors of his Church.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *euen* my people, the children of Israel out of the land of Egypt, by great ^b iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lorde commanded them, *euen* so did they.

c Moses liued in affliction and banishment forty years before he enjoyed his office to deliuer Gods people.

7 (Now Moses was ^c fourescore years old, and Aaron fourescore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

* Or, Argon.

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a ^a serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, & did *euen* as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

d It seemeth that these were Iannes, and Iambres, reade, 2. Tim. 3. 8. & soeuer the wicked maliciously resist y^e truth of God.

11 Then Pharaoh called also for the wise men and ^d forcerers: and those charmers also of Egypt did in like manner with their enchantments,

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lorde had said.

* Or, heavy sight dull.

14 ¶ The Lord then saide vnto Moses, Pharaohs heart is ^e obstinate, he refuseth to let the people goe.

e To wit, the riuer Nilus.

15 Goe vnto Pharaoh in the morning, (so he will come forth vnto the water) and thou shalt stand and meet him by ^e the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wilderness: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this shalt thou know that I am the Lord: behold, I will smite with the rodde that is in mine hand vpon the water that is in the riuer, and it shall be turned to blood.

18 And the fish that is in the riuer shall die, and the riuer shall stinke, & it shall grieue the Egyptians to drinke of the water of the riuer.

* Or, they shall be weary, and abhorre to drinke.

19 ¶ The Lorde then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be ^a blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.

* The first plague.

20 So Moses and Aaron did *euen* as the Lord commanded: ^a and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and ^a all the water that was in the riuer, was turned into blood.

* Chap. 17. 2.

* Psal. 78. 44.

21 And the ^e fish that was in the riuer died, and the riuer stank: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

f To signifie that it was a true miracle, & God plagued them in that, which was most necessary for the preservation of life.

22 ^a And the Enchanters of Egypt did likewise with their forceries: and the heart of Pharaoh was [†] hardened: so that he did not hearken vnto them, as the Lord had said.

* VVisd. 17. 7. g In outward appearance, & after that the seven dayes were ended.

23 Then Pharaoh returned, and went againe into his house, [†] neither did this yet enter into his heart.

† Ebr. was made strong. † Ebr. he set not his heart as all the world.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And *this* ^a continued fully seven dayes after the Lord had smitten the riuer.

* Or, seven dayes were accomplished

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the Sorcerers acknowledge Gods power. 24 Egypt is plagued with noisome flies. 30 Moses prayeth againe. 32 But Pharaohs heart is hardened.

Afterward the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, behold, I will smite all thy countrey with ^a frogs:

3 And the riuer shall scall full of frogs, which shall go vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and ^a into thy kneading troughes.

a There is nothing so weak that God cannot cause to overcome the greatest power of man.

4 Yea, the frogs shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

* Or, vpon thy dough, or into thine ambries.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hande with thy rodde vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs

to come vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the ⁺ frogs came vp, and couered the land of ^b Egypt.

7 * And the Sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, * Pray yee vnto the Lord, that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, † Concerning mee, *euen* * command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the riuer onely.

10 Then he said, To morow. And he answered, Be it † as thou hast said, that thou maifest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, & from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cryed vnto the Lord concerning the frogs, which he had ⁺ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs ^d died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stank of *them*.

15 But when Pharaoh sawe that he had *rest giuen him*, hee * hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be *turned* to ⁺ lyce throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lyce came vpon man and vpon beast: all the dust of the earth was lyce throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their Enchantments to bring forth lyce, but they * could not. So the lyce were vpon man and vpon beast.

19 Then said the Enchanters vnto Pharaoh, This is [†] the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto

the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Else, if thou wilt not let my people go, beholde, I will send ⁺ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen; where my people are, will I cause to be ⁺ wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest knowe that I am the Lord in the middes of the ⁺ earth.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lord did so: * for there came ⁺ great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for *then* we should offer vnto the Lord our God *that*, which is an ⁺ abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lorde your God in the wilderness: but ^h go not farre away, pray for me.

29 And Moses sayde, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh [†] hencefoorth ⁱ deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh ^h hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The moraine of beastes. 10. The plague of botches, and sores. 23 The horrible haile, thunder, and the lightning. 26. The land of Goshen neuer is excepted. 27. Pharaoh confesseth his wickednesse. 33. Moser prayeth for him. 35 Yet is he obstinate.

Then

* The second plague.
b But Goshen, where Gods people dwelt, was excepted.
* VVil. 17. 7.

e Not loue, but feare causeth the very Infidels to seek vnto God.

† Ebr. haue this honour ouer me.
† Or. speak plaine vnto me.

* Ebr. according to thy word.

* Or. laid vpon.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

* Or. made his heart heavy.

* The third plague.

e God cōfounded their wisdom and authority in a thing most vile. f They acknowledged that this was done by Gods power, and not by forcerie.
Luk. 11. 20.

* Or, a multitude of venomous beasts as serpents. &c.

* Or, I will separate.

* Or. Land of Egypt.

* VVil. 16. y.
* The fourth plague.

g For the Egyptians worshipped diuers beasts as the ox, the sheepe and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

* Chap. 1. 12.
h So y wicked prescribe vnto Gods messengers how farre they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vnfaignedly

k Where God giueth not faith no miracles can preuaile.

Then the Lord said vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let *them* goe, and wilt yet hold them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: *for* vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe *shall be* a *mighty* great moraine.

4 And the Lord shall doe *a* wonderfully betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all, that *pertaineth* to the children of Israel.

5 And the Lord appointed a time, saying, To morow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh *b* sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lord said to Moses, and to Aaron, take your handfull of *a* ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall be *turned* to dust in all the land of Egypt: and it shall be as a scabbe breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, & there came *a* scab breaking out into blisters vpon man, and vpon beast.

11 And the forcerers could not stand before Moses, because of the scabbe: for the scabbe was vpon the Enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, *a* as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

14 For I will at this time send all my plagues vpon *e* thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in al the earth

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, *a* for this cause haue *i* appointed thee, to shew *a* my power in thee, and to declare my *a* Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morow this time I will cause to raine *a* mightie great haile, such as was not in Egypt since the foundation thereof was layde vnto this time.

19 Send therefore now, *and* gather the cattell, and all that thou hast in the field: *for* vpon all the men, and the beastes, which are founde in the field, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such *then* as feared the worde of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as *†* regarded not the *f* word of the Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heauen, that there may bee haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbs of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and *a* haile, & *†* lightening vpon the ground: & the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since *a* it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbs of the field, and brake to peeces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I *a* haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is ynough) that there be no more *†* mighty thunders and haile, and I will let you goe, and ye shall tary no longer.

29 Then Moses said vnto him, As soone as I am out of the citie, I will spread mine handes vnto the Lord, *and* the thunder shall cease, neither shall there be any more haile, that thou mayest know that *a* the earth is the Lords.

30 As for thee and thy seruants, I knowe *a* before I pray ye will feare before the face of the

† The fifth plague.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

† Or, embers.

† The sixth plague.

* Chap. 4:21.

e So that thine owne conscience shall condemne thee of ingratitude and malice.

† Psal. 117.
† Or, set thee up.
† Or, so shew thee.
† That is, that al the worlde may magnifie my power in ouercoming thee.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

† Ebr. set not his heart to.
† The word of the minister is called the word of God.

† The seuenth plague.
† Ebr. fire walked.

† Or, since it was inhabited.

g The wicked confesse their finnes to their condemnation, but they cannot beleeue to obtaine remission.

† Ebr. voyces of God.

† Psal. 24. 1. h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises wherein we see the practises of the wicked.

the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rye were not smitten: for they were hid in the ground)

33 The Moles went out of the citie from Pharaoh, and spred his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, he sinned againe, and hardened his heart, both he and his seruants.

35 So the heart of Pharaoh was hardened neither would he let the children of Israel goe, as the Lord had said by Moles.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grasshoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darknesse is sent. 28 Pharaoh forbiddeth Moles to come any more in his presence.

Again the Lord saide vnto Moles, Goe to Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the middes of his Realme,

2 And that thou mayest declare in the eares of thy sonne, & of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then came Moles and Aaron vnto Pharaoh, and they sayde vnto him, Thus saith the Lord God of the Ebrewes, Howe long wilt thou refuse to humble thy selfe before mee? Let my people go, that they may serue me.

4 But if thou refuse to let my people goe, beholde, to morrowe will I bring grasshoppers into thy coastes.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, & the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shall he be an offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first knowe that Egypt is destroyed?

8 So Moles and Aaron were brought a-

gaine vnto Pharaoh, and he saide vnto them, Goe serue the Lord your God, but who are they that shall goe?

9 And Moles answered, We will goe with our yong, and with our old, with our sonnes, and with our daughters, with our sheepe, & with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And he said vnto the, Let the Lord be with you, as I will let you goe and your childre: behold, for euil is before your face.

11 It shall not be so: now goe ye that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord saide vnto Moles, Stretch out thine hand vpon the land of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbs of the land, euen all that the haile hath left.

13 Then Moles stretched forth his rodde vpon the land of Egypt: and the Lord brought an East winde vpon the Land all that day, & all that night: and in the morning the East winde brought the grasshoppers.

14 So the grasshoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the lande was darke: and they did eate all the herbs of the land, and all the fruits of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the herbs of the ficke throughout all the land of Egypt.

16 Therefore Pharaoh called for Moles and Aaron in haste, and saide, I haue sinned against the Lord your God, and against you.

17 And now forgiue me my sinne only this once, and pray vnto the Lorde your God, that he may take away from me this death only.

18 Moles then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grasshoppers, and violently cast them into the Red sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord saide vnto Moles, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darknes

d That is, I would I were no more affectioned toward you, then I am minded to let you goe. The Punishment is prepared for you. Some read ye intend some mischiefes.

¶ The eight plague.

¶ Or, he caused them to remaine.

¶ The wicked in their miseries seeke to Gods ministers for helpe, albeie they hate and detest them.

¶ The water seemeth red, because the sand or grauell is red: the Ebrewes call it the Sea of bulrushes.

¶ Or, late seruant.

¶ Ebr. by the hand of Moles.

¶ Chap. 4. 22.

¶ Or, in his presence, as among them.

¶ The miracles should be so great, that they should be spoken of for euer: where also we see the dutie of parents toward their children.

¶ The ende of afflictions is, to humble our selues with true repentance vnder the hand of God.

¶ Or, locusts.

¶ VVij. d. 1. 6. 9.

¶ Or, sinners. ¶ Meaning the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

euen

^h Because it was so thicke.

[†] The ninth plague.
^{* VVifd. 17.2.}

^{* VVifd. 18.1.}

ⁱ The ministers of God ought not to yeelde one jot to the wicked as touching their charge,
^k That is, with what beasts or how many.

^l Though before he confessed Moses iust, yet against his owne conscience he thier- neth to put him to death.

^a Without any condition, but with haste and violence.
[†] Or, borrow.
^{* Chap. 3.22. and. 12.35.}

^{* Eccles. 45.1.}

^{* Chap. 12.29.}

^{* VVifd. 18.11.}
^b From the highest to the lowest.

euen darknesse that may be ^b felt.

22 Then Moses stretched forth his hand toward heauen, and there was ^a blacke * darkenesse in all the land of Egypt three dayes.

23 No man sawe another, neither rose vp from the place where hee was for three dayes: * but al the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and saide, Goe, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses saide, Thou must giue vs also sacrifices, and burnt offerings, that we may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: there shal not an ⁱ hoofe be left, for thereof must we take to serue the Lord our God: neither doe we know ^k how we shall serue the Lord, vntil we come thither:

27 (But the Lorde hardened Pharaohs heart, and hee would not let them goe)

28 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt ⁱ die.

29 Then Moses said, Thou hast said well: fro hence forth will I see thy face no more.

CHAP. XI.

¹ God promiset their departure. ² Hee willeth them to borrow their neighbours iewels. ³ Moses was esteemed of all saue Pharaoh. ⁵ Hee signifieth the death of the first borne.

NOW the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, hee will let you goe hence: when he letteth you goe, hee shall ^a at once chase you hence.

2 Speake thou now to the people, that euery man * require of his neighbour, and euery woman of her neighbour * iewels of filuer, and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very greate in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the mids of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maid seruant, that is at ^b the mil, and all the first borne of beasts.

6 Then there shal be a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shal a dogge moue his tongue, neither

against man nor beast, that yee may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that ^c are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, ^d that my wonders may be multiplyed in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

¹ The Lord instituteth the Passeouer. ²⁶ The fathers must teach their children the myserie thereof. ²⁹ The first borne are slaine. ³¹ The israelites are driven out of the land. ³⁵ The Egyptians are spoiled. ³⁷ The number that departeth out of Egypt. ⁴⁰ How long they were in Egypt.

THEN the Lord spake to Moses & to Aaron in the land of Egypt, saying,

2 This ^a moneth shall be vnto you the beginning of moneths: it shall be to you the first ^b moneth of the yeere.

3 Speake ye vnto al the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the ^c fathers, a lambe for an house.

4 And if the household be to little for the lambe, hee shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his ^d eating shall make your count for the lambe,

5 Your lambe shall be without blemish, ^a male of a yeere olde: yee shall take it of the lambes, or of the kids.

6 And yee shall keepe ^e it vntill the fourteenth day of this moneth: then ^c all the multitude of the congregation of Israel shal kill it [†] at euen.

7 After, they shall take of the blood, and strike it on the two posts, and on the upper doore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night, roste with fire, and vnleauened bread: with sower ^f hearbes they shall eate it.

9 Eate not thereof rawe, boiled nor sodden in water, but roste with fire, both his ^g head, his feete, and his purtenance.

10 And yee shall reserue nothing of it vnto the morning: but that which remaineth of it vnto the morowe, shall yee burne with fire.

11 [†] And thus shall ye eate it, Your loines girded, your shooes on your feete, and

^c That is, vnder thy power and gouernement.

^d God hardened the hearts of [†] reprobate that his glory thereby might be the more set forth, Rom. 9 17.

^a Called Nisan containing part of March, and part of April.
^b As touching the obseruation of feasts: as for other policies, they reckoned from September.
^c As the fathers of the household had great or small families.

^d He shall take so many as are sufficient to eat the lambe.

^e Euery one in his house.

[†] Or, burne as the two evening, or twilight.

[†] That is, al that may be eaten.

g The lambe
was not the
passeouer, but
signified it: as Sa-
craments are not
the thing it selfe
which they do
represent, but
signifie it.
* Or, princes, or
kings.

h Of the benefit
received for
your deliuerance

i That is, vntill
Christes com-
ming, for then
ceremonies had
an end.

* Or, calling toge-
ther of the people
to serue God.

* Levit. 23. 5.
numb. 28. 16
k For in olde
time so they
counted begin-
ning the day at
sunne set till
the next day
at the same
time

* Exr. 11. 28.

* Or, transme, on
upper doore post.
* Or, two side posts

your staues in your handes, and yee shall eate it in haste: for it is the Lords passeouer.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt: I am the Lord.

13 And the blood shall be a token for you, vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holy feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance for euer.

15 Seuen dayes shall yee eate vnleavened bread, and in any case yee shall put away leaven the first day out of your houses: for whosoever eateth leavened bread from the first day vntill the seuenth day that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly: also in the seuenth day shall be an holy assembly vnto you: no worke shall be done in them, save about that which euery man must eate: that onely may ye doe.

17 Yee shall keepe also the feast of vnleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and the fourteenth day of the moneth at euen, yee shall eate vnleavened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leavened bread: but in all your habitations shall yee eate vnleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Choose out and take you for euery of your households a lambe, and kill the passeouer.

22 And take a bunch of hyssope & dip it in the blood that is in the basen, & strike the lintell, & the doore cheeks with the blood that is in the basen, and let none of you goe out at the doore of his house vntill the morning.

23 For the Lord wil passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheeks, the Lord will passe ouer the doore, and will

not suffer the destroyer to come into your houses to plague you.

24 Therefore shall yee obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when ye shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this seruice.

26 * And when your children aske you, what seruice is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, hee, and all his seruantes and all the Egyptians: and there was a great crie in Egypt: for there was no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell, as ye haue said, and depart, and blesse me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, we die all.

34 Therefore the people tooke their dough before it was leavened, and their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians jewels of siluer, and jewels of gold, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

37 Then the children of Israel tooke their journey from Rameses to Succoth about six hundred thousand men of foote, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheepe, and beees, and cattell in great abundance.

39 And they baked the dough which they

The Angel
sent of God to
kill the first
borne.

m The land of
Canaan.
* Or, ceremonial.

* Job. 4. 6.

n They gaue
God thanks for
so great a bene-
fit.

* Chap. 11. 4.
* The tenth
plague.

* vvij. 18. 5.

o Of these hou-
ses wherein any
first borne was
either of men
or beasts.

p Pray for me.

* Chap. 3. 22.
and 11. 29

Or, lent them.

* Num. 33. 5.
* Josh. 24. 6.
q VVhich was
a cite in Go-
shen, Gen. 47.

r VVhich were
strangers, and
not borne of
the Israelites.

F brought

brought out of Egypt, and made vnleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselves vitales.

* Gen. 15. 13.
* Gal. 3. 17.
From Abraham departing from Vrin Chaldea, vnto departing of the children of Israel from Egypt are 430. yeeres.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundredth and thirtie yeeres.

41 And when the foure hundredth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

† Except he be circumcised & onely profess his religion.

43 Also the Lord said vnto Moses and Aaron, This is the Lawe of the passeouer: no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

* Num. 9. 12.

46 * In one house shall it be eaten: thou shalt cary none of the flesh out of the house, neither shall ye breake a bone thereof.

* Iohn. 19. 36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

u They that are of the household of God, must be all joyned in one faith, and religion.

49 One lawe shall be to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3. The memoriall of their deliuerance. 6. The institution of the Passeouer. 8. 14. an exhortation to teach their children to remember this deliuerance. 17. Why they are ledde by the wilderness. 19. The bones of Ioseph. 21. The pillar of the cloud and of the fire.

* Chap. 22. 29 and 34. 19. leuit. 27. 26. num. 3. 13. and 8. 16. Iude 2. 23. * Exod. 23. 13. † Ebr. house of seruants. a Where they were in most cruell slaue.

And the Lord spake vnto Moses, saying, 2 * Sanctifie vnto mee all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of bondage; for

by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come yee out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, & Hittites, and Amorites, and Hiuities, & Iebusites (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleavened bread, and the seuenth day shall be the feast of the Lord.

7 Vnleavened bread shall be eaten seuen dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee & to thy fathers, & shall giue it thee

12 * Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth forth of thy beast: the males shall be the Lords.

13 But euery first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee to morrow, saying, what is this? thou shalt then say vnto him, with a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

b To signifie that they had not leaue to leauen their bread.

c Containing part of March, and part of April, when come began to ripe in that country.

d Both the seuenth and the first day were holy, as Chap. 12. 16.

e When thou doest celebrate the feast of vnleavened bread

f Thou shalt haue continual remembrance thereof, as thou wouldst of a thing that is in thine hand, or before thine eyes.

* Chap. 22. 29. and 34. 19. Exod. 44. 30.

† Ebr. that first commeth forth. g This is also vnderstood of the horse and other beasts, which were not offered in sacrifice.

h By offering a cleane beast in sacrifice, Leuit. 22. 6.

i Or, hereafterwards.

Or, signes of remembrance.

17 ¶ Now

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, * though it were neerer: (for God said, Least the people repent when they see warre, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wilderness of the red Sea: and the children of Israel went vp ^karmed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a¹ cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

* Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites striken with feare murmur against Moses. 13 Moses doeth encourage them. 22 He diuideth the Sea. 23. 27. The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they ^areturne & campe before ^bPi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall yee campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that he shall follow after you: so I will ^cget mee honour vpon Pharaoh, & vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was tolde the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, & haue let Israel goe out of our seruice

6 And hee made readie his charets, and tooke his people with him,

7 And tooke fixe hundreth chosen charets, and ^dall the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an ^ehigh hand)

9 * And the Egyptians pursued after

them, and all the horses and charets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And whē Pharaoh drewe nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were fore ^fafraide: wherefore the children of Israel cryed vnto the Lord.



In this Figure four chief points are to be considered. First, that the church of God is ever subiect in this worlde to the crosse and to bee afflicted after one sort or other. The second, that

the ministers of God following their vocation, shall be euill spoken of, and murmured against, euen of them that pretend the same cause and religion that they doe. The third, that God deliuereth not his Church incontinently out of danger, but to exercise their faith and patience continueth their troubles, yea and often-times augmenteth them: as the Israelites were now in lesse hope of their liues then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side of them huge rocks and mountaines, before them the Sea, behinde them most cruell enemies, so that there was no way left to escape, to mans iudgement.

11 And they said vnto Moses, Haft thou brought vs to die in the wilderness, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians: for it had bene better for vs to serue the Egyptians, then that we should die in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and behold * the saluation of the Lord which he will shew to you this day. For the Egyptians, whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore ^hhold your peace.

15 ¶ And the Lord said vnto Moses, wherefore ⁱcryest thou vnto mee? speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rodde, and stretch out thine hand vpon the Sea and diuide it, & let the children of Israel goe on drie ground through the middes of the Sea.

17 And I, beholde, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon

They which a litle before in their deliuerance rejoyced, being now in daunger are afraid, and murmur.

g Such is the impatience of the flesh, that it cannot abide Gods appointed time.

Or, deliuerance.

h Only put your trust in God without grudging or doubting. i Thus in tentations faith fighteth against the flesh, and crieth with inward groanings to the Lord

* Or, because

Which the Philistims would haue made against them by stopping them the passage.

k That is, not priuily, but openly, and as the word doth signifie, set in order by fire and fume. * Gen. 50. 25. Job. 24. 32.

* Num. 13. 8.

* Num. 14. 14. * 1. 33. * 1. 34. * 1. 35. * 1. 36. * 1. 37. To defend them from the heat of the sunne.

* Nehem. 9. 19.

a From toward the country of the Philistims.

b So the sea was before them, mountaines on either side, and the enemy at their backe: yet they obeyed God, and were deliuered.

* Num. 33. 7. c By punishing his obstinate rebellion.

d Iosephus writeth, that besides these charets there were 50000 horsemen, and 200000 footmen.

e With great ioy and boldnesse.

* 106. 42. 6. * 1. 43.

Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remooued & went behind the: also the pillar of the cloud went from before them, and stood behind them,

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloud and darknesse, yet gaue it^k light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea, to runne backe by a strong East winde all the night, and made the Sea drie land: for the waters were^{*} diuided.

22 Then the^{*} children of Israel went through the middes of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand and on their left hand.

23 And, the Egyptians pursued and went after them to the middes of the Sea, *euē* all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning^l watch, when the Lord looked vnto the hoste of the Egyptians, out of the fierie and cloudie pillar, he strooke the hoste of the Egyptians with feare.

25 For he tooke off their charet wheels, and they draue them with⁺ much acce: so that the Egyptians *euery* one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force earely in the morning, and the Egyptians fled against it: but the Lord^m ouerthrew the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets and the horsemen, *euē* all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land through the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the sea banke.

31 And Israel saw the mightie[†] power, which the Lord shewed vpon the Egyptians:

so the people feared the Lord, and beleued the Lord, and hisⁿ seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then^a sang^{*} Moses and the children of Israel this song vnto the Lord, and said in this manner, I will sing vnto the Lord: for hee hath triumphed gloriously: the horse and him that rode vpon him hath hee ouerthrown in the Sea.

2 The Lord^{is} my strength and⁺ praise, and he is become my saluation. He is my God, and I will^b prepare him a Tabernacle. *he is* my fathers God, and I will exalt him.

3 The Lord^{is} a^c man of warre, his^d Name^{is} Iehouah.

4 Pharaohs charets and his hoste hath hee cast into the Sea: his chosen captaines also were drowned in the red sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy^{*} right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemye.

7 And in thy great glory thou hast ouerthrown them that rose against^e thee: thou sentest forth thy wrath, *which* consumed them as the stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape, the depths congealed together in[†] the heart of the sea.

9 The enemye said, I will pursue, I will ouertake[†] them, I will diuide the spoile, [†] my lust shall be satisfied vpon them, I will drawe my sword, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea couered them, they sanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, among the^f gods! who is like thee^g so glorious in holinesse, & fearfull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people *which* thou deliueredst: thou wilt bring[†] them in thy strength vnto thine holy^h habitation.

14 The people shall heare and be afraid: sorrow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16^{*} Feare & dread shal fal vpon them: because of the^{*} greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lord

ⁿ That is the doctrine which he taught them in the name of the Lord.

^a Praising God for the ouerthrow of his enemies and their deliuerance. *Ysa. 10. 20.*

^b Or, his occasion of my song of praise. To worship him therein.

^c In battell he ouercommeth euery.

^d Euery constant in his promise.

^e Or, power.

^f Those that are enemies to gods people, are his enemies.

[†] Or, in the depth of the sea.

[†] Ebr. my soul shall be filled.

^g For so oftentimes the Scripture calleth the mightie men of the world.

^h Which oughtest to be praised with al feare and reuerence.

^h That is into the land of Canaan: or into mount Zion.

^{*} *Deut. 2. 25. iosh. 2. 9.* Or, for thy great power.

^k The cloud sheweth light to the Israelites but to the Egyptians it was darknesse, so that their two hostes could not joyne together.

^{*} *Iosh. 4. 23. psal. 114. 3. * psal. 78. 13. i. cor. 10. 1. hebr. 11. 29.*

^l Which was about the three last houres of the night.

[†] Or, basely.

^m So the Lord by the water saued his, and by the water drowned his enemies.

[†] Ebr. hand.

O Lord: till this people passe, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, *which* is the place *that* thou hast prepared, O Lord, for to dwell in, *euē* the Sanctuarie, O Lord, *which* thine hands shall establish.

18 The Lord shal reigne for euer & euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drie land in the middes of the Sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron, tooke a Timbrell in her hand, and all the women came out after her with Timbrells and ^k dances.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of ^m Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called [†] Marah.

24 Then the people murmured against Moses, saying, what shall we drinke?

25 And hee cryed vnto the Lord, and the Lord shewed him a ^{*} tree, *which* when hee had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there ^a he proued them,

26 And said, If thou wilt diligently hearken, O Israel, vnto the voice of the Lord thy God, and wilt doe that which is ^o right in his sight, and wilt giue care vnto his commandments, and keepe all his ordinances, then wil I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I *am* the Lord that healeth thee.

27 ¶ ^{*} And they came to Elim, where were twelue fountaines of water, and seuentie ^{*} palme trees, and they camped there by the waters.

CHAP. XVI.

¹ The Israelites come to the desert of Sin, and murmur against Moses and Aaron. ¹³ The Lord sendeth quails and Manna. ²³ The Sabbath is sanctified vnto the Lord. ²⁷ The seuenth day Manna could not be found. ³² It is kept for a remembrance to the posteritie.

Afterward all the congregation of the children of Israel departed from Elim, and came to the wilderness of ^a Sin, (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole congregation of the

children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when wee sat by the flesh ^b pots, when wee ate bread our bellies full: for ye haue brought vs out into this wilderness, to kill this whole companie with famine.

4 ¶ Then said the Lorde vnto Moses, Behold, I will cause bread to raine from heauen to you, & the people shal goe out, and gather [†] that that is sufficient for euery ^c day, that I may proue them, whether they will walke in my Law or no.

5 But the sixth day they shall prepare that which they shall bring *home*, and it shall bee twice as much as they gather daily.

6 The Moses & Aaron said vnto al the children of Israel, At euē ye shall know that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory of the Lord: ^d for he hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

8 Againe Moses said, At euē shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmur against him: for what are wee? your murmurings *are* not against vs, but against the ^e Lord.

9 ¶ And Moses said vnto Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared ^{*} in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 ^{*} I haue heard the murmurings of the children of Israel: tell them *therefore*, and say, ^{*} At euē yee shall eate flesh and in the morning yee shall be filled with bread, and ye shall know that I am the Lord your God)

13 And so at euē the ^{*} Quails came and couered the campe; and in the morning the dew lay round about the hoste.

14 ^{*} And when the dew that was fallen was ascended, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost on the earth.

15 And when the children of Israel saw it, they said one to another, It is ^f Manna, for they wist not what it was. And Moses said vnto them, ^{*} This is the bread which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lord hath commāded: gather of it euery man according

F 3

^b So hard a thing it is to the flesh not to murmur against God: when the belly is pinched

[†] *Ebr. the portion of a day in his day*
^c To signifie that they should patiently depend vpon gods prouidence fro day to day.

^d He gaue the not Manna, because they murmured, but for his promise sake

^e He that condemneth Gods ministers condemneth God himselfe.

^{*} Chap. 13. 27.

^{*} Eccles. 45. 4.

[†] Or, in the twilight.

^{*} Num. 11. 37.

Num. 11. 7.
Psal. 78. 24.
Wisd. 16. 20.

^f Which signifieth a part, portion, or gift: also meat prepared
^{*} Iohn. 6. 31
1. Cor. 10. 3.

ⁱ Which was mount Zion, where afterward the Temple was built.

^k Signifying their great joy, which custome the Iewes observed in certaine solemnities. Iud. 11. 34. and 21. 21. but it ought not to be a clooke to counter our wanton dances.
By singing the like song of thanksgiving.
^m Which was called Etham, Num. 33. 8.
[†] Or, bitterness.

^{*} Eccles. 38. 5.

ⁿ That is, God or Moses in Gods name.

^o Which is to doe that onely which God commandeth.

^{*} Num. 33. 9.

[†] Or, date trees.

^a This is the eight place wherein they had camped: there is another place called Zin which was the 33. place wherein they camped and is also called Kadissh. Num. 33. 36.

g Which containeth about a pottle of our measure.

* 5 for an heade.

* 2. Cor. 8. 15.

h God is a rich feeder of al, & none can justly complaine.

i No creature is so pure, but being abused it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept. m Their infidelity was so great, that they did expressly against Gods commandment.

n In forme and figure, but not in colour, Num. 11. 7.

to his eating, & an Omer for a man according to the number of your persons: euery man shal take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had no thing ouer, & he that had gathered little, had no lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and stanke: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the sunne came, it was melted.

22 ¶ And the sixt day they gathered k twice so much bread, two Omers for one man: then al the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that, which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which yee will bake, and seethe that which yee wil seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they laied it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall yee gather it, but in the seuenth day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there m went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse yee to keepe my commandments and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the sixt day bread for two dayes: tarie therefore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, M A N: & it was like n to coriander seede, but white: and the taste of it was like vnto wafers made with honie.

32 And Moses said, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in

wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, take a o pottle and put an Omer full of M A N therein, and set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron laied it vp before the p Testimony to be kept.

35 And the children of Israel did eate M A N * fourtie yeeres, vntill they came vnto a land inhabited: they did eate M A N vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the e phah.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

A N d all the congregation of the children of Israel departed from the wildernesse of Sin, by their iourneyes at the commandment of the Lord, & camped in * Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and said, Giue vs water that wee may drinke. And Moses said vnto them, why contend ye with me? wherefore doe yee b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, & said, wherefore hast thou thus brought vs out of Egypt to kill vs, and our children, and our cattell with thirst?

4 A nd Moses cryed to the Lord, saying, what shall I doe to this people? for they be almost ready to c stone me.

5 And the Lord answered vnto Moses, Goe before the people, and take with thee of the elders of Israel: and thy rodde, wherewith thou f smotest the riuer, take in thine hand, and goe:

6 * Behold, I wil stand there before thee vpon the rocke in Horeb, & thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, * Massah and * Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?

8 ¶ * Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs outmen, and goe fight with Amalek: to morrow I will stande on the top of the f hill with the rod of God in mine hand.

10 So Ioshua did as Moses bad him, and fought

o Of this vessel reade Heb. 9. 4

p That is, the Arke of the covenant: to wit, after that the Ark was made * Iosh. 5. 12. Hebr. 9. 15.

q Which measure contained about ten pottles.

r Ebr. the mouth.

a Moses here noteth not euery place where they camped, as Num. 33. but only those places where some notable thing was done * Num. 20. 4. b Why distrust you God? why looke you not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets.

* Chap. 7. 20. * Num. 20. 9. * Iosh. 11. 4. * Iosh. 7. 15. and 10. 41.

* Cor. 10. 4

* Or, Temptation.

* Or, Strife.

d When in aduersitie we thinke God to be absent, then we neglect his promise and make him a liar.

* Deut. 25. 17.

* Iosh. 11. 3.

e Who came of Eliphaz, sonne of Esau, Gen.

36. 12.

f That is, Horeb, which is also called Sinai.

fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand s downe, Amalek preuailed.

12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and he sate vpon it: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance ^h in the booke, and rehearse it to Ioshua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it ⁱ Iehouah-nissi).

16 Also he said, † The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

¹ Iethro commeth to see Moses his sonne in law. ² Moses telleth him of the wonders of Egypt. ³ Iethro reioyceth and offereth sacrifices to God. ²¹ What manner of men Officers and Iudges ought to be. ²⁴ Moses obeyeth Iethroes counsell in appointing officers.

When Iethro the * Priest of Midian Moses father in law heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt;

2 Then Iethro the father in law of Moses, tooke Zipporah Moses wife, (after he had ^a sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he said, I haue bene an aliant in a strangeland:

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where he camped by the ^b mount of God.

6 And he ^c said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meet his father in law, & did obeisance, & kissed him, and each asked other of his ^d welfare: and they came into the tent.

8 Then Moses tolde his father in lawe all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro rejoyced at all the goodnesse which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, ^d Blessed be the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I knowe that the Lord is greater then al the gods: * for as they haue dealt proudly with them, so are they ^e recompensed.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate breade with Moses father in law ^f before God.

13 ¶ Now on the morowe, when Moses sate to judge the people, the people stood about Moses, from morning vnto euen.

14 And when Moses father in law saw all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto mee to seeke ^g God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both ^h weariest thy selfe greatly, and this people that is with thee: for the thing is too heauy for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my ⁱ voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to ^h Godward, and report thou the causes vnto God.

20 And admonish them of the ordināces, and of the lawes, and shewe them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people ^j men of courage, fearing God, men dealing truly, hating couetousnesse: and appoint ^k such ouer them to be rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let the ^l bring vnto thee, and let them iudge al smal causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou do this thing, (& God ^m so command thee) both thou shalt be able to endure,

^g So that we see how dangerous a thing, it is to faint in prayer.

^h In the booke of the law. ⁱ Ebr. puris in the earet of Ioshua. ^k Num. 24. 20. ^l Sam. 15. 8.

ⁱ That is, the Lord is my banner: as he declared by holding vp his rod and his hands. ^j Ebr. the hand of the Lord upon the throne.

* Chap. 2. 16.

^a It may seeme that he sent her backe for a time to her father, for her impatiencie, lest she should be a let to his vocation, which was so dangerous. chap. 4. 25. ^b Chap. 2. 22.

^b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transformed, & holy mount: for by Christs presence it was holy for a time. 2 Pet. 1. 18. ^c That is, he sent messengers to say vnto him ^d Ebr. of power.

^d Whereby it is evident that he worshipped the true God and therefore Moses refused not to marrie his daughter.

^e Chap. 1. 10. 6. 22. and 5. 7. and 14. 8.

^f For they that drowned the children of the Israelites, perished themselves by water. ^g They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

^h That is, to know Gods will, & to haue iustice executed

ⁱ Ebr. thou wilt faint and fall.

^j Deut. 1. 9.

^k Or, enuoyall.

^l Judge thou in hard causes, which cannot be decided, but by consulting with God.

^m What manner of men ought to be chosen to beare office.

and all this people shall also go quietly to their place.

24 So Moses^k obeyed the voice of his father in lawe, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, *but* they brought the hard causes vnto Moses: for they iudged al final matters themselves.

27 Afterward Moses^l let his father in lawe depart, and he went into his countrey.

CHAP. XIX.

The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the^a third moneth, after the children of Israel were gone out of the land of Egypt, the same^b day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, & camped in the wilderness: euen there Israel camped before the mount.

3 * But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of^c Iakob, and tell the children of Israel,

4 * Yee haue seene what I did vnto the Egyptians, and *how* I caried you vpon^d eagles wings, and haue brought you vnto me.

5 Now therefore * if yee will heare my voyce indeede, and keepe my couenant, then yeshall be my chiefe treasure about all people, * though all the earth be mine.

6 Ye shall be vnto me also a kingdome of * Priestes, and an holy nation. These *are* the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, we will doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moses, Lo, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, & that they may also beleeue thee for euer. (for Moses had told the wordes of the people vnto the Lord)

10 Moreover the Lord saide vnto Moses, Go, to the people, and * sanctifie them to day and to morow, and let them wash their clothes,

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that yee go not vp to the mount, nor touch the border of it: whosoever toucheth the^{*} mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or strikē through with darts: whether it be beast or man, hee shall not liue: when the⁺ horne bloweth long, they shall come vp⁺ into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third day, and come not at your^f wiues.

16 And the third day when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding loude, so that all the people, that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 * And mount Sinai *was* all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a fornice, and al the mount⁺ trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by^h voyce.

20 (For the Lord came downe vpon mount Sinai on the tope of the mount) and when the Lord called Moses vp into the tope of the mount, Moses went vp.

21 Then the Lord saide vnto Moses, Go down, charge the people, that they breake not *their bounds*, to goe vp to the Lord to gaze least many of them perish.

22 And let the⁺ Priestes also which come to the Lord be sanctified, least the Lord⁺ destroy them.

23 And Moses saide vnto the Lorde, The people cannot come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord saide vnto him, Go, get thee downe, and come vp, thou, and Aaron with the: but let not theⁱ Priestes and the people breake *their bounds* to come vp vnto the Lord, least he destroy them.

25 So Moses went downe vnto the people, and told them.

CHAP

^k Godly cossefoughteuer to be obeyed, though it come of our inferiours: for to such god ofren times giueth wisdom to humble them that are exalted, and to declare that one member hath need of another

^l I Reade the occasion. Num. 10. 29

^a Which was in the beginning of the moneth Siuan, containing part of May, and part of Iune.
^b That they departed from Rephidim.

^{*} Ad. 1. 7. 38.

^c God called Iakob Israel: therefore the house of Iakob and the people of Israel signify onely Gods people:

^d Deut. 29. 2. For the Eagle by flying high, is out of danger, and in carying her birds rather on her wings, then in her talents declareth her loue.

^{*} Deut. 5. 1.

^{*} Deut. 10. 14

^{*} psal. 24. 1.

^{*} 1 Pet. 2. 9.

⁺ rom. 1. 6.

^{*} Chap. 24. 3. deut. 5. 27. and 26. 17. 3. 3b. 24. 16.

^e Teach them to be pure in heart, as they shewe themselves outwardly cleane by washing

^{*} Heb. 12. 20.

⁺ Or, trumpet.
⁺ Or, reward.

^f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1 cor. 7. 5.

^{*} Deut. 4. 11.

^g God vsed these fearefull signes that his Law should be had in greater reuerence and his maiestie the more feared.
^h He gaue authority to Moses by plaine words, that the people might vnderstand him.

⁺ Or, rulers.
⁺ Or, breake out vpon them.

ⁱ Neither dignitie nor multitude haue authority to passe the bounds that Gods word prescribeth.

CHAP. XX.

The commandements of the first table. 12 The commandements of the second. 18 The people afraid are comforted by Moses. 23 Gods of siluer and golde are againe forbidden. 24 Of what sort the altar ought to be.

Then God^a spake al these wordes, saying,
2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of^b bondage.

3 Thou shalt haue none other gods before^c me.

4 * Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not^d bowe downe to them, neither serue them: for I am the Lord thy God, a^d ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me:

6 And shewing mercy vnto^e thousands to them that loue me, and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in^f vaine: for the Lord wil not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy^g gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ * Honour thy^h father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt notⁱ kill.

14 Thou shalt not^k commit adulterie,

15 Thou shalt not^l steale.

16 Thou shalt not beare false^m witnesse against thy neighbour.

17 * Thou shalt notⁿ couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide seruant, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people^o sawe the thunders, and the^p lightnings, and the sound of the trumpet, and the mountaine smoking.

and when the people saw it they fled and stood a farre off,

19 And said vnto Moses, * Talke thou with vs, & we wil heare: but let not God talke with vs, leaſt we die.

20 Then Moses said vnto the people, Feare not: for God is come to^q prooue you, and that his feare may be before you, that ye sinne not.

21 So the people stood a farre off, but Moses drew neere vnto the darkenesse where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Yee shall not make^r therefore with mee gods of siluer, nor gods of golde: you shall make you none.

24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy^s peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy tooles vpon them thou hast polluted^t them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy^u filthinesse be not discovered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching seruitude, murders, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefes and cruelties.

Now these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew seruant, he shall serue sixe yeeres, and in the seuenth he shall go out free, ^a for nothing.

3 If he came^b himselfe alone, he shall goe out himselfe alone: if hee were married, then his wife shall goe out with him.

4 If his master haue giuen him a wife, and she hath borne him sonnes, or daughters, the wife and her children shall be her^c masters, but he shal goe out him selfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not go out free,

6 Then his master shall bring him vnto the^d Iudges, and set him to the^e doore, or to the poste, and his master shall bore his eare through with a nawle, and he shal serue him for^f euer.

7 Likewise if a man^g sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

* Deut. 5. 24. & 18. 16. hie. 12. 11.

o Whether you will obey his precepts as you promised, chap. 19. 8.

* Chap. 27. 8. and 38. 7. * Leuit. 3. 12.

* Deut. 27. 5. Job. 8. 31.

* Ebr. it, that is, the stone. Which might be by his stomping, or flying abroad of his clothes.

* Leuit. 25. 39. deut. 15. 12. iere. 34. 14. a Paying no money for his libertie. b Not hauing wife nor children.

c Till her time of seruitude was expired, which might be the seuenth yeere or the fiftieth. d Ebr. gods. e Where the Iudges sit. f That is, to the yeere of Jubile, which was euery fiftieth yeere. g Constrained either by pauer, or els to the intent that her master should marrie her.

§ If

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of^b mount Horeb, that all the people heard.

* Deut. 5. 6. psal. 81. 10. * Or, seruants. b To whose eyes all things are open.

* Leuit. 26. 1. psal. 97. 7. c By this outward gesture all kinde of seruice and worship to idols is forbidden.

d And will be reuenged of the contemners of mine honour. e So readie is he rather to shewe mercy then to punish.

* Leuit. 19. 12. deut. 5. 11. mat. 5. 33.

f Either by swearing falsly or rashly by his Name, or by contemning it. g Which is by meditating the spiriual rest, by hearing gods word and resting from worldly trauailes.

* Chap. 23. 12. * Ebr. 20. 12. * Or, cite.

* Gen. 2. 2. * Deut. 5. 16. mat. 15. 4. * Ebr. 6. 2.

h By the parents also is meant all that haue authoritie ouer vs.

* Mat. 5. 21. i But loue and preferue thy brothers life. k But be pure in heart, word and deede.

l But study to saue his goods. m But further his goodname, & speak truth.

Rom. 7. 7. n Thou mayst not so much as with his hinderance in any thing.

* Or, heard. * Ebr. firstfruits.

g By giuing another money to buy her of him.

† Or, deflowed her

h That is, hee shall giue her dowrie.

i For his sonne

k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.

* Leuit. 24. 17.

l Though a man be killed at vnwares, yet it is Gods providence that it should so be.

* Deut. 19. 3.

m The holines of the place ought not to defend the murderer.

* Leuit. 20. 9.

pruu. 20. 20.

mat. 15. 4.

mar. 7. 10.

n Either farre off him or neere

o By the ciuill iustice.

† Or, iustice of his time.

p By the ciuill magistrats, but before God he is a murderer.

q Of the mother or childe.

† Or arbiters.

* Leuit. 24. 20.

deut. 19. 21.

mat. 5. 38.

r The execution of this law onely belonged to the magistrate.

mat. 5. 38.

8 If she please not her master, who hath betrothed her to himselfe, then shall he cause to buy her: he shall haue no power to sell her to a strange people, seeing he + despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take + him another wife, he shall not diminish her foode, her raiment, and recompence of her virginity.

11 And if he doe not these + three vnto her, then shall she goe out free, paying no money.

12 ¶ He that smiteth a man, and he die, shall die the death.

13 And if a man hath not laide waite, but God hath offered him into his hand, + then I will appoint thee a place whether hee shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die.

15 ¶ Also he that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if he be found with him, shall die the death.

17 ¶ And he that curseth his father or his mother, shall die the death.

18 ¶ When men also strue together, and one smite another with a stone, or with the fist, and he die not, but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him go + quite, saue onely he shall beare his charges + for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maid with a rod, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes he shall not be punished: for he is his money.

22 ¶ Also if men strue and hurt a woman with childe, so that her childe depart from her, and a death follow not, he shall be surely punished according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life,

24 * Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maid in the eye, and hath perished it, he shall let him goe free for his eye.

27 Also if he smite + out his seruants tooth, or his maids tooth, he shall let him goe out free for his tooth.

28 ¶ If an ox gore a man, or a woman, that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quite.

29 If the ox were wont to push in times past, and it hath bene + tolde his master, and he hath not kept him, and after he killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then he shall pay the ranfome of his life, whatsoeuer shall be laid vpon him.

31 Whether he hath gored a sonne or gored a daughter, he shall be iudged after the same maner.

32 If the ox gore a seruant or a maid, he shall giue vnto their master thirtie shekels of siluer, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit, and couer it not, and an ox or an asse fall therein,

34 The owner of the pitte shall make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ox hurt his neighbours ox that he die, then they shall sell the liue ox, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be knowen that the ox hath vsed to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Intifying of maidens. 18 Witchcraft. 20 Idolatrie. 21 Support of strangers, widowes, and fatherlesse. 25 Vswrie. 28 Reuerence to Magistrats.

¶ If a man steale an ox or a sheepe, and kill it or sell it, he shall restore foue oxen for the ox, + and foue sheepe for the sheepe.

2 ¶ If a thiefe be found breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if he be + in the day light, blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should he be sold for his theft.

4 If the theft be found + with him aliue, (whether it be ox or asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the fiede be consumed

s So God reuengeth crueltye in the least things.

* Gen. 9. 5. If the beast be punished, much more shall the murderer.

† Or, testified to him.

u By the next of the kinred of him that is slain.

x Rende Gene. 23. 15.

y This law forbiddeth not onely not to hurt, but to beware lest any be hurt.

a Either great, beast of the heard, or a small beast of the flocke.

* 2 Sam. 11. 6. b Breaking into house to enter in or vndermining.

† Ebr. when the same riseth vpon him.

c He shall be put to death & killeth him.

† Ebr. in his hand

hee

he that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbours good, or no.

9 In all maner of trespassse, whether it be for oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which another chalengeth to be his, the cause of both parties shall come before the iudges, and whom the Iudges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or ox, or sheepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it,

11 An othe of the Lord shall be betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and he shall not make it good.

12 But if it be stollen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, he shall bring record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shall not make it good: for if it be an hired thing, it came for his hire.

16 ¶ And if a man entise a maide that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoever lieth with a beast, shall die the death.

20 ¶ He that offereth vnto any gods, saue vnto the Lord onely, shall be slaine.

21 ¶ Moreouer, thou shalt not do iniurie to a stranger, neither oppress him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not trouble any widow, nor fatherlesse childe.

23 If thou vex or trouble such, and so he call and cry vnto mee, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wiues shall be widowes, and your children

fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppress him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, and this is his garment for his skinne: wherein shall hee sleepe: therefore when he crieth vnto mee, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake cuill of the ruler of thy people.

29 ¶ Thine abundance and thy licoir shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall be with his damme, and the eighth day thou shalt giue it me.

31 ¶ Yee shall be an holy people vnto me, * neither shall ye eate any flesh that is torne of beasts in the field: yee shall cast it to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20 23 The Angell is promised to lead the people. 25 What God promiserh, if they obey him 29 God will cast out the Canaanites by little and little, and why.

Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither agree in a controuersie to decline after many and ouerthrow the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies ox, or his asse going astray, thou shalt bring him to him againe.

5 If thou see thine enemies asse lying vnder his burthen, wilt thou cease to helpe him: thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his suite.

7 Thou shalt keepe thee farre from a false matter, * and shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppress a stranger: for yee know the heart of a stranger, seeing yee were strangers in the land of Egypt.

10 * More-

¶ Ebr. gods. That is, whether he hath stollen.

¶ Ebr. broken.

¶ They should sweare by the name of the Lord.

¶ Deut. 31. 38.

¶ He shall shew some part of the beast or bring in witnesses.

¶ He that hired it shall be free by paying the hire. * Deut. 22. 28.

* Deut. 13. 13. 14. 15. 1 Mac. 2. 24. * Leuit. 19. 33.

Zech. 7. 10.

h The iust plague of God vpon the oppressers.

* Leuit. 25. 37. deut. 23. 19. psal. 15. 5.

i For cold and necessitie.

* Ait. 23. 5.

k Thine abundance of thy come, oyle, and wine.

* Chap. 13. 2. and 34. 19.

* Leuit. 22. 8. 1 And to haue nothing to doe with it.

¶ Or, report a false tale. ¶ Or, cruel.

¶ Ebr. answere. a Do that which is godly though few do fauour it. b If we bee bound to doe good to our enemies beast, much more to our enemy himselfe, Mat. 5. 44.

c If God command to helpe vp our enemies alle vnder his burden, will he suffer vs to cast down our brethren with heauie burdens.

* Dan. 13. 35. d Whether thou be magistrate, or art commanded by the magistrate.

* Deut. 16. 19. eclus. 22. 28. ¶ Ebr. seeing. f For in that that he is a stranger, his heart is sorrowfull enough.

Three solemne feasts.

Exodus.

Moses writeth the ciuill law.

* *Leuit. 25. 3. and 26. 43. deca. 5. 11.*

* *Chap. 20. 8. deca. 5. 13.*

f Neither by swearing by the, nor speaking of them, *Pla. 16. 4. eph. 5. 3.*

* *Chap. 13. 3. and 34. 18.* g That is, Easter in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.

* *Deut. 16. 16. ecclus. 35. 4. h Which is Whitsontide, in token that the Law was giuen 50. daies after they departed from Egypt.*

i This is y^e feast of tabernacles, signifying that they dwelled 40. yeers vnder the tents or the tabernacles in wilderness. k No leauened bread shalbe th^e in thine house. * *Chap. 34. 26. deca. 14. 22.* l Meaning that no fruits should be taken before iust time: and hereby are bridled al cruel & wanton appetites.

* *Chap. 33. 2. deca. 7. 21.* m I will giue him mine authoritie, and he shall gouerne you in my name.

* *Chap. 33. 2. deca. 7. 21. iob. 24. 11.*

* *Deut. 7. 25.* n God commaundeth his not only notto worship idols, but to destroy the

10 * Moreouer, fixe yeeres thou shalt sowe thy land, and gather the fruits thereof.

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eat; and what they leaue, the beasts of the field shall eat. In like maner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe daies thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide, and the stranger may be refreshed.

13 And yee shall take heed to all things that I haue said vnto you: and yee shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou shalt keepe the feast of vnleauened bread: thou shalt eate vnleauened bread seuen daies, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and none shall appeare before me emptic.

16 The feast also of the haruest of the first fruits of thy labours, which thou hast sown in the field: and the feast of gathering fruits in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with leauened bread: neither shal the fat of my sacrifice remaine vntill the morning.

19 * The first of the first fruits of thy lande thou shalt bring into the house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voice, and prouoke him not: for he will not spare your misdeeds, because my Name is in him.

22 But if thou hearken vnto his voyce, and do all that I speake, then I wil be anemie vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel shall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bowedowne to their gods, neither serue them, nor doe after the workes of them: but vtterly ouerthrowe

them, and breake in pieces their images.

25 For yeshal serue the Lord your God, and hee shall bleffe thy bread and thy water, and I will take all sicknes away from the mids of thee.

26 ¶ There shall none cast their fruit nor be barren in thy land: the number of thy daies will I fulfill.

27 I will send my feare before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies turne their backs vnto thee:

28 And I will send hornets before thee, which shal driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, least the land grow to a wilderness: and the beastes of the field multiply against thee.

30 By litle and litle I will driue them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coasts from the red Sea vnto the Sea of the Philistims, and from the desert vnto the Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy lande, least they make thee sinne against mee: for if thou serue their gods, surely, it shall be thy destruction.

CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the ciuill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie daies and fourtie nights in the mountaine.

Now he had said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and yee shall worship a farre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come nere, neither shal the people go vp with him.

3 ¶ Afterward Moses came and told the people all the words of the Lord, and all the lawes: and all the people answered with one voyce, and said, All the things which the Lord hath said, will we doe.

4 And Moses wrote all the words of the Lord, and rose vp early, and set vp an altar vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings of beees, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood and

o That is, all things necessary for this present life.

* *Deut. 7. 14.*

p I will make them afraid at thy comming, and send mine Angel to destroy them as *Chap. 33.*

* *Job. 24. 12.*

q Called the sea of Syria. r Of Arabia called desert. s To wit, Euphrates.

* *Chap. 34. 15. deca. 7. 2.*

t Ebr. offense or sinne.

* *Deut. 7. 16. 2.*

u *Job. 23. 13.*

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20 chap. hitherto.

b When he had receiued these lawes in mount Sinai.

* *Ebr. iudgements Chap. 19. 8.*

* *Chap. 20. 24.*

c Or at the foot of the mountaine.

d For as yet the priesthood was not giuen to Leui.

*The deckins of the parts of the holy Tabernacle
according to the description of Moyses Exod. Cap.
26. 28. 27. 30.*

- A The altar of $\frac{1}{2}$ brat offering
- B The altar of sweet perfume
- C The candlestick
- D The Ark of the covenant
- E The mercies seat
- F The Cherubins male and female
- G The tabil of the shewe bread
- H The dishes for the shewe bread
- I The shewe bread
- L The coverings thair of
- M This grate is set onely for an ornament.



and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After he tooke the * booke of the couenant, and read it in the audience of the people: who said, All that the Lord hath said, we will doe, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people, and said, Behold, the ^d blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they ^e saw the God of Israel, and vnder his feet ^{was} as it were a [†] worke of a Saphir stone, and as the very heauen when it is cleere.

11 And vpon the nobles of the children of Israel hee ^f laid not his hand: also they saw God, and ^g did eate and drinke.

12 ¶ And the Lorde ^h said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee ⁱ tables of stone, and the law and the commandement, which I haue written, for to teach ^k them.

13 Then Moses rose vp, and his minister Ioshua, and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tary vs here vntill we come againe vnto you: and behold, Aaron, and Hur ^{are} with you: whosoeuer hath any maters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered [†] it fixe dayes: and the seuenth day he called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord ^{was} like ¹ consuming fire on the top of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloud, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

^a The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Ark. 17 The Mercyseat. 23 The Table. 31 The Candlesticke. 40 All must be done according to the patterne.

Then the Lord spake vnto Moses, saying, 2 * Speake vnto the children of Israel, that they receiue an offering for me: of ^{*} euery man, whose heart giueth it freely, yee shal take the offering for me.

3 And this is the offering which yee shal ^b take of them, golde, and siluer, and brasse,

4 * And blew silke, and purple, and skarlet and fine linnen, and goats ^{hair},

5 And rammes skinnnes coloured red, and the skinnnes of badgers, & the wood ^c Shittim,

6 Oyle for the light, spices for ^d anointing oyle, and for the perfume of sweete sauour,

7 Onix stones, and stones to be set in the * Ephod, and in the * breastplate.

8 Also they shal make me a ^e Sanctuarie, that I may dwel among them.

9 According to all that I shew thee, euen so shal yee make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shal make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubit and an halfe broad, and a cubite and an halfe high.

11 And thou shal ouerlay it with pure golde: with in and twithout shalt thou ouerlay it and shalt make vpon it a [†] crowne of golde round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure ^{*} corners thereof: that is, two rings ^{shall be} on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shal not be taken away from it.

16 So thou shalt put in the Arke the ^f Testimonie which I shall giue thee.

17 Also thou shalt make a [†] Mercie seate of pure golde, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie seat.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of ^{the} matter of the Mercie seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, couering the Mercie seate with their wings, and their faces one to another: to the Mercie seateward shall the faces of the Cherubims be.

21 And thou shalt put the Mercie seate aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I wil giue thee,

22 And there I will [†] declare my selfe vnto thee, and from aboue the Mercie seate ^{*} betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in com-

G man-

^c Which is thought to be a kind of Cedar, which will not rot.

^d Ordained for the Priests.

^e Chap. 28. 4.

^f Chap. 28. 15. A place both to offer sacrifice, and to heare the Law.

[†] Chap. 37. 10.

[†] Or, a circle and a border.

[†] Or, set.

^f The stone tables, the rod of Aaron, & Manna, which were a testimonie of Gods presence.

[†] Or, couering, or propitiatorie.

^g There God appeared mercifully vnto them: and this was a figure of Christ.

[†] Or, will appoint with thee.

^{*} Numb. 7. 89.

[†] Or, the booke of the Law.

^{*} Pet. 1. 2.

^h Heb. 9. 20. d Which blood signifieth that the couenant broken cannot be satisfied without blood shedding.

^e As perfectly as their infirmities could beholde his maiestie.

[†] Ebr. brick worke.

^f He made them not afraid, nor punished them.

^g That is, reioyced.

^h The second time.

ⁱ Signifying the hardnesse of our hearts, except God doe write his lawes therein by his spirit, Ier. 31. 33. ezeck. 11. 19. 2. cor. 3. 3.

^j Heb. 8. 10. and 10. 16.

^k To wit, the people.

[†] Or, him.

^l The Lord appeareth like deuouring fire to carnal men: but to them that he draweth with his spirit, he is like pleasant Saphir.

^{*} Chap. 34. 28.

[†] Chap. 9. 9.

^a After the moral and iudicial law he giueth them the ceremoniall law, that nothing should be left to mans invention.

^{*} Chap. 3. 5. 3.

^b For the building and vse of the tabernacle.

[†] Or, yellow.

Chap. 37. 18.

mandement vnto the children of Israel.

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an halfe hie:

24 And thou shalt couer it with pure golde, and make thereto a crowne of golde round about.

25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of golde, & shalt put the rings in the four corners that are in the foure feete thereof:

27ouer against the border shal the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that the Table may be borne with them.

29 Thou shalt make also ^b dishes for it, and incense cuppes for it, and couerings for it, and goblets, wherewith it shalbe couered, *euē* of fine gold shalt thou make them.

30 And thou shalt set vpon the Table shew bread before me continually.

31 ¶ * Also thou shalt make a Candlestick of pure gold: of ⁱ worke beaten out with the hammer shall the Candlestick be made, his shaft, and his branches, his boules, his knops: and his floures shal be of the same.

32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like vnto almonds, one knoppe and *one* floure in one branch: and three boules like almonds in the *other* branche, one knop and *one* floure: so throughout the fixe branches that come out of the Candlestick.

34 And in the *shaft* of the Candlestick shal be foure boules like vnto almonds, his knops and his floures.

35 And *there* shall be a knoppe vnder two branches *made* thereof: and a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof, according to the fixe branches comming out of the Candlestick.

36 Their knops and their branches shall be thereof, all this shall be one beaten worke of pure golde.

37 And thou shalt make the seuen lamps thereof, & the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof shal be of pure golde.

39 Of a ^k talent of fine golde shalt thou make it with all these instruments.

40 * Looke therefore that thou make *them* after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

¹ The forme of the Tabernacle and the appertinances. 33
The place of the Arke of the Mercie sear of the Table, and of the Candlestick.

Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blewes filke, and purple, and skarlet: and in them thou shalt make Cherubims of ^a broidered worke.

2 The length of one curtaine shall be eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shal haue one measure.

3 Fieue curtaines shall be coupled one to another: and the *other* fieu curtaines shal be coupled one to another.

4 And thou shalt make strings of blewes filke vpon the edge of the one curtaine, *which* is in the seluedge ^b of the coupling: and likewise shalt thou make in the edge of the *other* curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the ^c second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie ⁺ taches of golde, and couple the curtaines one to another with the taches, and it shal be one ⁺ tabernacle.

7 ¶ Also thou shalt make curtaines of goats *haire*, to be a ^d couering vpon the Tabernacle: thou shalt make them *to the number* of eleuen curtaines.

8 The length of a curtaine shall be thirtie cubits, and the breadth of a curtaine foure cubits: the eleuen curtains shall be of one measure.

9 And thou shalt couple fieu curtaines by themselves, & the fixe curtaines by themselves: but thou shalt double the ^e fixt curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine, in the seluedge of the coupling, and fiftie strings in the edge of the *other* curtaine in the second coupling.

11 Likewise thou shalt make fifty ⁺ taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the ^f remnant that resteth in the curtains of the couering, *euē* the halfe curtaine that resteth, shall bee left at the backe side of the Tabernacle,

13 That the cubite one the on side, and the cubite

This was the talent weight of the temple, and weighed 120. pound.
* Heb. 3. 5
47. 7. 4. 3.

^a That is, of most cunning or fine worke.

^b On the side that the curtains might be tied together.

^c Intying together both the sides.

⁺ Or, hooks.

⁺ Or, partition.

^d Left raine & weather should marre it.

^e That is, fieu on the one side, and fieu on the other, and the fixt should haue ouer the doore of the Tabernacle.

⁺ Or, hooks.

^f For these curtains were two cubits longer than the curtains of the Tabernacle: so that they were fider by a cubit on both sides.

⁺ Or, an hand bread.

^h To set the bread vpon.

* Chap. 37. 17.
ⁱ It shal not be molten, but beaten out of the lumpe of golde with the hammer.

cubit on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make a ^g couering of rammes skinnes died red, and a couering ^h of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

16 Ten cubits *shall be* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shall be* in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

18 And thou shalt make boards for the Tabernacle, *euē* twenty boards on the South side, *euē* full South.

19 And thou shalt make fourtie ⁺ sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like manner on the other side of the Tabernacle toward the North side *shall be* twentie boards,

21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the west shalt thou make fixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be ⁱ ioyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shall be eight boards hauing sockets of siluer, *euē* sixteene sockets, *that is*, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle,

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the tabernacle toward the west side.

28 And the middle barre shall go through the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle, ^{*} according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreouer thou shalt make a vaile of

blew filke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broydered worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose ^k hooks shall be of golde) *standing* vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile [†] on the hooks, that thou mayest bring in thither, *that is*, (within the vaile) the arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the ¹ most Holy place.

34 Also thou shalt put the Mercie seat vpon the Arke of the Testimonie in the most Holy Place.

35 And thou shalt set the Table ^m without the vaile, and the Candlesticke ouer against the Table on the South side of the Tabernacle, and thou shalt set the Table on the North side.

36 Also thou shalt make an ⁿ hanging for the doore of the tabernacle of blew filke, and purple, and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, and couer them with golde: their heads *shall be* of golde, and thou shalt cast five sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offering. 2 The court of the Tabernacle. 3 The lamps continually burning.

Moreouer thou shalt make the ^a altar of Shittim wood, five cubits long and five cubits broad (the altar shall be foure square) and the hight thereof three cubits.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it ^b selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpens for his ashes, and his besoms and his basens, and his fleshhookes, and his ⁺ censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate *like* net worke of brasse: also vpon that [†] grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, *I say*, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow *betweene*

G 2

^g To be put vpon & couering that was made of goats haire. ^h This was the third couering for the Tabernacle.

⁺ Or, brasse piece wherein were the mortises for the tenons.

ⁱ The Hebrew word signifieth twinnes: declaring that they should be so perfect, & well ioyned as was possible.

* Chap. 25. 9. 40. ver. 8, 5. 44.

^k Some read heads of the pillars.

[†] Ebr. under the hooks: meaning that it should hang downward from the hooks.

¹ Whereunto the hie Priest onely entred once a yeere.

^m Meaning in the holy place.

ⁿ This hanging or vail was betweene the holy place, and there where people were.

^a For the burnt offering.

^b Of the same wood and matter not fastened vnto it.

⁺ Or, fire pans.

[†] Ebr. net.

betweene the boards: as God shewed thee in the mount, so shall they make it.

^c This wasthe first entrie into the tabernacle, where the people abode.

9 ¶ Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundreth cubits long, for one side,

^d They were certaine hoops or circles for to beautifie the pillar.

10 And it shall haue twentie pillars, with their twentie sockets of brasfe: the heads of the pillars, and their ^d fillets *shalbe* siluer.

11 Likewise on the North side in length *there shal be* hangings of an hundreth cubites long, and the twentie pillars thereof with their twentie sockets of brasfe: the heads of the pillars and the fillets *shalbe* siluer.

12 ¶ And the breadth of the court on the West side *shal haue* curtaines of fiftie cubits, with their ten pillars and their ten sockets.

^e Meaning curtains of fiftie cubites.
^f Of the doore of the court.

13 And the breadth of the court, Eastward full East *shall haue* fiftie cubits.

14 Also hangings of fiftene cubits *shalbe* on the ^f one side with their three pillars and their three sockets.

15 Likewise on the other side *shal be* hangings of fiftene cubits, with their three pillars and their three sockets.

16 ¶ And in the gate of the court *shal be* a vaile of twentie cubits, of blew filke, and purple, and skarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasfe.

^g Ebr. fiftie in fiftie.

18 ¶ The length of the court *shalbe* an hundreth cubits, and the breadth fifty [†] at either end, and the height fife cubits, and the hangings of fine twined linnen, and their sockets of brasfe.

^g Or stakes, wherewith the curtaines were fastened to the ground.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the ^g pinnes thereof, and all the pinnes of the court *shall be* brasfe.

^h Such as cometh from the oliue, when it is first pressed or beaten.
[†] Or ascend vp.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle oliue ^h beaten, for the light, that the lamps may alway [†] burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, *to be obserued* by the childre of Israel.

CHAP. XXVIII.

¹ The Lord calleth Aaron and his sonnes to the Priesthood.
⁴ Their garments. 12. 29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrm and Thummim. 38 Aaron beareth the iniquities of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee & his sonnes with him,

from among the children of Israel, that hee may serue me in the Priests office: *I meane* Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, ^a glorious and beautiful.

^a Whereby his office may be knownen to be glorious and excellent.
[†] Ebr. wise in heart.
^b Which is to separate him from the rest.

3 Therefore thou shalt speake vnto all [†] cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to ^b consecrate him, that hee may serue me in the Priests office.

4 Now these shall be the garments, which they shall make, a breastplate, and an Ephod, and a robe, and a broidered coate, a miter, and a girdle: so *these* holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

^c A short and straight coate without sleues put vpon his garments to keepe them close vnto him.

5 Therefore they shall take golde, and blewe filke, and purple, and skarlet, and fine linnen.

6 ¶ And they shall make the Ephod of golde, blewe filke, and purple, skarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof *shalbe* ioyned together by their two edges: so *shal* it be closed.

8 And the ^d embroidered gard of the same Ephod, which shall be vpon him, *shal be* of the selfe same worke and stufte, euen of golde, blewe filke, and purple, and skarlet, and fine twined linnen.

^d Which went about his vponmost coate.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the fixe names that remaine, vpon the second stone, according to ^e their generations.

^e As they were imaged, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to be set and embossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron *shal beare* their names before the Lord vpon his two shoulders for ^a remembrance.

^f That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of golde, 14 ¶ And two chaines of fine gold ^g at the end, of wrethed worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

^g Of the bosses.

15 ¶ Also thou shalt make the breastplate of ^h iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of golde, blewe filke, and purple, and skarlet,

^h It was so called because the hie Priest could not giue sentence in iudgement without [†] on his breast.

The patron of the high-Priest clade with the holie
vestiments, and ornaments according to the descri-
ption of Moyses: Exod. Cap. xxviii together with
the ministerial deckings and instruments.



A. The Turbule or broadest coat
B. The Robe next under the Ephod
whairunto the pomegranate, and
bells of gold were hange.
g. the bells of gold
d. The Pomegranate.

C. The Ephod or uppermost Coate
D. The Girdle
E. The miter
F.F. The Onix stone
G. G. The hooks
H.H. The golden chains.

I. The Breast plate of Iudgements
L. L. The uppermost ring
M.M. The undermost ring
N.N. The silk Laces
O. The hinder rings.



skarlet, and fine twined linen shalt thou make it.

i The description of y breastplate.

16 ⁱ Foure square it shall be *and* double, an hand breadth long and an hand breadth broad.

* Or, Sardaine.
* Or, Emeraud.

17 Then thou shalt set it full of places for stones, *euen* fowre rowes of stones: the order shall be *this*, a ^a rubie, a topaze, and a ^a carbuncle in the first rowe,

* Or, Carbuncle.
* Or, Iasper.

18 And in the second rowe thou shalt set an ^a emeraud, a saphir, and a ^a diamond.

19 And in the third rowe a turkeis, an achate, and an hematite.

* Ebr, Turquoise.

20 And in the fourth rowe chrysolite, an onix, and a iasper: and they shall beset in gold in their embossments.

21 And the stones shal be according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, *and* they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon the breastplate two chaines at the ends of wrethen worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on ^k the two ends of the breastplate.

k Which are vpon the two ends of the breastplate.

24 And thou shalt put the two wrethen chaines of golde in the two rings in the endes of the breastplate.

25 And the *other* two ends of the two wrethen chaines: thou shalt fasten in the two embossments, and shalt put *them* vpon the shoulders of the Ephod on the foreside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the ^l two *other* ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

l Which are beneath.

27 And two *other* rings of gold thou shalt make, and put them on the two sides of the Ephod, beneath in the foreparte of it ouer against the coupling of it vpon the broidered gard of the Ephod.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

28 Thus they shal binde the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it may be *fast* vpon the broidered gard of the Ephod, and that the breastplate be not loosed from the Ephod.

n Vrim significeth light, and Thummim perfectio: declaring that the stones of the breastplate were most cleare, & perfect of beautie: by Vrim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests.

29 So Aaron shall ^m beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of iudgment the ⁿ Vrim and the thummim, which shalbe vpon Aarons heart, whē he goeth in before the Lord: and Aa-

ron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blew silke.

32 And the hole for his head shall be in the middes of it, hauing an edge of wouen worke round about the collar of it: so it shall be as the collar of an habergeon, that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blew silke, and purple, and scarlet, round about the skirts thereof, and belles of golde betwene them round about:

34 *That is*, ^{*} a golden bell and a pomegranate, a golden bell and a pomegranate, round about vpon the skirts of the robe.

* Eccles. 47. 9.

35 So it shal be vpon Aaron, when he ministrereth, and his sound shal be heard, when he goeth into the holy place before the lord, and when he commeth out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, ^o HOLINES TO THE LORD.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholly may appear before him.

37 And thou shalt put it on a blew silke lace, and it shall be vpon the miter: *euen* vpon the forefronte of the miter shall it be.

38 So it shall be vpon Aarons foreheade that Aaron may ^p beare the iniquitie of the offerings, which the children of Israel shal offer in al their holy offerings: and it shal be alwayes vpon his forehead, to make them acceptable before the Lord.

p Their offerings could not be so perfect, but some fault would be therein: which sinne the high Priest bare and pacified God.

39 Likewise thou shalt embroder the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonets shalt thou make them for glorie and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and ^q fil their hands, and sanctifie them, that they may minister vnto me in the Priests office.

q That is, consecrate them, by giving them things to offer, and thereby admit them to their office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loines vnto the thighs shal they reach.

43 And they shal bee for Aaron and his sonnes when they come into the Tabernacle ^r of the Congregation, or when they come vnto the altar to minister in the holy place, that they ^r commit not iniquitie, and so die. *This shall be a law* for euer vnto him and to his seede after him.

* Or, of witness.

r In not hiding their nakednes

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, * Take a yong calfe, and two rammes without blemish,

2 And vnleauened bread and cakes vnleauened tempered with oyle, and wafers vnleauened anointed with oyle : (of fine wheate floure shalt thou make them)

a To offer the in sacrifice.

3 Then thou shalt put them in one basket, and ^a present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

b Which was next vnder the Ephod.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the ^b Ephod, and the Ephod, and the breastplate, and shalt close *them* to him with the broidered garde of the Ephod.

** Chap. 28. 36.*

6 Then thou shalt put the miter vpon his head, and shalt put the holy * crowne vpon the miter.

** Chap. 30. 25*

7 And thou shalt take the anointing * oyle, & shalt powre vpon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coats vpon them,

9 And shalt gird them with girdles, *both* Aaron and his sonnes : and shalt put the bonets on them, and the Priests office shal be theirs for a perpetual lawe: thou * shalt also * fill the hands of Aaron, and the hands of his sonnes.

** Chap. 28. 41. Or, consecrate them.*

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shal ^c put their hands vpon the head of the calfe.

** Leuit. 1. 4. Signifying that the sacrifice was also offered for them, and that they did approue it.*

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre al *the rest* of the blood at the foote of the altar.

** Leuit. 3. 9.*

13 * Also thou shalt take all the fat that couereth the inwards, and the kall, *that is* on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the altar.

14 But the flesh of the calfe, and his skinne, and his dounge shalt thou burne with fire without the hoste: it is a ^d sinne offering.

** Ebr. sinne. 2. 407. 2. 15*

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the altar: *for* it is a burnt offering vnto the Lord ^d for a sweete fauour: it is an offering made by fire vnto the Lord.

d Or a fauour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then thou shalt kill the ramme, and take of his blood and put it ^e vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the greates toe of their right foot, and shalt sprinkle the blood vpon the altar round about.

e Meaning, the soft and nether part of the eare

21 And thou shalt take of the blood that is ^f vpon the altar and of the anointing oyle, & shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so hee shal be halowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ^g ramme of consecration)

g Which is offered for the consecration of the hie Priest.

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put al this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the Altar besides the burnt offering for a sweet fauour before the Lord: *for* this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to ^h and fro before the Lord, and it shall be thy part.

h This sacrifice the Priest did moue toward the East, West, North, and South.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the ⁱ heaue offering, which was shaken to and fro, and which was heaue vp of the ramme of the consecration, which *was* for Aaron, and which *was* for his sonnes.

i So called. because it was not only shaken to and fro, but also lifted vp.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their ^k peace offerings, *euen* their heaue

k Which were offerings of thanksgiving to God for his benefices.

heauē offering to the Lord.

29 ¶ And the holy garments, which *ap-
pertain* to Aaron, shall be his sonnes after
him, to be anointed therein, and to be con-
secrate therein.

30 That sonne that shall bee Priest in his
stead, shall put them on seuen dayes, when
he commeth into the Tabernacle of the
Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the
consecration, and seeth his flesh in the holy
place.

32 * And Aaron and his sonnes shal eat
the flesh of the ramme, and the bread that is
in the basket, at the doore of the Taberna-
cle of the Congregation.

33 So they shal eat these things, ¹ where-
by their attonemēt was made, to consecrate
them, and to sanctifie them: but a stranger
shall not eat *thereof*, because they are holy
things.

34 Now if ought of the flesh of the con-
secration, or of the bread remaine vnto the
morning, then thou shalt burne the rest
with fire: it shall not be eaten, because it is
an holy thing.

35 Therefore shalt thou doe thus vnto
Aaron and vnto his sonnes, according to all
things, which I haue commanded thee: se-
uen dayes shalt thou [†] consecrate them,

36 And shalt offer euery day a calfe for a
sinne offering, for ^m reconciliation: and thou
shalt cleanse the altar, when thou hast offer-
red vpon it for reconciliation, and shalt an-
oint it, to sanctifie it.

37 Seuen dayes shalt thou cleanse the al-
tar, and sanctifie it, so the altar shall be most
holy: and whatsoeuer toucheth the altar,
shalbe holy.

38 ¶ * Now this is that which thou shalt
present vpon the altar: *euen* two lambes of
one yeere olde, day by day continually.

39 The one lambe thou shalt present in
the morning, and the other lambe thou shalt
present at euen.

40 And with the one lambe, ^a tenth part
of fine floure mingled with the fourth part
of an ^o Hin of beaten oyle, and the fourth
part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt pre-
sent at euen: thou shalt doe thereto accord-
ing to the offering of the morning, and ac-
cording to the drinke offering thereof, *to be*
a burnt offering for a sweet sauour vnto the
Lord.

42 *This shalbe* a continuall burnt offering
in your generations at the doore of the Ta-
bernacle of the Congregation before the
Lord, where I wil ^{*} make appointment with
you, to speake there vnto thee.

43 There I will appoint with the chil-
dren of Israel, and *the place* shalbe sanctified
by my ^p glory.

44 And I will sanctifie the Tabernacle of
the Congregation and the altar: I wil sancti-
fie also Aaron & his sonnes to be my priests.

45 And I will ^{*} dwell among the chil-
dren of Israel, and will be their God.

46 Then shall they know that I am the
Lord their God, that brought them out of
the land of Egypt; that I might dwell among
them: [†] I am the Lord their God.

CHAP. XXX.

¹ The altar of incense. ¹³ The summe that the Israelites
should pay to the Tabernacle. ¹⁸ The brasen laver. ²³
The anoynting Oyle. ³⁴ The making of the perfume.

Furthermore thou shalt make an altar ^a for
sweete perfume, of Shittim wood thou
shalt make it.

2 The length thereof a cubite and the
breadth thereof a cubite (it shall be foure
square) and the height thereof two cubites:
the hornes thereof *shal be* ^b of the same,

3 And thou shalt ouerlay it with fine
gold, *both* the top thereof & the sides thereof
round about, and his hornes: also thou shalt
make vnto it ⁺ a crowne of gold round about

4 Besides this thou shalt make vnder this
crowne two golden rings on either side:
euen on euery side shalt thou make *them*, that
they may be as places for the barres to beare
it withall.

5 The which barres thou shalt make of
Shittim wood, and shalt couer them with
golde.

6 After thou shalt set it ^{*} before the vaile,
that is neere the Arke of the Testimonie, be-
fore the Mercie seate that is vpon the Testi-
monie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete
incense euerie morning: when he ^d dresseth
the lamps thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth
vp the lamps thereof, he shall burne incense:
this perfume *shall be* perpetually before the
Lord, throughout your generations.

9 Ye shall offer no ^{*} strange incense there-
on, nor burnt sacrifice, nor offering, neither
powre any drinke offering [†] thereon.

10 And Aaron shall make reconciliation
vpon the hornes of it once in a yeere with the
blood of the sinne offering *in the day* of reco-
nciliation: once in the yeere shall he make re-
conciliation vpon it throughout your ge-
nerations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Mo-
ses, saying,

12 * When thou takest the summe of the
children of Israel after their number, then
they shall giue euery man [§] a redemption of
his life vnto the Lord. when thou tellest
them, that there bee no plague among

^p Because of
my glorious
presence.

* *Leuit.* 26. 11.
2 *cor.* 6. 16.

[†] It is I the
Lord that am
their God.

^a Vpon the
which the
sweete perfume
was burnt, yet [†]
34

^b Of the same
wood and mat-
ter.

⁺ Or, a circle and
border.

^c That is, in the
Sanctuarie, and
not in the Ho-
liest of all.

^d Meaning,
when he trim-
meth them and
refresheth the
oyle.

^e Otherwise
made then this,
which is descri-
bed.

^f But it must
onely serue to
burne perfume.
* *Nom.* 1. 2. 3.

[§] Whereby he
testified that he
redeemed his
life which he
had forfeite, ²⁰
is declared by
David, *2. Sam.*
24. 1.

* *Leuit.* 8. 31.
and 24. 9.
mat. 12. 4.

¹ That is, by the
sacrifices.

[†] Ebr. fill their
hands

^m To appease
Gods wrath,
that sinne may
be pardoned.

* *Nom.* 28. 3.

ⁿ That is, an
Omer, reade
chap. 16. 16.
^o Which is a-
bout a pinte.

⁺ Or, declare my
selfe to you.

them when thou countest them.

^h This shekel valued two common shekels: and the gerah valued about 12. pēce after fine shillings sterling the ounce of siluer.

^{* Levit. 27.25}

^{Num. 3. 47.}

^{Exod. 4. 12.}

ⁱ That God should be mercifull vnto you.

13 This shal euery mangiue, that goeth into the number, halfe a shekel, after the shekel of the sanctuarie: (*a shekel is twentie gerahs) the halfe shekel shal be an offering to the Lord.

14 All that are numbred from twentie yere olde and aboue, shal giue an offering to the Lord.

15 The rich shal not passe, and the poore shal not diminish from halfe a shekel, when yce shal giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorial vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betwene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

^k Signifying that he that cometh to God, must be washed from all sinne and corruption.

19 For Aaron and his sonnes shal ^k wash their hands and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, and to make the perfume of the burnt offering to the Lord, they shal wash them selues with water, least they die.

^l So long as the Pri sthood shal last.

21 So they shal wash their hands and their feete that they die not: and *this* shal be to them an ordinance^l for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

^m Weighing for much. It is a kinde of reede of a verie sweet fauour within, & is vsed in pouders and oildours.

^{* Chap. 29. 40.}

23 Take thou also vnto thee principal spices of the most pure myrrhe five hundred ^m shekels, of sweete Cinamom halfe so much, *that is*, two hundred and fiftie, and of sweet ⁿ Calamus two hundred and fiftie:

24 Also of Cassia five hundred, after the shekel of the Sanctuarie, and of oyle oliue an ^{*Hin}.

25 So thou shalt make of it the oyle of holy ointment, *euen* a most precious ointment after the arte of the Apothecarie: this shal be the oyle of holy ointment.

^o All things which appertaine to the Tabernacle.

26 And thou shalt anoint the ^o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlesticke, with al the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shal be most holy: all that shall touch them, shal be holy.

30 Thou shalt also anoynt Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shal be an holy oynting oyle vnto me, throughout your generations.

32 None shal anoint ^p mans flesh therewith, neither shal yce make any composition like vnto it: for it is holy, and shal be holy vnto you.

^p Neither at their burials, nor otherwise

33 Whosoever shall make the like oyntment, or whosoever shal put any of it vpon ^q a stranger, euen he shal be cut off from his people.

^q Either a stranger, or an Israelite, saue onely the Priests.

34 And the Lord said vnto Moses, Take vnto thee *these* spices, pure myrrhe and cleare gumme, and galbanum, *these* odours with pure frankincense, of each like weight:

^r In Ebrew, Shecheleth: which is a sweet kinde of gumme and shineth as the naile.

35 Then thou shalt make of them perfume composed after the arte of the apothecarie, mingled together, pure and holy.

36 And thou shalt beate it to pouder, and shalt put of it before *the Arke* of the Testimonie in the Tabernacle of the Congregation, where I wil make appointment with thee: it shal be vnto you most holy.

37 And yce shal not make vnto you any composition like this perfume, which thou shalt make: it shal be vnto thee holy for the ^s Lord.

^s Onely dedicate to the vse of the Tabernacle.

38 Whosocuer shal make like vnto that to smel thereto, euen he shal be cut off from his people.

CHAP. XXXI.

² God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

And the Lord spake vnto Moses, saying, 2 Behold, I ^a haue called by name, Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

^a I haue chosen and made meet chap. 35. 30.

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, and in all ^b workmanship:

4 To finde out curious workes to worke in gold, and in siluer, and in brasse.

^b This sheweth that handie crafts are the gifts of Gods spirit, and therefore ought to be esteemed, & I haue instructed them, and increased their knowledge.

5 Also in the art to set stones, and to carue in timber, and to worke in al manner of workmanship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of al that are ^c wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 That

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie seat that shal be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the ^d pure Candlestick with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the ^e anointing oyle, and sweet perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, ^f Notwithstanding keepe yee my Sabbaths: for it is a signe betweene mee and you in your generations, that yee may knowe that I the Lord doe sanctifie you.

14 * Yee shal therefore keepe the ^g Sabbath: for it is holy vnto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be euen cut off from among his people.

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day, shal die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the ^h rest throughout their generations for an euerlasting couenant.

17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day ⁱ he ceased, and rested.

18 Thus (when the Lord had made an end of communing with Moses vpō mount Sinai) * he gaue him two Tables ^j of the Testimonie, euen Tables of stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites impure their deliuerance to the calfe. 14. God is appeased by Moses prayer. 19 Moses breaketh the Tables 27 He slayeth the Idolaters. 32 Moses zeale for the people.

BVt when the people saw, that Moses tarried long or he came downe from the mountaine, the people gathered themselves together against Aaron, and saide vnto him, Vp, ^a make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

2 And Aaron saide vnto them, ^b Plucke off the golden earerings, which are in the eares of

your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them ^c selues the golden earerings, which were in their eares, and they brought them vnto Aaron.

4 * Who receiued them at their handes, and fashioned it with the grāuing tooles, and made of it a ^d molten calfe: then they saide, * these be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, he made an Altar before it: and Aaron proclaimed, saying, To morow shall bee the holy daye of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also * the people fate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord saide vnto Moses, * Go, get thee downe: for thy people which thou hast brought out of the lande of Egypt, hath corrupted their wayes.

8 They ^e are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord saide vnto Moses, * I haue seene this people, and behold, it is a stiffe necked people.

10 Now ^f therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I wil make of thee a mightie people.

11 * But Moses prayed vnto the Lord his God, and saide, O Lord, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 * Wherefore shal the Egyptians ^g speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne from thy fierce wrath, and ^h change thy minde from this euill toward thy people.

13 Remember ⁱ Abraham, Izhak and Israel thy seruants to whom thou swarest by thine owne selfe, and saidst vnto them, * I will multiply your seed, as the starres of the heauen, and all this lande, that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

14 Then the Lord changed his mind from the euill, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of

^c Such is the rage of Idolaters, that they spare no cost to satisfie their wicked desires. * Tsal. 106. 19.

^d They smelled of their leauen of Egypt, where they saw calves oxen, and serpents worshipped. * 1 King. 12. 28

* 1 King. 12. 28

* 1 cor. 10. 7.

* Deut. 9. 12.

^e Whereby we see what necessity we haue to pray earnestly to God to keep vs in his true obedience, and to send vs good guides. * 1 King. 12. 28

* Chap. 33. 3. * 1 King. 12. 28

^f God sheweth that the praices of the godly stay his punishment. * 1 King. 12. 28

* Tsal. 106. 23

* Numb. 14. 13

* Or, blasphemous.

* Or, repent.

^g That is, thy promise made to Abraham. * 1 King. 12. 28

* Gen. 12. 7. and 15. 7. & 48. 16

^d So called because of the cunning & arte vsed therein, or because the whole was beaten out of one piece.

^e Which onely was to anoint the Priests and the instruments of the Tabernacle, and not to burne.

^f Though I command thee workes to be done, yet will not that you breake my Sabbath dayes. * Chap. 20. 8.

* Chap. 20. 12.

^g God repeateth this point because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God.

* Or, Sabbath.

* Gen. 1. 31. & 2. 2.

^h From creating his creatures but not from gouerning and preserving them. * Deut. 9. 10.

ⁱ Whereby he declared his will to his people.

^a The roote of Idolatry is, when me think that God is not at hand, except they see him carnally. ^b Thinking they would rather forgo idolatry, then to resigne their most precious iewels.

^h All these repetitions shewe how excellent a thing they defrauded the felues of by their idolatrie.

Deut. 9. 21.

ⁱ Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

^k Both destitute of Gods fauour, and an occasio to their enemies to speake euill of their God.

^l This fact did so please God, that he turned the curse of Iacob against Leui, to a blessing. Deut. 33. 9.

^m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.

the Testimonie in his hande : the Tables were written on both their sides, euen on the one side and on the other were they writtē.

16 And these Tables were the worke of God, and ^h this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noise of the people, as they shouted, he said vnto Moses, *There is a noise of warre in the hoste.*

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome : but I do heare the noyse of singing.

19 Now, as soone as he came neere vnto the hoste, he saw the calfe and the dancing : so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel ⁱ drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them ?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce : Thou knowest this people, that they are *euen* set on mischief.

23 And they said vnto me, Make vs gods to goe before vs : for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Yee that haue golde, plucke it off : and they brought it me, and I did cast it into the fire, and *thereof* came this calfe.

25 Moses therefore sawe that the people were ^k naked (for Aaron had made them naked vnto *their* shame among their enemies)

26 And Moses stood in the gate of the campe, and said, Who *pertaineth* to the Lord : *let him come* to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side : goe to and fro, from gate to gate, through the hoste, and ^l slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commanded : and there fell of the people the same day about three thousand men.

29 (For Moses had saide, Consecrate your hands vnto the Lord this day, euen euery man vpon his ^m sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And when the morning came, Moses

saide vnto the people, Yee haue committed a grieuous crime : but now I will goe vp to the Lord, If I may pacifie *him* for your sinne.

31 Moses therefore went againe vnto the Lord, and saide, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, *thy mercie shall appeare* : but if thou wilt not, I pray thee, rase me ⁿ out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against mee, I will put him out of my ^o booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee : behold, mine Angel shall goe before thee, but yet in the day of my visitation I will ^p visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXII.

² The Lord promiseth to send an Angel before his people. ⁴ They are sad because the Lord denieth to goe vp with them. ⁹ Moses talketh familiarly with God. ¹³ He prayeth for the people, ¹⁸ and desireth to see the glory of the Lord.

Afterward the Lord said vnto Moses, Depart, ^a goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I swore vnto Abraham, to Izhak, and to Iacob, saying, * Vnto thy seede will I giue it.

2 * And I will send an Angel before thee and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites :

3 To a land, *I say*, that floweth with milke and hony : for I will not goe vp with thee, ^b because thou art a stiffe necked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they forowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, say vnto the children of Israel, Yee are a stiffe necked people, I will come suddenly vpon thee, and consume thee : therefore now put thy costly raiment from thee, that I may knowe ^b what to doe vnto thee)

6 So the children of Israel laid their good raiment from them, *after Moses came downe* from the mount Horeb.

7 Then Moses tooke *his* Tabernacle, and pitched it without the hoste farre off from the hoste, and called it ^c Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And

ⁿ So much he esteemed the glory of God, that he preferred it euen to his owne saluation.
^o I will make it known that he was neuer predestinate in mine eternall counsell to life euerslasting.
^p This declarerth how grieuous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

^a The land of Canaan was compassed wth hills : so they, that entred into it, must passe vp by the hills.
^{* Gen. 12. 7.}
^{* Chap. 23. 27.}
^{Iosh. 24. 11.}

^{deut. 7. 22.}
^{* Chap. 32. 9.}
^{deut. 9. 13.}

^b That either I may shew mercie if thou repēt or else punish thy rebellion.

^c That is, the Tabernacle of the Congregation : so called because the people resorted thither, when they should be instructed of the Lords will.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, ^d face to face, as a mā speaketh vnto his friend. After he turned againe into the hoste, but his seru-
uant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, lead this people foorth, and thou hast not shewed me whom thou wilt send with me: thou hast said moreouer, I know thee by ^e name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation *is* thy people.

14 And he answered, My ^f presence shall goe with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, cary vs not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue pre-eminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I knowe thee by name.

18 Again he said, I beseech thee, shewe me thy ^g glory.

19 And he answered, I will make all my ^h good goe before thee, and I wil ⁱ proclaime the name of the Lord before thee: *for I will shewe ^k mercy to whom I will shew mercie, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see mee, and ^l liue.

21 Also the Lord said, Behold, *there is* a place by ^m me, and thou shalt stand vpon the rocke.

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, and thou shalt see my ⁿ backe parts: but my face shall not be seene.

CHAP. XXXIII.

¹ The Tables are renewed. ⁶ The description of God. ¹² All fellowship with Idolaters is forbidden. ¹⁸ The three feasts. ²⁸ Moses is fourtie dayes in the mount. ³⁰ His face shineth, and he couereth it with a veile.

And the Lord said vnto Moses, *Hewe ^o thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou mayest come vp early vnto the mount of Sinai, and ^p wait there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattel feed ^q before this mount.

4 ¶ Then Moses ^r hewed two tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and ^s cried, The Lord, The Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnesse and trueth,

7 Referuing mercie for thousands, forgiving iniquitie, and transgression and sinne, and not ^t making *the wicked* innocent, *visiting the iniquitie of the fathers, vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste and bowed himselfe to the earth, and worshipped,

9 And saide, O Lorde, I pray thee, if I haue found grace in thy sight, that the Lord would now goe with vs (^bfor it is a stiffnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, * I will make a couenant before all thy people, and will doe marueiles, such as haue not bene done in all the worlde, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Beholde, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heed to thy selfe, that thou ^u make no compact with the inhabitants of the land

ⁿ So much of my glory as in this mortall life thou art able to see.

^o Deut. 30. 14

^p Ebr. stand to me

^q Or, about.

^r Or, polished.

^s This ought to be referred to the Lord, and not to Moses proclaiming: as chap. 33. verse.

^t Ebr. not making innocent.

^u Deut. 5. 9. iere. 32. 18.

^b Seeing the people are thus of nature, the rulers haue neede to call vpon God that he would alwaies be present with his spirite. * Deut. 5. 2.

^d Most plainly and familiarly of all others, Num. 12. 7. 8. Anu. 34. 10.

^e I care for thee & wil preferre thee in this thy vocation.

^f Ebr. face. Signifying that the Israelites should excell through Gods fauour al other people, verse, 16.

^g Thy face, thy substance, and thy maiestie. ^h My mercie & fatherly care. ⁱ Reade Chap. 34. verse. 6. 7. * Rom. 9. 15 ^k For finding nothing in man ^l can deserue mercie, he will freely saue his ^m For Moses saw not his face in full maiestie, but as mans weaknes could beare. ⁿ In mount Horeb.

e If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chused for their idols.

* Chap. 20. 5.

* Chap. 23. 32.

deut. 7. 2.

* 1 cor. 8. 10.

* 1 King. 11. 2.

e As golde filuer, bras, or any thing that is molten: And herein is condemned al manner of idoles, whatsoeuer they be made of.

* Chap. 23. 15.

* Chap. 13. 4.

* Chap. 13. 2. & 22. 29.

* Ek. 44. 30.

* Chap. 23. 15.

eccl. 35. 4.

f Without offering something.

* Chap. 23. 12.

* Chap. 23. 16.

g Which was in September, when the sunne declined, which in the count of political things they called the end of the yere.

* Deut. 16. 16.

chap. 23. 14. 17.

h God promi-

seth to defend

them and theirs

which obey his

commandement.

* Chap. 23. 18.

i Reade Chap

23. 19.

deut. 14. 21.

* Chap. 24. 18.

mir. 9. 9.

land whether thou goest, least they be the cause of ^e ruine among you:

13 But ye shal ouerthrow their altars, and breake their images in pieces, and cut downe their ^d groues,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is ^s Ielous, is a ielous God)

15 Least thou make a ^s compa^t with the Inhabitants of the lande, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, *some man* call thee, and thou ^s eat of his sacrifice:

16 And *least* thou take of their ^s daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of ^e metal.

18 ¶ The feast of ^s vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the ^s moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 ^s Euery male, that *first* openeth the wombe, *shall be mine*: also all the first borne of thy flock shall be reckoned *mine*, both of beecus and sheepe.

20 But the first of the asse thou shalt buy out with a lambe: and if thou redeeme *him* not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shal appeare before me ^s emptye.

21 ¶ ^s Sixe dayes shalt thou worke, and in the *seuenth* day thou shalt rest: both in earring time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes *in the time* of the first fruits of wheate haruest, and the feast of gathering fruites in ^s the end of the yeere.

23 ¶ ^s Thrise in a yeere shal all your men children appeare before the Lord Iehouah God of Israel.

24 For I wil cast out the nations before thee, and enlarge thy coastes, so that no man shal ^h desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 ^s Thou shalt not offer the blood of my sacrifice with leauen, neither shal ought of the sacrifice of the feast of Passeeouer be left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not ⁱ seeth a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenour of ^s these words I haue made a couenant with thee and with Israel.

28 So he was there with the Lord ^k fourtie dayes and fourtie nights, and did neither eate bread nor drinke water: and he wrote in the Tables ^s the words of the couenant, *euery* the ten^s commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie *were* in Moses hande, as he descended from the mount: (now Moses wist not that the skin of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skin of his face shone bright, and they were ^a afraid to come neere him.)

31 But Moses called them: and Aaron and al the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, ^s and had put a couering vpon his face.

34 But, when Moses came ^m before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel sawe the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required, 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded, that ye should doe them:

2 ^s Sixe dayes thou shalt worke, but the *seuenth* day shal be vnto you the holy^a Sabbath of rest vnto the Lord: whofoeuer doeth any worke therein, shal die.

3 Yee shal kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whofoeuer is of a ^s willing heart, let him bring this offering to the Lord, *namely* golde, and siluer, and brasse:

6 Also blewe filke, and purple, and skarlet, and fine linnen, and goats *haire*,

7 And

* This miracle was to confirm the authoritie of the law, and ought no more to be followed when other miracles.

* Deut. 4. 13.

* Or, words.

i Reade 2. Cor. 3. 7.

* 2 Cor. 3. 13. m Which was in the Tabernacle of the congregation.

* Chap. 20. 9.

a Wherein ye

shall rest from

al bodily work

* Chap. 25. 2

7 And rammes skinnies died red, and badgers skinnies with Shittim wood:

8 And oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onix stones, and stones to be set in the Ephod, and in the breastplate.

10 And all the wise hearted among you, shall come and make all that the Lord hath commanded:

11 *That is,* the ^{*}Tabernacle, the pauillion thereof, and his couering, and his taches and his boards, his barres, his pillars and his sockets,

12 The Arke, and the barres thereof: the Mercie seate, and the vaile that couereth it,

13 The Table, and the barres of it, and all the instruments thereof, and the shew bread:

14 Also the Candlestick of light and his instruments, and his lampes with the oyle for the light:

15 ^{*}Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

16 The ^{*}Altar of burnt offering with his brasen grate, his barres and al his instruments, the Lauer and his foote,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the Court,

18 The pinnes of the Tabernacle, and the pinnes of the Court with their cords,

19 The ^dministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart [†]encouraged him, and euery one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought [†]taches and earerings, and rings, and bracelets, al wereiewels of gold: and euery one that offered an offering of gold vnto the Lord:

23 Euery man also, which had blew filke, and purple, and skarlet, and fine linnen, and goats haire, and rammes skinnies died red, and badgers skinnies, brought *them*.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lord: and euery one, that [†]had Shittim wood for any manner worke of the ministration, brought *it*.

25 And all the women that were ^ewife hearted, did spin with their handes, and brought the spun worke, *euē* the blewe filke, and the purple, the skarlet, & the fine linnen.

26 Likewise all the women, ^fwhose hearts were moued with knowledge, spunne goats haire.

27 And the rulers brought onix stones, and stones to bee set in the Ephod, and in the breastplate:

28 Also spice, and oyle for light, and for the ^{*}anointing oyle, & for the sweet perfume.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make ^gby the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, ^{*}the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him [†]with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner worke,

32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, *euē* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both hee, and Aholiab the sonne of Ahisamah of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all manner of ^hcunning ^{*}and broidered, and needle worke: in blew filke, and in purple, in skarlet, and in fine linnen and weauing, *euē* to doe al manner of worke and subtrill inuentions.

CHAP. XXXVI.

⁵ The greates readinesse of the people, in so much that he commanded them to cease. ⁸ The curtaines made. ¹⁹ The couering. ²⁰ The boards. ³¹ The barres, ³⁵ And the vaile.

Then wrought Bezaleel, and Aholiab, and all [†]cunning men, to whome the Lord gaue wisdom, and vnderstanding, to know how to worke all manner worke for the seruice of the ^aSanctuarie, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and al the wise hearted men, in whose hearts the Lord had giuen wisdom, *euē* as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses al the offering which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also ^bthey brought still vnto him free gifts euery morning.

4 So all the wise men, that wrought all

^e Which were witty and expert.

^f That is, which were good spinners.

^g Vnto Moses as a minister thereof.

^{*} Chap. 31. 2.

[†] Or, with the spirit of God.

^h Pertaining to grauing, or caruing, or such like.

^{*} Chap. 26. 1.

[†] Ebr. wise in heart.

^a By the Sanctuarie he meaneth here al the Tabernacle.

^b Meaning the sacrifices.

b Reade Chap. 28. 3.

^{*} Chap. 26. 31.

^c Which haged before the Mercie seat, that it could not be seene.

^{*} Chap. 34. 1.

^{*} Chap. 28. 1.

^d Such as appertaine to the seruice of the Tabernacle.

[†] Ebr. lifted him up.

[†] Or, bookes.

[†] Ebr. with whom was found.

H

the

the holy worke, came euery man from his worke which they wrought,

c A rare example and notable to see the people so ready to serue God with their goods.

5 And spake to Moses, saying, The people bring too much, and more then ynough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

* Chap. 26. 3. 4.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew filke, and purple, and skarlet: ^d Cherubims of broidered worke made they vpon them.

d Which were little pictures with wings, in the forme of children.

9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubits: and the curtaines were all of one fise.

10 And he coupled fise curtaines together, and other fise coupled he together.

11 And hee made strings of blew filke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the seluedge in the second coupling.

* Chap. 26. 10.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made hee in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

Or, hookes.

13 After, he made fiftie taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

Or, pavillion.

14 ¶ Also hee made curtaines of goates haire for the couering vpon the Tabernacle: he made them to the number of eleuen curtaines.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one fise.

16 And he coupled fise curtaines by them selues, and fixe curtaines by themselves:

17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the second coupling.

18 Hee made also fiftie taches of brasse to couple the couering that it might be one.

e These two were about the couering of goates haire. f And to beare vpon the curtaines of the Tabernacle.

19 And he made a couering vpon the pavillion of rammes skinned red, and a couering of badgers skinned about.

20 ¶ Likewise hee made the boards for the Tabernacle, of Shittim wood to stand vpon.

21 The length of a board was ten cubites, and the breadth of one board was a cubite and an halfe.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So he made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twenty boards,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the West side of the Tabernacle he made fixe boards.

28 And two boards made he in the corners of the Tabernacle, for either side,

29 And they were ioyned beneath, and likewise were made sure about with a ring: thus he did to both in both corners.

30 So there were eight boards and their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After, hee made barres of Shittim wood, fise for the boards in the one side of the Tabernacle,

g Or, toward the sea, which was the sea called Mediterraenei Westward from Hierusalem.

* Chap. 26. 28.

32 And fise barres for the boards in the other side of the Tabernacle, and fise barres for the boards of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoot through the boards, from the one end to the other.

34 Hee ouerlaid also the boards with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

35 ¶ Moreouer he made a vaile of blew filke, & purple, and of skarlet, & of fine twined linnen: with Cherubims of broidered worke made he it:

h Which was betweene the Sanctuarie and the holie of holies.

36 And made thereunto foure pillars of Shittim, and ouerlaid them with golde: whose hookes were also of golde, and hee cast for them foure sockets of siluer.

Or, heads.

37 And he made an hanging for the Tabernacle doore, of blew filke, and purple, and skarlet, and fine twined linnen, and needle worke,

i Which was betweene the Court and the Sanctuarie.

38 And the fise pillars of it with their hookes, and ouerlaid their chapiters and their files with golde, but their fise sockets were of brasse.

Or, golden borders.

CHAP. XXXVII.

1 The Arke. 6 The Mercie seate, 10 The Table. 17 The Candlestick. 25 The Altar of incense.

* Chap. 25. 10.

After this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high:

a Like battlements.

2 And ouerlaide it with fine golde within and without, and made a crowne of golde to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also hee made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

* Chap. 25. 17.

6 ¶ And he made the * Mercie seate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And hee made two Cherubims of golde, vpon the two ends of the Mercie seate: euen of worke beaten with the hammer made he them.

b Of the selfe same matter that the Mercie seate was.

8 One Cherub on the one end, and another Cherub on the other end: b of the Mercie seate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on high, and couered the Mercie seate with their wings, and their faces were one towards another: toward the mercie seate were the faces of the Cherubims.

10 ¶ Also hee made the Table of Shittim wood: two cubits was the length thereof and a cubite the breadth thereof, and a cubite and an halfe the hight of it.

11 And he ouerlaid it with fine gold, and made thereto a crowne of gold round about.

† Or foure fingers.

12 Also he made thereto a border of an hand breadth round about, and made vpon the border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with golde to beare the Table.

* Chap. 25. 29.

16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, & goblets for it, and couerings for it, wherewith it should be couered.

17 ¶ Likewise he made the Candlestick of pure golde: of worke beaten out with the hammer made hee the Candlestick: and his shaft, and his branch, his bolles, his knops,

and his flours were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knoppe and a floure: and in another branch three bolles made like almonds, a knop and a floure: and so throughout the sixe branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bolles after the fashon of almonds, the knop thereof, and the floures thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde.

* Chap. 25. 31.

23 And hee made for it seuen lampes with the snuffers, and snuffdishes thereof of pure golde.

24 Of a talent of pure golde made hee it with all the instruments thereof.

c Reade Chap 25. 39.

25 ¶ Furthermore hee made the * perfume Altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two Cubites high, and the hornes thereof were of the same.

* Chap. 30. 1. 2.

34.

26 And he couered it with pure golde, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And hee made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlaid them with golde.

29 And he made the holy * anointing oyle, and the sweete pure incense after the Apothecaries arte.

* Chap. 30. 23.

35.

CHAP. XXXVIII.

1 The Altar of burnt offerings. 8 The brasen Laver. 9 The Court. 24 The summe of that the people offered.

Also he made the Altar of the burnt offering * of Shittim wood: five cubits was the length thereof, and five cubits the breadth thereof: it was square and three cubites high.

* Chap. 27. 1.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, & he ouerlaid it with brasse.

3 Also he made all the instruments of the Altar: the * ashpans, and the besoms, and the basens, the fleshhookes, and the * censers: all

* Chap. 27. 3.

† Or five pannes.

H₂

the

the instruments thereof made he of braſſe.

4 Moreover hee made a braſen grate wrought like a net to the Altar, vnder the compaſſe of it beneath in the^a mids of it,

5 And caſt foure rings of braſſe for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with braſſe.

7 The which barres hee put into the rings on the ſides of the Altar to beare it withall, and made it^{*} hollow *within* the boards.

8 ¶ Alſo hee made the Lauer of braſſe, and the foot of it of braſſe of the^b glaſſes of the women that did aſſemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the Court on the South ſide full South: the hangings of the court were of fine twined linnen, hauing an hundreth cubites.

10 Their pillars were twentie, and their braſen ſockets twentie: the hookes of the pillars, and their filets were of ſiluer.

11 And on the North ſide the hangings were an hundreth cubites: their pillars twentie, and their ſockets of braſſe twentie, the hookes of the pillars & their filets of ſiluer.

12 On the weſt ſide alſo were hangings of fiftie cubites, their ten pillars with their tene ſockets: the hookes of the pillars and their filets of ſiluer.

13 And toward the Eaſt ſide, full Eaſt were hangings of fiftie cubites.

14 The hangings of the one ſide were fiftene cubites, their three pillars, and their three ſockets:

15 ^{*} And of the other ſide of the Court gate on both ſides were hangings of fiftene cubits, with their three pillars and their three ſockets.

16 All the hangings of the Court round about were of fine twined linnen:

17 But the ſockets of the pillars were of braſſe: the hookes of the pillars and their filets of ſiluer, and the couering of their chapiters of ſiluer: and all the pillars of the Court were hooped about with ſiluer.

18 He made alſo the hanging of the gate of the Court of needle worke, blew ſilke, and purple, and ſkarlet, and fine twined linnen euen twentie cubites long, and five cubites in height and breadth, † like the hangings of the Court.

19 And their pillars were foure with their foure ſockets of braſſe: their hookes of ſiluer, and the couering of their chapiters, and their filets of ſiluer.

20 But all the^{*} pinnes of the Tabernacle and of the Court round about were of braſſe.

21 ¶ Theſe are the parts of the Taber-

nacle, *I meane*, of the Tabernacle of the Teſtimonie, which was appointed by the commandement of Moſes for the office of the^c Leuites by the hand of Ithamar ſonne to Aaron the Prieſt.

22 So Bezaleel the ſonne of Vri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab ſonne of Ahifamach of the tribe of Dan, a^d cunning worke man and an embroiderer and a worker of needle worke in blew ſilke, and in purple, and in ſkarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and ſeu en hundreth and thirtie ſhekels, according to the ſhekel of the Sanctuarie.

25 But the ſiluer of them that were numbred in the congregation was, an hundreth talents, and a thouſand ſeu en hundreth ſeuenty and fyue ſhekels, after the ſhekel of the Sanctuarie.

26 A^{*} portion for a man, *that is*, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twenty yere olde and aboue, among fixe hundreth thouſand, and three thouſand, and five hundreth and fiftie men.

27 Moreover there were an hundreth talents of ſiluer, to caſt the ſockets of the Sanctuarie, and the ſockets of the vaile: an hundreth ſockets of an hundreth talents, a talent for a ſocket.

28 But hee made the hookes for the pillars of a thouſand ſeu en hundreth and ſeuenty and five ſhekels, and overlaid their chapiters, and made filets about them.

29 Alſo the braſſe of the offering was ſeuenty talents, and two thouſand, and foure hundreth ſhekels.

30 Whereof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the instruments of the Altar,

31 And the ſockets of the Court round about, & the ſockets for the Court gate, and all the^{*} pinnes of the Tabernacle, and all the pinnes of the Court round about.

CHAP. XXXIX.

1 The apparell of Aaron and his ſonnes. 32 All that the Lord commanded, was made, and finiſhed. 43 Moſes bleſſeth the people.

Moreover they made^a garments of miniſtration to miniſter in the Sanctuarie of blew ſilke, and purple, and ſkarlet: they^{*} made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So hee made the Ephod of gold, blew ſilke

^a So that the gridiron or grate was halfe ſo hie as the Altar, & ſtood within it.

^{*} Chap 27. 8.

^b Rab. Kimhi ſayth, that the women brought their looking glaſſes, which were of braſſe or fine mettall, and offered the freely vnto the vſe of the Tabernacle: which was a bright thing and of great maieſtie.

^{*} Chap. 27. 14.

† Eſt. iiii. againſt

^{*} Chap. 27. 19.

^c That the Leuites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar. Num. 3. 4.

^d As a grauer, or carpenter, Chap. 3. 1. 4.

^{*} Or halfe ſhekel

^e Reade the weight of a talent, Chap. 25. 59.

^{*} Chap. 27. 19.

^a As coverings for the Arke, the Candleſticke, the Altars, and ſuch like.

^{*} Chap. 31. 10. and 35. 19.

filke, and purple, and ſcarlet, and fine twined linnen.

3 And they did beate the golde into thinne plates, and cut it into wyers, to worke it in the blew filke & in the purple, & in the ſcarlet, and in the fine linnen, with broidered worke.

4 For the which they made ſhoulders to couple together: *for* it was cloſed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: *euen* of golde, of blew filke and purple, and ſcarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought ** two* onix ſtones cloſed in ouches of golde, and graued, as *b* ſignets are grauen, with the names of the children of Iſrael,

7 And put them on the ſhoulders of the Ephod, *as* ſtones for a ** remembrance* of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo he made the breſtplate of broidered worke like the worke of the Ephod: *to wit*, of golde, blew filke, and purple, and ſcarlet, and fine twined linnen.

9 They made the breſtplate double, and it was ſquare, an hand breadth long, and an hand breadth broad: *it was alſo* double.

10 And they filled it with foure rowes of ſtones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle in the fiſt row:

11 And in the ſecond rowe, an Emeraud, a Saphir, and a Diamond:

12 Alſo in the third rowe, ** a* Turkeis, an Achate, and an Hematite:

13 Likewiſe in the fourth rowe, a Chryſolite, an Onix, and a Iaſper: cloſed and ſet in ouches of golde.

14 So the ſtones *were* according to the names of the children of Iſrael, *euen* twelue *d* after their names, grauen like ſignets eue-ry one after his name according to the twelue Tribes.

15 After, they made vpon the breſtplate chaines at the endes, of wrethen worke and pure golde.

16 They made alſo two boſſes of golde, and two golde rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wrethen chaines of golde in the two rings in the corners of the breſtplate.

18 Alſo the two *other* ends of the two wrethen chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod vpon the forefront of it.

19 Likewiſe they made two rings of golde and put them in the two *other* corners of the breſtplate vpon the edge of it, which was on

the inſide of the Ephod.

20 They made alſo two *other* golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and oueragainſt his coupling about the broidered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings vnto the rings of the Ephod, with a lace of blew filke, that it might be *faſt* vpon the broidered gard of the Ephod, and that the breſtplate ſhould not be looſed from the Ephod, as the Lord had commanded Moſes.

22 ¶ Moreouer, he made the robe of the ** Ephod* of wouen worke, altogether of blew filke.

23 And *f* the hole of the robe *was* in the mids of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made vpon the ſkirts of the robe pomegranates, of blew filke, and purple, and ſcarlet, and *fine linnen* twined.

25 They made alſo ** belles* of pure golde, and put the belles betweene the pomegranates vpon the ſkirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirtes of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coats of fine linnen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linnen, and goodly bonets of fine linnen, and linnen ** breeches* of fine twined linnen.

29 ¶ And the girdle of fine twined linnen, and of blew filke, and purple, and ſcarlet, *euen* of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine golde, and wrote vpon it a ſuperſcription *like* to the grauing of a ſignet, ** HOLINES TO THE LORD*.

31 And they tied vnto it a lace of blew filke, to faſten it on high vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the ** Tabernacle* of the Congregation finiſhed: and the children of Iſrael did according to al that the Lord had commanded Moſes: ſo did they.

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle and all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the couering of rammeskinnes died red, and the couerings of badgers ſkinnes, and the *s* couering vaile.

H 3

35 The

** Chap. 28. 9.*
b That is, of very fine and curious worke maſhip.

** Chap. 28. 12.*

c Or, a figure, which ſtone authors write that is cometh of the v-
rine of the beaſt called Lynx.

d That is, eue-ry tribe had his name written in a ſtone.

e Which was next vnder the Ephod.
f Where he ſhould put thow his head.

** Chap. 28. 38.*

** Chap. 28. 42.*

** Chap. 28. 36.*

** Chap. 27. 21.*

g So called, be-
cauſe it hanged
before the Mer-
cie ſeat, and co-
uered it from
light, Chap. 35
12.

35 The Arke of the Teſtimonie, and the barres thereof, and the Mercie ſeate,

36 The Table, with all the inſtruments thereof, and the ſhewe bread,

^h Or, which Aaron dreſſed and reſreſhed with oyle euery morning. Chap. 30. 7.

37 The pure Candleſticke, the lampes thereof, *euery* the lampes ^h ſet in order, and all the inſtruments thereof, and the oyle for light :

38 Alſo the golden Altar and the anointing oyle, and the ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres, and all his inſtruments, the Lauer and his foote.

40 The curtaynes of the Court with his pillars, and his ſockets, and the hanging to the court gate, and his cordes, & his pinnes, and all the inſtruments of the ſeruiſe of the Tabernacle, called the Tabernacle of the Congregation.

41 *Finally*, the miniſtring garments to ſerue in the Sanctuarie, and the holy garments for Aaron the Prieſt, & his ſonnes garments to miniſter in the Prieſts office.

ⁱ Signifying that in Gods matters man may neither adde nor diminiſh.

^k Praiſed God for the peoples diligence, and prayed for the.

42 According to euery poynt that the Lord hath ⁱ commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold, they had done it as the Lord had commanded : ſo had they done : and Moſes bleſſed them.

CHAP. XL.

^l The Tabernacle with the appertinances is reared vp. 34
The glory of the Lord appeareth in the cloud couering the Tabernacle.

Then the Lord ſpake vnto Moſes, ſaying,
2 In the ^a *firſt* day of the firſt moneth, in the *very firſt of the ſame* moneth ſhalt thou ſet vp the Tabernacle, called the Tabernacle of the Congregation:

^a After that Moſes had bene 40. dayes and fourtie nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came down, and cauſed this worke to be done: which being finiſhed, was ſet vp in Abib which moneth conteineth halfe March and halfe April. * Reade Chap. 26. 35.

^b That is, the altar of perfume or to burne incenſe on.

^c This hanging or vaile was betwene the ſanctuarie and the Court.

3 And thou ſhalt put therein the Arke of the Teſtimonie, and couer the arke with the vaile.

4 Alſo thou ſhalt bring in the ^{*} Table, and ſet in order as it doth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes,

5 And thou ſhalt ſet the incenſe Altar ^b of gold before the Arke of the Teſtimony, and put the ^c hanging at the doore of the Tabernacle.

6 Moreouer, thou ſhalt ſet the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Lauer betwene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou ſhalt appoint the Court round about, and hang vp the hanging at

the Court gate.

9 After, thou ſhalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof, that it may be holy.

10 And thou ſhalt anoint the Altar of the burnt offering, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may be an Altar moſt holy.

11 Alſo thou ſhalt anoint the Lauer, and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation & waſh them with water.

13 And thou ſhalt put vpon Aaron the holy garments, and ſhalt anoint him, and ſanctifie him, that he may miniſter vnto mee in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and clothe them with garments,

15 And ſhalt anoint them as thou diddeſt anoint their father, that they may miniſter vnto mee in the Prieſts office: for their anointing ſhall be a *ſigne*, that the Prieſthood ^d ſhall be euerglaſting vnto them throughout their generations.

^d Till both the Prieſthood and the ceremonie ſhould end, which was at Chriſts coming.

16 So Moſes did according to all that the Lord had commanded him : ſo did hee.

17 ¶ ^e Thus was the Tabernacle ^e reared vp the firſt day of the firſt moneth, in the ſecond yeere.

^e Num. 7. 1. After they came out of Egypt, Num. 7. 8

18 Then Moſes reared vp the Tabernacle, and faſtened his ſockets, and ſet vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And he ſpread the couering ouer the Tabernacle, and put the couering of that couering on high about it, as the Lord had commanded Moſes.

20 ¶ And he tooke and put the ^f Teſtimonie in the Arke, and put the barres in the ^f rings of the Arke, and ſet the Mercie ſeate on high vpon the Arke.

^f That is, the Tables of the law, Chap. 31. 18. and 34. 29.

21 He brought alſo the Arke into the Tabernacle, and hanged vp the ^{*} couering vaile, and couered the Arke of the Teſtimonie, as the Lord had commanded Moſes.

* Chap. 35. 12.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the North ſide of the Tabernacle, without the vaile,

23 And ſet the bread in order before the Lorde, as the Lord had commanded Moſes.

24 ¶ Alſo hee put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table toward the South ſide of the Tabernacle.

25 And he ^{*} lighted the lampes before the Lord, as the Lord had commanded Moſes.

^{*} Or, ſet vp.

26 ¶ Moreouer he ſet the golden Altar in

the

the Tabernacle of the Congregation before the vaile,

27 And burnt sweet incense thereon, as the Lord had commanded Moses.

^a Betweene the Sanctuarie and the Court.

28 ¶ Also hee hanged vp the vaile at the doore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared vp the Court round about the Tabernacle and the Altar, and hanged vp the vaile at the Court gate: so Moses finished the worke.

34 ¶ Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For^h the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israell, throughout all their iourneys.

^a Num. 9. 15
^b 1. King. 8. 10:

^c Thus the presence of God preferred and guided them night and day, till they came to the land promised.

THE THIRD BOOKE

OF MOSES, CALLED

*LEVITICVS.

THE ARGUMENT.

AS God dayly by most singular benefits declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his Diuine seruice and Religion. Therefore hee ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beasts they should offer and eate: what diseases were contagious and to be auoided: what order they should take for all maner of filthinesse and pollution to purge it: whose companie they should flee: what mariages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatned his curse to them that transgresse them.

* Because in this booke is chiefly intreated of the Levites, and of things pertaining to their office.

CHAP. I.

^a Of burnt offerings for particular persons. 3 10 and 14
The maner to offer burnt offerings aswel of bullocks, as of sheepe and birds.

^a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.



NOW the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them,

If any of you offer a sacrifice vnto the Lord, yee shall offer your sacrifice of cattell, as of beeuies and of the sheepe.

^b So they could offer of none other sort, but of those which were commanded.

3 * If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

^a Exod. 29. 10.

4 And he shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

^c Meaning, within the court of the Tabernacle.

5 And he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the Altar, that is by the doore of the Tabernacle of the Congregation.

^d Ebr. to him, and The Priest or Leuite.

6 Then shall he sleie the burnt offering, and

^e Of the burnt offering. Exod. 27. 1.

and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the Altar, and lay the wood in order vpon the fire.

* Or, the body of the beast or the fat.

8 Then the Priests Aarons sonnes shal lay the parts in order, the head and the ^{kall}, vpon the wood that is in the fire which is vpon the Altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the Altar: for it is a burnt offering, an oblatiō made by fire, for a sweet sauour^f vnto the Lord.

^f Or, a sauour of rest, which pacifieth the anger of ^y Lord.

10 ¶ And if his sacrifice for the burnt offering be of the flocks (^{as} of the sheepe, or of the goats) he shall offer a male without blemish,

^g Read verse 5. ^h Before the Altar of the Lord.

11 ^g And he shall kill it on the Northside of the Altar^h before the Lord, & the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.

[†] Ebr. into his pieces.

* Or, fat.

12 And he shall cut it in [†] pieces, separating his head and his ^{kall}, and the Priest shal lay them in order vpon the wood that ^{lieth} in the fire which is on the Altar:

13 But he shall wash the inwards, and the legges with water, and the Priest shal offer the whole and burne it vpon the Altar: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then he shall offer his sacrifice of the turtle doves, or of the yong pigeons.

ⁱ The Ebrew word signifieth to pinch off wth the naile.

[†] Or, strained or pressed.

^k On the side of ^y court gate in the pannes which stood with ashes. Exod. 27. 3.

15 And the Priest shall bring it vnto the altar, and ⁱwring the necke of it asunder, and burne it on the Altar: and the blood thereof shalbe [†]shed vpon the side of the Altar.

16 And he shal plucke out his mawe with his fethers, and cast them beside the Altar on the ^k East part in the place of the ashes.

17 And he shal cleaue it with his wings, but not diuide it a sunder: and the Priest shal burne it vpon the Altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

¹ The meate offering is after three sorts: of fine floure vn-baken, ⁴ Of bread baked, ¹⁴ And of corne in the eare.

^a Because the burnt offering could not be without the meat offering.

And when any will offer a ^a meate offering vnto the Lord, his offering shall be of fine floure, and he shall powre oyle vpon it, and put incense thereon,

^b The Priest.

^c To signifie that God remembreth him what offereth.

2 And shall bring it vnto Aarons sonnes the Priests, & ^b he shal take thence his handfull of the floure, and of the oyle with all the incense, & the Priest shall burne it for a ^c memoriall vpon the Altar: for it is an offering made

by fire for a sweet sauour vnto the Lord.

3 * But the remnant of the meate offering shalbe Aarons and his sonnes: for it is ^d most holy of the Lords offerings made by fire. ^d Therefore none could eat of it but the Priests. ^e Ecclus. 7. 31.

4 ¶ If thou bring also a meate offering baken in the oven, ^{it} shalbe an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy ^e meate offering be an oblation of the frying pan, it shall be of fine floure vnleauened, mingled with oyle. ^e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the caldron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meat offering (that is made of these things) vnto the Lord, and shall present it vnto the Priest, and he shall bring it to the Altar,

9 And the Priest shal take from the meate offering, ^a memoriall of it, and shal burne it vpon the Altar: for it is an oblation^a made by fire for a sweete sauour vnto the Lord. ^a Verse. 22. ^b Exod. 29. 18.

10 But that which is left of the meate offering, shalbe Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shalbe made without leauen: for yee shall neither burne leauen nor honie in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruits yee shall offer ^f them vnto the Lord, but they shal not be burnt^f vpon the altar for a sweete sauour. ^f That is, fruits which are sweet as honie, ye may offer. ^g But reserved for the Priests. ^h Mar. 9. 49.

13 (All the meate offerings also shalt thou season with ^{*} salt, neither shalt thou suffer the salt of the ^h Couenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt) ^h Which they were bound (as by a couenant) to vse in all sacrifices. ⁱ Num. 18. 19.

14 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruits ^{*} eares of corne dried by the fire, and wheate beaten out of ^{*} the Greene eares. ⁱ Chron. 13. 5. ^j Ezek. 43. 24. ^k or it meaneth a sure and pure couenant. ^l Chap. 23. 14.

15 After, thou shalt put oyle vpon it, & lay incense thereon: for it is a meate offering. ^l Or, full eares: for the word signifieth a fruitfull field. ^m Read 2. Chro. 26. 10. ⁿ in the note g.

16 And the Priest shall burne the memoriall of it, ^{even} of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

¹ The manner of peace offerings, and beasts for the same. ¹⁷ The Israelites may neither eat fat nor blood.

Also if his oblation be a ^a peace offering, if he will offer of the droue (whether it be male or female) hee shall offer such as

^a A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the Altar round about.

3 So hee shall offer ^b part of the peace offerings as a sacrifice made by fire vnto the Lord, ^{eue} the ^{*}fat that couereth the inwards, and all the fat that is vpon the inwards.

4 He shal also take away the two kidneis, and the fat that is on them, and vpon ^{*}the flanks, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the Altar, with the burnt offering, which is vpon the wood, that is on the fire: *this is a sacrifice made by fire for a sweet sauour vnto the Lord.*

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be ^e male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, then he shal bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shal kill it before the Tabernacle of the Congregation, & Aarons sonnes shal sprinkle the blood thereof round about vpon the Altar.

9 After, of the peace offerings he shal offer ^d an offering made by fire vnto the Lord: he shall take away the fat thereof, and the rump altogether hard by the backbone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Also he shal take away the two kidneis, with the fat that is vpon them, and vpon the ^{*}flanks, and the kall vpon the liuer with the kidneis.

11 Then the Priest shal burne it vpon the Altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goat, then shal he offer it before the Lord,

13 And shal put his hand vpon the head of it, and kill it before ^e the Tabernacle of the Congregation, and the sonnes of Aaron shal sprinkle the blood thereof vpon the Altar round about.

14 Then he shal offer thereof his offering, *euen* an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also he shal take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Priest shal burne them vpon the Altar, as the meate of an offering made

by fire for a sweet sauour: ^{*}all the fat is the Lords.

17 *This shalbe a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eate neither ^f fat nor ^{*}blood.*

CHAP. IIII.

1 The offering for finnes done of ignorance. 3 For the Priest. 13 The Congregation, 22 The ruler, 27 And the private man.

Moreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If [†]any shall sinne through ^a ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe *contrary* to any of them,

3 If the ^b Priest that is anointed do sinne (according to the sinne of the people) then shal he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And he shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, & shal put his hand vpon the bullocks head, and ^e kil the bullocke before the Lord.

5 And the Priest that is anointed shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the ^d Sanctuarie.

7 The Priest also shal put *some* of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the ^e Tabernacle of the Congregation, then shall hee powre ^{*}all the rest of the blood of the bullocke at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: *to wit*, the fat that couereth the inwards, and all the fat that is about the inwards.

9 He shal take away also the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, & the Priest shal burne them vpon the Altar of burnt offering.

11 ^{*}But the skinne of the bullocke, and all his flesh, with his head, and his legs, and his inwards, and his dounge *shal he beare out*.

12 So he shall carie the whole bullocke out of the ^{*}hoste vnto a cleane place, where the Ashes are powred, and shal burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

^{*} Chap. 7. 25.

^f By eating fat was meant to be carnall, and by blood eating was signified crueltie.

^{*} Gen. 9. 4. Chap. 17. 14.

[†] Ebr. a fault. ^a That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Numb. 15. 22. ^b Meaning, the hie Priest.

^c Hereby confessing that he deserved the same punishment which the beast suffered.

^d Which was betweene the Holiest of all, and the Sanctuarie.

^e Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the end of this verse it is taken for the court.

^{*} Chap. 5. 9.

^{*} Exod. 29. 14. Numb. 19. 5.

[†] Hebr. 13. 11.

^b One part was burnt, another was to the Priests, and the third to him that offered.

^{*} Exod. 29. 22. [†] Or, the which kidneis are nere the flanks.

^e In the peace offering it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

^d The burnt offering was wholly consumed, and of the offering made by fire onely the inwards, &c. were burnt: the shoulder and breast, with the two chawes and the mawe were [†] Priests and the rest his that offered, ^{*} Vnde. 4.

^e Meaning at the Northside of the Altar, Chap. 1. 1.

13 ¶ And

f The multitude excuseth not the sinne, but all haue sinned, they must all be punished.

* Chap. 5. 2. 3. 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation

† Or, the Priest.

† Or, make a perfume with it.

† Or, the male goat of the fold.

h That is the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Iesus Christ.

† Or, priuate person

13 ¶ And if the whole Congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done *against* any of the Commandemets of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, *even* before the vaile.

18 Also he shall put *some* of the blood vpon the hornes of the Altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the *rest* of the blood at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and burne it vpon the Altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carie the bullocke without the hoste, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance *against* any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shall he bring for his offering an hee goate without blemish,

24 And shall lay his hand vpon the head of the hee goate, and kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre the *rest* of his blood at the foot of the burnt offering Altar,

26 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the people of the

land shall sinne through ignorance in doing *against* any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which hee hath committed, then he shall bring for his offering, a hee goat without blemish for his sinne which he hath committed,

29 And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering Altar, & powre all the *rest* of the blood thereof at the foote of the Altar,

31 And shall take away all his fat, as the fat of the peace offering is taken away, and the Priest shall burne it vpon the Altar for a sweete sauour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the *rest* of the blood thereof at the foot of the Altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: the Priest shall burne it vpon the Altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

¶ Also if any haue sinned, that is, if hee hath heard the voice of an othe, and he can be a witnesse, whether he hath seene or knowen of it, if he doe not vtter it, hee shall beare his iniquitie:

2 Either if one touch any vnclane thing, whether it be a carion of an vnclane beast, or a carion of vnclane cattell, or a carion of vnclane creeping things, and is not ware of it, yet he is vnclane, and hath offended:

3 Either if hee touch any vnclannesse of man (whatsoeuer vnclannesse it be that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned.

† Or, the female of the goats.

† Read ver. 24.

† Exod. 29. 15.

1 Meaning that the punishment of his sin should be laid vpon the beast, or that he had receiued all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offered to the Lord.

† Ebr. a soule. † Or, if the Iudge hath taken an othe of any other. a Whereby it is commanded to beare witnesse to the truth, and disclose the iniquitie of the vngodly.

^bOr vow rashly without iust examination of the circumstances and not knowing what shall be the issue of the same.

^cWhich haue bene mentioned before in this Chapter.

^fEbr. if his hand cannot touch meaning for his guiltie.

^{*} Chap. 1. 15.

^gOr, poured.

^hOr, according to the law. ^dOr declare him to be purged of that sin.

^{*} Verse. 7.

^eWhich is about a pottle. ^fAs in the meat offering. Chap. 2. 1.

^{*} Chap. 2. 2. ^{*} Chap. 4. 35.

^gAs touching the first fruits, or tithes due to the Priests, and Levites. ^hBy the estimation of the Priest. Chap. 27. 12.

4. Either if any ^bswear and pronounce with his lips to doe euill, orto doe good (whatsoever it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these points,

5 When he hath sinned in any of these things, then he shall confesse that hee hath sinned therein.

6 Therefore shall he bring his trespass offering vnto the Lord for his sinne which he hath committed, *euē* a female from the flocke, *be it* a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

7 But [†] if he be not able to bring a sheep, he shall bring for his trespass which he hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and ^{*}wring the necke of it asunder, but not pluck it cleane off.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the Altar, and the rest of the blood shall be [†] shed at the foote of the Altar: *for it is a sinne offering.*

10 Also he shall offer the second for a burnt offering ^{*}as the maner is: so shall the Priest ^dmake an atonement for him (for his sinne which he hath committed) and it shall be forgiven him.

11 ¶ But if he ^{*}be not able to bring two turtle doves, or two yong pigeons, then he that hath sinned, shall bring for his offering, the tenth part of an ^eEphah of fine floure for a sinne offering, he shall put none ^foyle there-to, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the ^{*}remembrance thereof, and burne it vpon the Altar ^{*}with the offerings of the Lord made by fire: *for it is a sinne offering.*

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these points, and it shall be forgiven him: and *the remnant* shall be the Priests, as the meate offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance ^gby taking away things consecrated vnto the Lord, he shall then bring for his trespass offering vnto the Lord a ramme without blemish out of the flocke, *worth* two shekels of siluer ^hby thy estimation

after the shekel of the Sanctuarie, for a trespass offering.

16 So he shall restore that wherein hee hath offended, *in taking away* of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne and ^{*}doe against any of the commandements of the Lord, which ought not to be done, and know not and ⁱsinne and beare his iniquitie,

18 Then shall he bring a ram without blemish out of the flock, in thy estimation *worth* ^{*}two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ^{*}ignorance wherein he erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

⁶ The offering for sinnes which are done willingly. ⁹ The law of the burnt offerings. ¹³ The fire must abide euermore vpon the Altar. ¹⁴ The law of the meate offering. ²⁰ The offerings of Aaron, and his sonnes.

And the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him ^aof trust, or doth by ^brobberie, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsly, ^{*}for any of these things that a man doeth, wherein he sinneth:

4 When, I say, hee thus sinneth and trespasseth, he shall then restore the robberie that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoever he hath sworne falsly he shall both restore it in the whole ^{*}summe, and shall adde the fift part more thereto, and giue it vnto him to whome it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his ^{*}trespass vnto the Lord, a ramme without blemish out of the ^{*}flocke in thy estimation *worth* ^{*}two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespassed therein.

^{*} Chap. 4. 3.

ⁱ That is, afterward retrierneth that he hath sinned when his conscience doth accuse him.

^{*} Exod. 30. 13. ^k Els if his sinne against God come of malice, he must die.

^{*} Num. 15. 30.

^a To bestowe and occupie for the vse of him that gaue it.

^b By any guile or vnlawfull meanes.

^{*} Num. 5. 6. ^c Wherein he can not but sinne or wherein a man accusmeth to sinne by perurie, or such like thing.

^{*} Num. 5. 7.

^{*} Chap. 5. 15.

8 ¶ Then

8 ¶ Then the Lord spake vnto Moses, saying,

d That is, the Ceremonies which ought to be obserued therein.

9 Command Aaron and his sonnes, saying, This is the ^d law of the burnt offering, (it is the burnt offering because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar)

e Vpon his secret parts, Exodus. 28. 43. f In the ashpans appointed for that vse.

10 And the Priest shall put on his linnen garment, and shal put on his linnen breeches vpon ^e his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the ^f altar.

11 After, he shall put off his garments, and put on other raiment, and carie the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the Altar shal burne thereon *and* neuer be put out: wherefore the Priest shal burne wood on it euery morning, and lay the burnt offering in order vpon it, and hee shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the Altar, *and* neuer goe out.

* Chap. 3. 1. num. 15. 4.

14 ¶ * Also this is the law of the meat offering, which Aarons sonnes shal offer in the presence of the Lord, before the Altar.

15 He shal euen take thence his handfull of fine floure of the meat offering and of the oyle, and all the incense which *is* vpon the meat offering, and shal burne it vpon the altar for a sweet sauour, *as* a * memorial therefore vnto the Lord:

* Chap. 2. 9.

16 But the rest thereof shal Aaron and his sonnes eate: it shal be eaten without leauen in the Holy place: in the court of the Tabernacle of the Congregation they shall eate it.

g Or kned with leauen and after baken.

17 It shall not be ^g baken with leauen: I haue giuen it for their portion of mine offerings made by fyre: *for* it is as the sinne offering and as the trespasse offering.

18 All the males among the children of Aaron shal eate of it: It *shalbe* a statute for euer in your generations concerning the offerings of the Lord, made by fire: * whatsoever toucheth them shall be holy.

* Exod. 29. 37.

19 ¶ Again the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shal offer vnto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine floure, for a meat offering ^h perpetual: halfe of it in the morning, and halfe thereof at night.

* Exod. 16. 36. h So oft as the hie Priest shall be elected and anointed.

21 In the frying pan it shal be made with oyle: thou shalt bring it fryed, *and* shalt offer the ⁱ baken pieces of the meat offering for a sweet sauour vnto the Lord.

* Or fryed.

22 And the Priest that is ⁱ anointed in his stead, among his sonnes shall offer it: *It is* the Lords ordinance for euer, it shalbe burnt altogether.

i His sonne that shall succede him.

23 For euery meate offering of the Priest shalbe *burnt* altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, & vnto his sonnes, and say, This is the law of the sinne offering, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, *for* it is most holy.

26 The Priest that offereth this sinne offering, shal eate it: in the holy place shal it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoeuer shal touch the flesh thereof shall be holy: and when there droppeth of the blood thereof vpon a ^k garment, thou shalt wash that whereon it droppeth in the holy place.

k Meaning, the garment of the Priest.

38 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brazen pot, it shal both be scoured and washed with ^l water.

29 All the males among the Priests shal eat thereof, *for* it is most holy.

l Which was in the lauer, Exodus. 30. 18. * Chap. 4. 5. heb. 13. 11.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eaten, *but* shalbe burnt in the ^m fire.

m Out of the campe. Chap. 4. 12.

CHAP. VII.

1 The law of the trespasse offering: 11 Also of the peace offerings. 23 The fat and the blood may not be eaten.

Likewise this is the law of the ^a trespasse offering, it is most holy.

a Which is for the smaller finnes and such as are committed by ignorance. b At the court-gate.

2 In the place ^b where they kill the burnt offering, shal they kill the trespasse offering, and the blood thereof shal he sprinkle round about vpon the Altar.

3 All the fat thereof also shal ^c he offer, the rumpe, and the fat that couereth the inwards.

c The hie Priest

4 And he shall take away the two kidneis, with the fat that is on them and vpon the flanks, and the kall on the liuer with the kidneis.

5 Then the Priest shal burne them vpon the Altar, for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shal eat thereof, it shalbe eaten in the holy place, *for* it is most holy.

d The same ceremonies: notwithstanding that this word Trespasse signifieth lesse then sinne.

7 As the sinne offering *is*, so *is* the trespasse offering, one ^d law serueth for both: ^e that wherewith the Priest shal make atonement, shall be his.

e Meaning, the rest which is left and not burnt.

8 Also the Priest that offereth any mans burnt

burnt offering, shal haue the skinne of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the ouen, and that is dressed in the pan, and in the frying pan, shalbe the Priests that offereth it.

10 And euery meat offering mingled with oyle, and that is ^f dry, shal pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the law of the peace offerings, which he shal offer vnto the Lord.

12 If he offer it to ^s giue thanks, then hee shal offer for his thanks offering, vnleauened cakes mingled with oyle, & vnleauened wafers anointed with oyle, and fine floure fried *with the cakes mingled with oyle.*

13 Hee shal offer *also* his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shal offer one *cake* for an heaue offering vnto the Lord, and it shalbe the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiuing, shal be eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offering *bee* a ^h vow, or a free offering, it shal be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shal be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shal be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shal not be accepted that offereth it, neither shal it be reckoned vnto him, *but* shall be an abomination: therefore the person that eateth of it shall ⁱ beare his iniquitie.

19 The flesh also that toucheth any vn-cleane ^k thing, shall not be eaten, *but* burnt with fire: but of this flesh all that bee cleane shal cate thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his ^{*} vncleanness vpon him, euen the same person shall bee cut off from his people.

21 Moreouer, when any toucheth any vn-cleane thing, as the vncleanness of man, or of an vn-cleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shal bee cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, ^{*} Ye shal eate no fat of beecues, nor of sheep, nor of goats: * Chap. 3. 17.

24 Yet the fatte of the dead beast, and the fatte of that, which is torne *with beasts*, shalbe occupied to any vse, but ye shal not eate of it.

25 For whosoeuer eateth the fatte of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shal be cut off from his people.

26 Neither ^{*} shall yee eate any blood, either of foule, or of beast in all your dwellings. * Gen. 9. 4. chap. 17. 14.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, Hee that offereth his peace offerings vnto the Lord, shal bring his gift vnto the Lord of his peace offerings:

30 His ^m hands shal bring the offerings of the Lord made by fire: *euen* the fatte with the breast shal he bring, that the breast may bee ^{*} shaken to and fro before the Lord. m And should not send it by another. * Exod. 29. 24.

31 Then the Priest shal burne the fatte vpon the Altar, and the breast shal be Aarons and his sonnes.

32 And the right shoulder shall ye giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shal haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offerings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the ⁿ anointing of Aaron, and the anoynting of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord. n That is, his priuiledge, reward and portion.

36 The which *portions* the Lord commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is *also* the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings, o Which sacrifice was offered when the Priests were consecrated. Exod. 29. 22.

f Because it had no oyle nor li-cour.

g Peace offerings containe a confession & thanksgiuing for a benefit received, and also a vow, & free offering, to receive a benefit.

h If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.

i The sinne, wherefore he offered shall remaine.
k After it be sacrificed.
l Of the peace offering, that is cleane.

* Chap. 15. 3.

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake vnto Moses, saying,

* Exod. 28. 1. 4.

* Exod. 30. 2. 4.

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vneleuened bread,

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

* Exod. 29. 4.

5 Then Moses saide vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered gird of the Ephod and bound it vnto him therewith.

* Exod. 28. 30.

8 After he put the breastplate thereon, and put in the breastplate * the Vrim and the Thummin.

a So called because this superscription, Holiness to the Lord was graued in it.
b That is, the Holiest of all, the Sanctuary and the Court.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the * holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the ^b Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the Altar seuen times, and anointed the Altar and all his instruments, and the lauer, and his foot, to sanctifie them)

* Eccles. 45. 15.
psal. 133. 2.

12 * And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

* Exod. 29. 1.
chap. 9. 2.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which hee put vpon the hornes of the ^c Altar round about with his finger,

^c Of the burnt offering.

and purified the Altar, and powred ^d the rest of the blood at the foot of the Altar: so he sanctified ^d it, to make reconciliation vpon it.

^d To offer for the sinnes of the people.

16 Then he took all the fat that was vpon the inwards, and the kall of the liuer and the two kidneys, with their fat, which Moses burnt vpon the Altar.

17 But the bullocke and his ^e hide, and his flesh, and his dounge, he burnt with fire without the hoste, as the Lord had commanded Moses.

^e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap 7. 8.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head, with the pieces, and the fatte,

21 And washed the inwards and the legs in water: so Moses burnt the ramme euerie whit vpon the Altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme,

* Exod. 29. 31.

23 Which Moses ^f slewe, and tooke of the blood of it, and put it vpon the lap of Aarons right care, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

^f Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbs of their right hands, and vpon the great toes of their right feet, and Moses sprinkled ^g the rest of the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwards, and the kall of the liuer, and the two kidneys with their fatte, and the right shoulder.

26 Also hee tooke of the basket of the vneleuened bread that was before the Lord, one vneleuened cake and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the right shoulder.

27 So he put ^h all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

* Exod. 29. 24.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme

ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses' portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seeth the flesh at the doore of the Tabernacle of the Congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

32 But that which remaineth of the flesh and of the bread, shal ye burne with fire.

33 And yee shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an end: * for seuen dayes, said the Lord, shal he consecrate you,

34 As he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shal keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron bleeseth the people. 23 The glory of the Lord is shewed. 24 The fire cometh from the Lord.

And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then he said vnto Aaron, Take thee a young calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goat for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the Lord.

6 (For Moses had said, This is the thing

which the Lord commanded that yee should doe, and the glory of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Drawe neere to the altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, & make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for him selfe.

9 And the sonnes of Aaron brought the blood vnto him, and hee dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat and the kidneys and the kall of the liuer of the sinne offering, hee burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide he burnt with fire without the hoste.

12 After he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise hee did wash the inwards and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and slewe it: and offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the manner.

17 He presented also the meate offering, and filled his hand thereof, and beside the burnt sacrifice of the morning, he burnt this vpon the Altar.

18 He slew also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about.

19 With the fatte of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards and the kidneys, and the kall of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the breasts and the right shoulder Aaron shooke to & fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and came downe

* Exod. 29. 28.

g At the doore of the court.
* Exod. 29. 32.
chap. 24. 9.

* Exod. 29. 35.
† Elee fill your hands.
‡ Or, as I haue done.

h By commission given to Moses.

a After their consecration: for the seuen dayes before the Priests were consecrated.
* Exod. 29. 1.
b Aaron entred into the possession of the priesthood, & offereth the foure principal sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meat offering.

c Before the altar, where his glory appeared.

d Read for this understanding of this place. Hebr. 5. 3. and 7. 27.

e That is, hee laid the in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse. 24.

* Exod. 29. 38.

g Of the bullock and the ramme.
h Because the altar was neere the Sanctuary which was the upper end, therefore he is said to come downe.

from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and ⁱ blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they gaue thanks, and fell on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense therevpon, and offered ^a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be ^b sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncler of Aaron, and said vnto them, Come neere, cary your ⁺ brethren from before the Sanctuarie out of the hoste.

5 Then they went, and caried them in their coats out of the hoste, as Moses had commanded.

6 After, Moses saide vnto Aaron and vnto Eleazar and Ithamar his sonnes, ^c Vncouer not your heads, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath ^d kindled.

7 And goe not yee out from the doore of the Tabernacle of the Congregation, least yee die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aarō, saying,

9 Thou shalt not drinke wine nor ⁺ strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least yee die, *this is* an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholie, and betweene the cleane and the vncleane.

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the ⁺ hand of Moses.

12 ¶ Then Moses saide vnto Aaron and

vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the Altar: for it is most holy:

13 And yee shall eate it in the holy place, because it is thy duety and thy sonnes duety of the offerings of the Lord made by fire: for so I am commanded.

14 Also the ^{*} shaken breast and the heauie shoulder shall ye eate in a ⁺ cleane place: thou, and thy sonnes, and thy ^c daughters with thee: for they are giuen as thy ⁺ duety and thy sonnes duety, of the peace offerings of the children of Israel.

15 The heauie shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake *it* to and fro before the Lord, and it shall be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ And Moses sought the goate, that was offered for sinne, and loe it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were ^f left *aline*, saying,

17 Wherefore haue yee not eaten the sinne offering in the holy place, seeing it is most holy ⁺ and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the Holy place: yee should haue eaten *it* in the holy place, ^{*} as I commanded.

19 And Aaron said vnto Moses, Behold, this day ^g haue they offered their sinne offering, & their burnt offering before the Lord, & such things *as thou knowest* are come vnto me: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard *it*, he was ^h content.

CHAP. XI.

1 Of beasts, fishes, and birds, which be cleane, and which be vncleane.

After, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, ^{*} These are the beasts which yee ^a shall eate, among all the beasts that are on the earth.

3 Whatsoeuer parteth the ^b hoofe, and is clouen footed, and cheweth the cud, among the beasts, that shall yee eate:

4 But of them that chewe the cud, or

thers neither chew the cud nor haue the hoofe cleft, the fourth both chew the cud and haue the hoofe diuided, which may be eaten.

di-

i Or prayed for the people.
* 2 Mac. 2. 8.
* Gen. 4. 4.
1. king. 18. 38.
2. chron. 7. 1.
2. mac. 2. 11.
+ Or gaue a shout for ioy.

* Num. 3. 4. and 26. 61.
1. chron. 24. 2.

a Not taken of the altar, which was sent from heauen, and endured vntill the captiuitie of Babylon.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements
+ Or, censure.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgment, Chap. 19. 28. deut. 14. 1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

* Or, drinke that maketh drinke

* Or, communiſion.

* Exod. 29. 24.
+ Or, where is no vncleanesse.
e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruits, the first borne, and the Easter labe, Reade Chap. 22. 12. 13.

+ Or, right, or, portion.
* 2. Mac. 2. 11.

f And not consumed as Nadab and Abihu.
* Chap. 6. 26.

g That is, Nadab and Abihu.
h Moses bare with his infirmities, considering his great sorrow, but doth not leaue an example to forgive them that maliciously transgreſſe the commandement of God.

* Gen. 7. 2.

deut. 14. 4.

Lev. 11. 14.

a Or whereof

ye may eate.

b He noteth

four sorts of

beasts: some

chew the cud

only, and some

haue onely the

hoofe cleft: o-

diuide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shall be vncleane vnto you.

5 Likewise the cony, because he cheweth the cud and diuideth not the hoofe, he shall be vncleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, he shall be vncleane to you.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

8 Of their flesh shall ye not eate, and their carkeis shall ye not touch: for they shall be vncleane to you.

9 ¶ These shall yee eate of all that are in the waters: whatsoever hath finnes and skales in the waters, in the seas, or in the riuers, them shall ye eate.

10 But all that haue not finnes nor skales in the seas, or in the riuers, of all that mooueth in the waters, and of all liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shalbe an abomination to you: yee shall not eate of their flesh, but shal abhorre their carkeis.

12 Whatsoever hath not fins nor skales in the waters, that shalbe abominatiō vnto you.

13 ¶ These shall yee haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the eagle; and the * goshawke, and the osprey:

14 Also the vulture, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostrich also, and the night crowe, and the * seamcaw, and the hawke after his kinde:

17 The little owle also, and the cormorant, and the great owle.

18 Also the * redshanke, and the pelicane, and the swan:

19 The storke also, the heron after his kind, and the lapwing, and the backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shal be an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, and goeth vpon al foure which * haue their feete and legges all of one to leape with all vpon the earth,

22 Of them ye shall eate these, the grasshopper after his kinde, & the * solean after his kinde, the hargol after his kinde, and the hagab after his kinde.

23 But all other foules that creep and haue foure feete, they shalbe abomination vnto you.

24 For by such ye shall be polluted: whosoever toucheth their carkeis, shall be vncleane vnto the euening.

25 Whosoever also beareth of their carkeis, shall wash his clothes; and be vncleane vntill euen.

26 Euery beast that hath clawes diuided, and is * not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shall be vncleane.

27 And whatsoever goeth vpon his pawes among all manner beastes that goeth on all foure, such shall be vncleane vnto you: who so doeth touch their carkeis shall be vncleane vntill the euen.

28 And hee that beareth their carkeis, shal wash his clothes, and be vncleane vntill the euen: for such shal be vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things that creepe and mooue vpon the earth, the weasell, and the mouse, and the * frogge, after his kinde:

30 Also the ratte, and the lizard, and the camelion, and the stellio, and the molle.

31 These shalbe vncleane to you among all that creepe: whosoever doth touch them when they be dead, shall be vncleane vntill the euen.

32 Also whatsoever any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it bee vessel of wood, or raiment, or * skinne, or sacke: whatsoever vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and so be purified.

33 But euery earthen vessel, whereinto any of them falleth, whatsoever is within it shalbe vncleane, and * yee shal breake it.

34 All meate also that shalbe eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shalbe drunke in all such vessels shal be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shalbe broken: for they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines and welles where there is plenty of water shalbe cleane: but that which * toucheth their carkeises shall be vncleane.

37 And if there fall of their dead carkeis vpon any seed, which vseth to be sown, it shall be cleane.

38 But if any * water be powred vpon the seed, and there fall of their dead carkeis thereon, it shal be vncleane vnto you.

39 If also any beast, whereof yee may eat, die, he that toucheth the carkeis thereof shal be vncleane vntil the euen.

* i. Mac. 6. 17.

* God would that hereby for a time they should be discerned as his people from the Gentiles.

* As little fish ingendred of the slime. e. As they which come of generation.

* Or, gryphyn, as is in the Greeke.

* Or, cawcaw.

* Or, porphyrie.

* Or, haue no longings in their feet.

* These were certaine kindes of grasshoppers which are not now properly known.

* Out of the campe.

* Or, hath not his feet clouen, in rebe.

* The greene frog that sitteth on the bushes. * Or, scrocodile.

* As a bottle or bagge.

* Chap. 8. 17.

* So much of the water as toucheth it.

* He speaketh of seed, that is laid to sleepe before it be sown.

40 And he that eateth of the carkeis of it, shall wash his clothes and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shal not eate of them, for they shalbe abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shal not, I say, be defiled by them,

44 For I am the Lord your God: be sanctified therefore, and be ^m holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery living thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 *A lawe how women should be purged after their deliuerance.*

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man childe, shee shalbe vncleane ^a seuen dayes, like as she is vncleane when she is put apart for her ⁺ disease.

3 (*And in the eight day, the foreskin of the childe's flesh shalbe circumcised)

4 And shee shal continue in the blood of her purifying three ^b and thirtie dayes: shee shall touch no ^c hallowed thing, nor come into the ^d Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shalbe vncleane two ^e weekes, as when she hath her disease: and she shal continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of one yeere olde for a burnt offering, and a young pigeon or a turtle doue for a sinne of-

fying, vnto the doore of the ^f Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so shee shall be purged of the issue of her blood: this is the law for her that hath borne a male or female.

8 But if she be not able to bring a lambe, shee shall bring two ^{*} turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so shee shal be cleane.

CHAP. XIII.

2 *What considerations the Priest ought to obserue in iudging the leprosie, 28 The blacke spot or scabbe, 47 and the leproie of the garment.*

Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skin of his flesh ^a it be like the plague of leprosie, the he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the fore in the skin of ^b his flesh: if the haire in the fore be turned into white, and the fore seeme to be ^b lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, & [†] pronounce him vncleane:

4 But if the white spot be in the skin of his flesh, and seeme not to be lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp ^{him} that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme [†] to him to abide still, and the plague growe not in the skin, the Priest shal shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague ^c be darke, and the fore grow not in the skin, then the Priest shal [†] pronounce him cleane, for it is a scab: therefore he shall wash his clothes and be cleane.

7 But if the scab growe more in the skin, after that he is seene of the Priest for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shal consider, and if the scab ⁺ grow in the skin, then the Priest shal pronounce him ^d vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shal be brought vnto the Priest,

10 And the Priest shal see ^{him}: and if the swelling be white in the skin, and haue made the haire white, and there be rawe flesh in the swelling,

^f Where the burnt offerings were wont to be offered.

[†] Ebr. if her hand finde not the worth of a lambe.
^{*} Luk. 2. 24.

^a That it may be suspected to be the leproie.

^b That is, shrinke in, & be lower then the rest of the skinne.

[†] Ebr. shall pollute him.

[†] Ebr. in his eyes.

^c As hauing the skinne drawn together, or blackish.

[†] Ebr. shal cleanse him.

⁺ Or, be spread abroad.

^d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

^m He sheweth why God did chooſe them to be his people.
1 Pet. 1. 15.

^a So that her husband for that time could not resort to her.
[†] Or, flower.
^{*} Chap. 15. 19.
^{*} Luk. 2. 21.
John. 7. 22.

^b Besides the first seuen daies.
^c As sacrifice or such like.
^d That is, into the Court gate, till after fourtie dayes.
^e Twiſe ſo long as if ſhe bare a manchild.

11 It is an olde leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for hee is vncleane.

12 Also if the leprosie breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feet, wherfocuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitnesse: so he shall be cleane.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the rawe flesh is vncleane, therefore it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shall behold him: and if the fore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shalbe seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, & the haire thereof be changed into white, the Priest then shall pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shal shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shal pronounce him vncleane, for it is a fore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shal shut him vp seuen dayes.

27 After, the Priest shal looke on him the

seuenth day: if it be growen abroad in the skin, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is dark, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the bearde,

30 Then the Priest shal see the fore: and if it appeare lower then the skin, and there be in it a small yellow haire, then the Priest shal pronounce him vncleane: for it is a black spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the fore of the blacke spot, and if it seeme not lower then the skin, nor haue any blacke haire in it, then the Priest shall shut vp him, that hath the fore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the fore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinne,

33 Then he shalbe shauen, but the place of the blacke spot shall he not shau: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shal cleanse him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skinne, the Priest shal not seeke for the yellow haire: for he is vncleane.

37 But if the blacke spot seeme to him to abide, and that blacke haire growe therein, the blacke spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withal, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forepart, and be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish fore, it is a leprosie springing in his balde head, or in

Or swelling

Which was not wont to be there, or els smaller then in any other part of the bodie.

He shall not care what her yellow haire be there, or no.

By sickness or any other inconvenience.

Or inside.

For it is not that contagious leprosie that infecteth, but a kind of skirfe, which hath not the flesh raw as the leprosie.

That is, declareth that the flesh is not found, but is in danger to be leprous.

Or impostume.

None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Mary the prophete, Numb 12. 1. 4. and by king Vzziah, 2. Chro. 26. 20.

If he haue a white spot in the place, where the burning was, and was after healed.

his balde forehead.

43 Therefore the Priest shal looke vpon it, and if the rising of the fore be whiteredish in his balde head, or in his bald forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper and vncleane: therefore the Priest shal pronounce him altogether vncleane: for the fore is in his head.

45 The leper also in whom the plague is, shal haue his clothes^m rent, and his head bare, and shal put a couering vpon hisⁿ lippes, and shal cry, *I am vncleane, I am vncleane.*

46 As long as the disease shall be vpon him, he shall be polluted, for he is vncleane: he shal dwell alone, *without the campe shal his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of woollen, either in a skinne, or in any thing made of skinne,

49 And if the fore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of^o skin, it is a plague of leprosie and shal be shewed vnto the Priest.

50 Then the Priest shal see the plague, & shut vp it that hath the plague, seuen dayes,

51 And shal looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skin, or in any thing that is made of skin, that plague is a fretting leprosie & vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shal be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shal command them to wash the thing wherein the plague is, and he shal shut it vp seuen dayes more.

55 Again the Priest shal looke on the plague, after it is washed: and if the plague haue not changed his^q colour, though the plague haue spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprosie: thou shalt burne the thing wherein the plague

is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shal it be washed the second time and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIII.

3 The cleansing of the Leper, 34 And of the house that hee is in.

And the Lord spake vnto Moses, saying,

2 * This is the^a lawe of the leper in the day of his cleansing: that is, hee shal be brought vnto the Priest,

3 And the Priest shal go out of the campe, and the Priest shal consider him: and if the plague of leprosie be healed in the leper,

4 Then shal the Priest command to take for him that is cleansed, two^b sparrowes aliue and^c cleane, and cedar wood, and a skarlet lace, and hyssope.

5 And the Priest shal command to kill one of the birds ouer^d pure water in an earthen vessell.

6 After, he shal take the liue sparrow with the Cedar wood, and the skarlet lace, and the hyssope, & shal dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water,

7 And hee shal sprinkle vpon him, that must be cleansed of his leprosie, seuen times, and cleanse him, and shal^e let goe the liue sparrow into the broad field.

8 Then he that shal be cleansed, shal wash his clothes, and shaue off all his haire, and wash him selfe in water, so hee shal be cleane: after that shall he come into the hoste, but shal tarie without his tent seuen dayes.

9 So in the seuenth day he shal shaue off all his haire, both his head, and his beard, and his eyebrows: euen all his haire shal he shaue, and shal wash his clothes and shal wash his flesh in water: so he shal be cleane.

10 Then in the eight day he shal take two hee lambes without^f blemish, and an ewe lambe of a yeere olde without blemish, and threethird deales of fine flowre for a meate offering, mingled with oyle, and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, and offer him for a trespass offering, and the pinte of oyle, and^g shake them to and fro before the Lord.

m In signe of sorow and lamentation.
n Either in token of mourning, or for feare of infecting others.
* Num. 5. 2.
2. king. 15. 5.

o Whether it be garment, vessel, or instrument

p But abide still in one place, as verte, 37.

q But remaine as it did before.

r Or whether it be in any bare place before, or behinde.

To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

* Math. 8. 2.
marke, 1. 40.
like, 5. 12.
a Or the ceremony which shall be used in his purgation.

* Or, little birds.
b Of birdes which were permitted to be eaten.

c Running water, or of the fountaine.

d Signifying that he was made cleane, was set at liberty, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Ebrew is called Log, and containeth fixe egges in measure.

* Exod. 29. 24.

13 And hee shal kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the Holy place: for as the * sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shalbe cleansed, and vpon the thumbe of his right hand, and vpon the great toe of the right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shal dippe his † right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lappe of the right eare of him that is to be cleansed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shal offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleanesse: then after shal he kill the burnt offering.

20 So the Priest shal offer the burnt offering, and the meate offering vpon the Altar, and the Priest shal make an atonement for him: so hee shal be cleane.

21 But if he be poore, and † not able, then he shal bring one lambe for a trespass offering to be shaken, for his reconciliation, and a s tenth deale of fine flowre mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two Turtle doves, or two young pigeons, as he is able, whercof the one shal be a sinne offering, and the other a burnt offering,

23 And he shal bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the congregation before the Lord.

24 Then the Priest shal take the lambe of the trespass offering, and the pinte of oyle, and the Priest shal h shake them to and fro before the Lord.

25 And hee shal kil the lambe of the trespass offering, and the Priest shal take of the blood of the trespass offering, and put it vpon the lappe of his right eare that is to be cleansed, and vpon the thumbe of his right hand and vpon the great toe of his right foot.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.

27 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place * of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priests hand, hee shal put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also he shall present one of the Turtle doves: or of the yong pigeons, as he is able:

31 Such, I say, as he is able, the one for a sinne offering, & the other for a burnt offering: * with the meate offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

32 This is the * lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When yee be come vnto the land of Canaan which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shal come and tell the priest, saying, Mee thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be * not made vncleane, and then shall the Priest goe in to see the house,

37 And hee shall marke the plague: and if the plague be in the walles of the house, & that there bee * deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shal goe out of the house to the doore of the house, and shall cause to shute vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if hee see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shal cast them into a * foule place without the citie.

41 Also hee shal cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in an vncleane place.

42 And they shal take other stones, and put them in the places of those stones, & shall take other mortar, to plaister the house with.

† Ebr. into the palme of the Priests left hand.

* Or, where the blood of the trespass offering was put, as verse. 17.

Whether of the he can g.t.

* Or, besides the meate offering.

* This order is appointed for the poore man.

This declareth that no plague nor punishment cometh to man without Gods prouidence and his sending.

* Or, blacknesse, or hollowe strakes.

* Or, polluted.

m Where carions were cast, and other filth that the people might not bee therewith infected.

* Chap. 7. 7.

* Ebr. the finger of his right hand.

* Ebr. vpon the blood of the trespass offering.

† Ebr. his hand cannot take it.

g Which is an Omer, Reade Exod. 16. 16.

h Or shall offer them as the offering that is shake to & fro.

43 But if the plague come againe and breake out in the house, after that he hath taken away the stones, and after that he hath scraped and plaistred the house,

44 Then the Priest shal come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is *therefore* vn-
cleane.

45 And he shalⁿ breake downe the house, with the stones of it, and the timber thereof, and all the[†] mortar of the house, and hee shall carie them out of the citie vnto an vn-
cleane place.

46 Moreouer he that goeth into the house all the while that it is shut vp, hee shall be vn-
cleane vntill the euen.

47 He also that sleepeth in the house shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparrows, and Cedar wood, and^o skar-
let lace, and hyssope.

50 And he shal kill one sparrow ouer pure water in an earthen vessell,

51 And shall take the Cedar wood, and the hyssope, and the skarlet lace with the liue sparrow, and dippe them in the blood of the flaine sparrow, and in the pure water, and sprinkle the house seuen times:

52 So shal hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the Cedar wood, and with the hyssope, and with the skarlet lace.

53 Afterward hee shall let goe the liue sparrow out of the[†] towne into the[†] broad fields: so shall hee make atonement for the house, and it shall be cleane.

54 This is the law for euery plague of leprosie and^{*} blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the[†] swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie to teach[†] whē a thing is vn-
cleane, & when it is cleane.

CHAP. XV.

2. 19. The manner of purging the vn-
cleane issues both of men
and women. 31 The children of Israel must be separate
from all vn-
cleane issues.

Moreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue frō his^a flesh, is vn-
cleane, because of his issue.

3 And this shal be his vn-
cleane issue: *when* his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his^b vn-
cleane issue.

4 Euery bed whereon he lieth that hath the issue, shall be vn-
cleane, and euery thing whereon he sitteth, shall be vn-
cleane.

5 Whosoever also toucheth his bed, shal wash his clothes, and wash himselfe in water, and shall be vn-
cleane vntill the euen.

6 And he that sitteth on any thing, where-
on he fate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vn-
cleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vn-
cleane vntill the euen.

8 If hee also, that hath the issue, spit vpon him that is cleane, he shal wash his clothes, and wash himselfe in water, and shall be vn-
cleane vntill the euen.

9 And what^d saddle soeuer he rideth v-
pon, that hath the issue, shal be vn-
cleane,

10 And whosoever toucheth any thing that was vnder him, shall be vn-
cleane vnto the euen: and hee that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vn-
cleane vntill the euen.

11 Likewise whomsoever hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes and wash himselfe in water, and shall be vn-
cleane vntill the euen.

12^{*} And the vessell of earth that he touch-
eth, which hath the issue, shall be broken: and euery vessell of wood shal be rinsed in water.

13 But if he that hath an issue, be^e clen-
sed of his issue, then shall he count him seuen dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eight day hee shall take vnto him two Turtle doves, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shal make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atone-
ment for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his^f flesh in water, and be vn-
cleane vntill the euen.

17 And euery garment, and euery skinne whereupon shall be issue of seede, shall be euen washed with water, and be vn-
cleane vnto the euen.

18 If he that hath an issue of seede do lie with

n That is, hee shall command it to be pulled downe, as verie 40.
† Or, dust.

o It seemeth that this was a lace or string to bind y hyssope to the wood, & so was made a sprinkle: the Apostle to the Ebrewes calleth it skarlet wood. Hebr. 9. 19.

† Ebr. citie.
† Ebr. on the face of the field.

* Chap. 13. 30.

† Or, rising.

† Ebr. in the day of she vn-
cleane, and in the day of the cleane.

a Whole seede either in sleeping or else of weak-
nesse of nature issueth at his se-
cret part.

b Or the thing wherefore he shal be vn-
cleane.

c On whom the vn-
cleane man did spit.

d The word signifieth euery thing whereon a man rideth.

* Chap. 6. 28.

e That is, be re-
stored to his old state, & be healed thereof.

f Meaning all his body.

with a woman, they shal both wash theselues with water, and be vncleane vntill the euen.

¶ Or, secret part.

19 ¶ Also when a woman shall haue an issue, and her issue in her flesh shalbe blood, shee shalbe put apart seuen dayes: and whosoever toucheth her, shalbe vncleane vnto the euen.

g That is, when shee hath her flowres, whereby shee is separate from her husband, from the Tabernacle, & from touching of any holy thing.

20 And whatsoeuer she lieth vpon in her separation, shalbe vncleane, and euery thing that shee sitteth vpon, shalbe vncleane.

21 Whosoever also toucheth her bed, shal wash his clothes, and wash himselfe with water, and shalbe vncleane vnto the euen.

22 And whosoever toucheth any thing that shee sate vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bedde, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

h If any of her vncleannesse did only touch him in the bed: for else the man that companied with such a woman should die, Chap. 20. 18.

¶ Elr. separation.

24 And if a man lie with her, & the floures of her separation touch him, he shalbe vncleane seuen dayes, and all the whole bedde whereon he lieth, shalbe vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her floures, or when shee hath an issue, longer then her floures, all the dayes of the issue of her vncleannesse shee shalbe vncleane, as in the time of her floures.

i Shall be vncleane as if bed whereon shee lay when she had her natural disease.

26 Euery bedde whereon shee lieth (as long as her issue lasteth) shalbe to her as her bedde of her separation: and whatsoeuer she sitteth vpon, shalbe vncleane, as her vncleannesse when shee is put apart.

27 And whosoever toucheth these things, shalbe vncleane, and shal wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen.

k After the time that shee is recovered.

28 But if shee be cleansed of her issue, the shee shal count her seuen dayes, and after, shee shalbe cleane.

29 And in the eight day she shal take vnto her two Turtles or two young pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shal make of the one a sinne offering, and of the other a burnt offering, and the Priest shal make an atonement for her before the Lord, for the issue of her vncleannesse.

l Seeing that God requirerh of his puritie and cleanness, we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detect all sinne.

31 Thus shal yee separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whe-

ther it be man or woman, and of him that lieth with her which is vncleane:

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The Scape goate. 14 The purging of the Sanituarie. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

FVrthermore the Lord spake vnto Moses, * after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

* Chap. 10. 2. 3.

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at all times into the Holy place within the vaile, before the Mercie seate, which is vpon the Arke, that hee die not: for I will appeare in the cloude vpon the Mercie seate.

Exod. 30. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

3 After this sort shall Aaron come into the holy place: euen with a young bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doeth put them on.

¶ Or, primitiue.

5 And hee shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

* Hebr 9. 7.

7 And he shall take the two hee goates, & present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shal cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shall be presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

b In Ebrewe it is called Azazel, which some say is a mountaine neere Sinai, whether this goate was sent: but rather it is called the Scape goate, because he was not offered, but sent into the desert, as verse. 21.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shal take a censer full of burning coales from off the Altar before the Lord, and his handful of sweete incense beaten small, and bring it within the vaile.

c The Holiest of all. ¶ Or, the smoke.

13 And shal put the incense vpon the fire before the Lord, that the cloude of the incense

† Or. Arke.

* Heb. 9. 13.

and 10. 4.

* Chap. 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuarie stood Westward.

cense may couer the Mercie seate that is vpon the Testimonie: so he shal not die.

14 And he shall * take of the blood of the bullocke,* and sprinkle it with his finger vpon the Mercie seate Eastward: and before the Mercie seate shal he sprinkle of the blood with his finger seuen times.

15 ¶ Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercie seate, and before the Mercie seate.

16 So he shall purge the Holy place from the vncleannesse of the children of Israel, and from their trespasses of all their finnes: so shal he doe also for the Tabernacle of the Congregation * placed with them, in the mids of their vncleannesse.

17 * And there shal be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shal goe out vnto the ^f Altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

19 So shal he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallow it from the vncleannesse of the children of Israel.

20 ¶ When hee hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar, then hee shal bring the liue goate:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, & all their trespasses, in all their finnes, putting them ^g vpon the head of the goat, and shal send *him* away (by the hand of a man appointed) into the wildernesse.

22 So the goate shal beare vpon him all their iniquities into [†] the land that is not inhabited, & he shal let the goate goe into the wildernesse.

23 After, Aaron shal come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 He shal wash also his flesh with water in ^h the Holy place, & put on his owne raimēt, and come out, and make his burnt offering, and the burnt offering of the people, & make an atonement for himselfe, & for the people.

25 Also the fat of the sinne offering shall he burne vpon the Altar.

26 And he that caried forth the goate, *called* the Scape goate, shal wash his clothes, and wash his flesh in water, and after that shal come into the hoste.

27 Also the bullocke for the sinne offering, & the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one* carie out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their dounge.

28 And he that burneth them shal wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So this shall be an ordinance for euervnto you: the tenth *day* of the ⁱ seuenth moneth, ye shall ^k humble your soules, and doe no worke at all, whether it bee one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: yee shall be cleane from all your finnes before the Lord.

31 This shall be a ^l Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest ^m whom hee shall appoint, & whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and Holy vestiments,

33 And shall purge the Holy Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shal be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for al their finnes* once a yeere: and as the Lord commanded Moses, he did.

CHAP. XVII.

* All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eat blood.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath ^a commanded, saying,

3 Whosoever *be* of the house of Israel that ^b killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Ta-

* Chap. 6. 30. hebr. 13. 11.

Which was Tisri, and answered to part of September. and part of October.

k Meaning by abstinence and fasting, Numb. 29. 7. * Chap. 23. 7.

l Or a rest which ye shall keepe most diligently. m Whom the Priest shall appoint by Gods commandement to succeed in his fathers roomes.

* Exod. 30. 10. hebr. 9. 7.

a Left they should practise that idolatrie, which they had learned among the Egyptians. b To make a sacrifice or offering thereof.

e Placed among them which are vncleane.

* Luke. 1. 10.

f Whereupon the sweete incense and perfume was offered.

g Herein this goate is a true figure of Iesus Christ, who beareth the finnes of the people. Isa. 53. 4.

† Ebr. th. land of separation.

h In the Court where was the Lauer. Exod. 30. 18.

^e I doe as much abhorre it, as though he had killed a man, as *Isa. 66. 3.*

bernacle of the Lord, * blood shal be imputed vnto that man: hee hath shed blood, wherefore that man shall be cut off from among his people.

^d Wherefoer they were moued with foolish deuotion to offer it.

5 Therefore the children of Israel shall bring their offerings, which they would offer ^d abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

^{* Exod. 29. 18. chap. 4. 31.}

6 Then the Priest shal sprinkle the blood vpon the Altar of the Lord before the doore of the tabernacle of the Congregation, and burne the fatte for a * sweete sauour vnto the Lord.

^e Meaning, whatsoever is not the true God, 1. Cor. 10. 20. p. 95.

7 And they shal no more offer their offerings vnto ^e deuils, after whom they haue gone a ^f whoring: this shal be an ordinance for euer vnto them in their generations.

^f For idolatrie is spirituall whoredome, because faith toward God is broken.

8 ¶ Also thou shalt say vnto them, whofoeuer *he be* of the house of Israel, or of the strangers which soiourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shal be cut off from his people.

^g I will declare my wrath by taking vengeance on him, as chap. 20. 3.

10 ¶ Likewise whofoeuer *hee bee* of the house of Israel, or of the strangers that soiourne among them, that eateth any blood, I wil euē set ^e my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you *to offer* vpon the altar, to make an atonement for your soules: for this blood shal make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shal eate blood: neither the stranger that soiourneth among you, shal eate blood.

^h Which the law permitte to be eaten, because it is cleane.

13 Moreouer whofoeuer *he be* of the childre of Israel, or of the strangers that soiourne among them, which by hunting taketh any beast or foule that may be ^h eaten, he shall powre out the blood thereof, and couer it with dust:

^{* Gen. 9. 4. Or, liuing creature.}

14 For the life of all flesh is his blood, it is *ioyned* with his life: therefore I said vnto the children of Israel, * Yee shal eat the blood of no ⁺ flesh: for the life of all flesh is the blood thereof: whofoeuer eateth it, shal be cut off.

⁺ Or, counted cleane.

15 And euery person that eateth it which dieth *alone*, or that which is torne *with beasts*, whether it be one of the same countrey or a stranger, hee shal both wash his clothes, and wash him selfe in water, and bee vnclane vnto the euen: after he shal be ⁺ cleane.

16 But if hee wash *them* not, nor wash his ⁺ flesh, then he shal beare ⁺ his iniquitie.

CHAP. XVIII.

^{3. The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vnlawful.}

And the Lord spake vnto Moyses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the ⁺ doings of the land of Egypt, wherein yee dwelt, shal yee not doe: and after the manner of the land of Canaan, whether I will bring you, shal yee not doe, neither walke in their ordinances,

4 But do after my Iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shal then liue in them: ^b I am the Lord.

6 ¶ None shal come neere to any of the kinred of his flesh to ⁺ vncouer *her* shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: *for* shee is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers ^d wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy ^e sister the daughter of thy father, or the daughter of thy mother, whether shee be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy ^f shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (*for* shee is thy sister) thou shalt not, *I say*, discouer her shame.

12 * Thou shalt not vncouer the ⁺ shame of thy fathers sister: *for* shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy ^g fathers brother: *that is*, thou shalt not goe in to his wife, *for* shee is thine ⁺ aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: *for* shee is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy ^h brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sons daughter, nor her daughter.

^a Or, himselfe.
^b Or, the punishment of his sinne.

^a Ye shall pre-
serue your
selues from
these abomina-
tions following,
which the E-
gyptians and
Canaanites vse.

<sup>* Exod. 20. 11.
Lev. 10. 5. Galat.
3. 12.</sup>

^b And therefore
ye ought to
serue me alone,
as my people.

^c That is, to lie
wth her, though
it be vnder title
of marriage.

<sup>* Chap. 20. 17.
d</sup> Which is thy
stepmother.

^e Either by fa-
ther or mother
borne in mar-
riage or other-
wise.

^f They are he^r
children whose
shame thou
hast vncouered.

<sup>* Chap. 20. 19.
Or, sister.</sup>

<sup>* Chap. 20. 20.
g</sup> Which thine
vnclie doth dis-
couer.

⁺ Ebr. thy fathers
brothers wife.

<sup>* Chap. 20. 21.
Chap. 20. 22.</sup>

^h Because the i-
dolaters amōg
whom Gods
people had
dwelt and
should dwell,
were giuen to
these horrible
incestes, God
chargeth his
beware of the
same.

ters daughter, to vncover her shame: for they are thy kinsfolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncovering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncover her shame, as long as shee is put ^a apart for her diseafe.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy ^t children to ^a offer them vnto ¹ Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abominatiō.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is ^a abomination.

24 Yee shall not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will ^m visite the wickednesse thereof vpon it, and the land ⁿ shall vomit out her inhabitants.

26 Yee shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, as wel hee that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it ^o spued out the people that were before you?)

29 For whosoeuer shall commit any of these abominations, the persons that doe so, shall ^p be cut off from among their people.

30 Therefore shall yee keepe mine ordinances that yee doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

And the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, Yee shall be ^a holy, for I the Lord your God am holy.

3 ¶ Yee shall feare euery man his mother and his father, and shall keepe my Sabbaths:

for I am the Lord your God.

4 ¶ Yee shall not turne vnto idols, nor make you molten gods: I am the Lord your God.

5 ¶ And when yee shall offer a peace offering vnto the Lord, yee shall offer it ^b freely.

6 * It shall be eaten the day yee offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vnclane, it shall not be ^c accepted.

* 8 Therefore hee that eateth it, shall beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 ¶ * When yee reape the haruest of your land, yee shall not reape euery corner of your field, neither shalt thou gather the ^d gleanings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Yee shall not steale, neither ^d deale falsely, neither lie one to another.

12 ¶ * Also yee shall not sweare by my name falsly, neither shalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour ^e wrong, neither robbe him. * The workmans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deepe, * neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustlie.

16 ¶ Thou shalt not ^e walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, ^f and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindful of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with ^g others of diuers kindes. Thou shalt not sowe thy field with mingled seede, neither shall a garment of diuers things, as of linnen and

ⁱ By seeing thine affection more bent to her sister then to her.

* Chap. 20. 17. k Or, whiles shee hath her floures.

* Chap. 10. 2. 2 King 23. 10. ^l Ebr. of thy seed. ^m Or, to make them pafe.

l Which was an idoll of the Ammonites, vnto whom they burned and sacrificed their children,

2. King 23. 10. This seemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great stature, and hollowe within hauing feuen places of chambers within him: one was to receiue meale that was offered: another Turtle doves: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixth an ox: the seventh a child.

This idoles face was like a calfe, his hand were euer stretched out to receiue gifts, his Priests were called Chemarim: Reade 2. King 23. 5. holca. 10. 5. zeph. 14.

* Chap. 20. 15. ⁿ Or, confusion. m I will punish the land where such incestuous marriages and pollutions are suffered.

n He compareth the wicked to euil humors, and suffering, which corrupt the stomack and oppress nature, &c. therefore must be cast out by vomite.

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations. p Either by the ciuil sword, or by some plague that God will send vpon such.

q Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations. p Either by the ciuil sword, or by some plague that God will send vpon such.

r Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations. p Either by the ciuil sword, or by some plague that God will send vpon such.

s Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations. p Either by the ciuil sword, or by some plague that God will send vpon such.

t Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations. p Either by the ciuil sword, or by some plague that God will send vpon such.

u Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations. p Either by the ciuil sword, or by some plague that God will send vpon such.

v Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations. p Either by the ciuil sword, or by some plague that God will send vpon such.

b Of your owne accord, * Chap. 7. 16.

c To wit, of God.

* Chap. 23. 22.

d Or, gatherings and leauings.

d In that which is committed to your credit.

* Exod. 20. 7. deut. 5. 11. mat. 5. 34.

e Or, oppress him by violence.

* Deut. 24. 14.

15.

16. 4. 14.

* Deut. 27. 18

* Exod. 23. 3

deut. 1. 17. and

16. 19.

prom. 24. 23.

iam. 2. 2.

e As a slanderer, backbiter or quarrell picker.

f By consenting to his death, or conspiring with the wicked.

g Ebr. suffer one sinne vpon him.

* Mat. 5. 43. rom 13. 9. gal. 5. 14. ian. 2. 8.

g As an horse to leap an asse or a mule a mare

and woollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bond maid, affianced to a husband, and not redeemed, nor free-dome giuen her, † she shall be scourged, but they shall not die, because she is not made free.

21 And hee shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euery tree for meate, ye shall count the fruit thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the prayse of the Lord.

25 And in the fift yeere shall ye eate of the fruit of it that it may yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Yee shall not eate the flesh with the blood, ye shall not vse witchcraft, nor obserue times.

27 * Yee shall not cut round the corners of your heads, neither shalt thou marre the tufts of thy beard.

28 * Yee shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirits, neither Soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt arise vp before the horehead and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, yee shall not vex him.

34 * But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniustly in iudgment, in line, in weight, or in measure.

36 * You shall haue iust ballances, true weights, a true Ephah, and a true Hin. I

am the Lord your God, which haue brought you out of the Land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to Sorcerers. 10 The man that committeth adultery, 11 Incest, or fornication with the kindred or affinitie. 24 Israel a peculiar people to the Lord.

And the Lord spake vnto Moses, saying, 2 Thou shalt say also to the children of Israel, * Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and winke at that man when he giueth his children vnto Molech, and kill him not,

5 Then wil I set my face against that man, and against his familie, and will cut him off, & all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after Soothsayers, to goe a whoring after them, then wil I set my face against that person, and wil cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe yee therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shall die the death: seeing he hath cursed his father and his mother, * his blood shall be vpon him.

10 ¶ * And the man that committeth adultery with another mans wife, because he hath committed adulteric with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because hee hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in Lawe, they both shall die the death, they haue wrought abomination, their blood shall be vpon them.

13 ¶ * The man also that lyeth with the male, as one lieth with a woman, they

K 2 haue

* Ebr. a beating shall be, some read they shall be beaten.

h It shall be vncircumcised as that thing which is not circumcised

* Or, that God may multiply. * Whether it be strangled, or otherwise.

i To measure luckie or vnluckie dayes.

* Chap. 21. 5. k As did the Gentiles in signe of mourning.

* Or, cut, or tear.

* Deut. 1. 4. 1.

* Ebr. stile, or person.

l By whipping your bodies or burning marks therein.

m As did the Cyprians, and Locrenses.

* 1 Sam. 28. 8.

n In token of reuerence.

* Or, doe him wrong.

* Exo. 22. 21.

o As in measuring the ground.

* Prov. 11. 1. &

16. 11. & 20.

10.

p By these two measures he

meaneth all other.

Or Ephah.

reade Exod. 16

36 and of Hin.

Exod. 29. 40.

* Chap. 18. 23.

a By Molech he meaneth any kinde of idole, Chap. 18.

21.

b Reade chap.

17. 10. and 18.

21.

c Though the people be negligent to doe their duty & defend Gods right, yet he will not suffer wickednesse to go unpunished.

d To esteeme forcerers or counterfeiters is spiritual whoredome or Idolatry.

* Chap. 11. 44. 1 per. 1. 16.

* Exo. 21. 17. prou. 20. 20. mar. 15. 4. e He is worthy to die.

* Deut. 22. 22. iohn. 8. 4. 5.

* Chap. 18. 8. leuit. 22. 30.

* Or, confusion.

* Chap. 18. 23.

haue both committed abomination: they shall die the death, their blood *shalbe* vpon them.

f It is an execrable and detestable thing.

* Chap. 18. 23.

14 Likewise hee that taketh a wife and her mother, ^f committeth wickednesse: they shal burne him and them with fire, that there be no wickednesse among you.

15 * Also the man that lieth with a beast, shal die the death, and yee shal slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast: they shall die the death, their blood *shalbe* vpon them.

† Ebr. in the eyes of the children of their people.

* Chap. 18. 29.

‡ Or flourish.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villenie: therefore they shall be cut off in the sight [†] of their people, *because* he hath vncouered his sisters shame, hee shall beare his iniquitie.

* Chap. 18. 12. 13.

† Ebr. flourish.

18 * The man also that lieth with a woman hauing her [‡] diseafe, and vncouereth her shame, *and* openeth her fountaine, and shee open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, ^{*} nor of thy fathers sister: *because* hee hath vncouered his [†] kinne, they shall beare their iniquitie.

g They shalbe cut off from their people and their children shalbe reckoned as bastards, and not counted among the Israelites.

h Reade Chap. 18. 16.

* Chap. 18. 26.

* Chap. 18. 25.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vnclcs shame: they shal beare their iniquitie, *and* shall die [‡] childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, *because* he hath vncouered his brothers ^h shame: they shalbe childlesse.

22 ¶ Yee shall keepe therefore all mine ^{*} ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, ^{*} spue you not out.

* Deut. 9. 5.

23 Wherefore yee shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, ^{*} therefore I abhorred them.

i Full of abundance of all things.

* Chap. 11. 2. 3.
 deut. 14. 4.

24 But I haue said vnto you, yee shall inherite their land, and I will giue it vnto you to possesse it, *euen* a land that ⁱ floweth with milke and honie: I am the Lord your God, which haue separated you fro *other* people.

k By eating the contrary to my commandement

* Ver. 1.

25 * Therefore shall yee put difference betweene cleane beasts and vnclane, and betweene vnclane foules and cleane: neither shall yee ^{*} defile your selues with beasts and foules, nor with anie *creeping thing*, that the ground bringeth foorth, which I haue separated from you as vnclane.

26 Therefore shal yee be ^{*} holie vnto me: for I the Lord am holie, and I haue separated

you from *other* people, that yee should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood *shalbe* vpon them.

* Deut. 18. 11.

1. 1. 2. 3. 7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselves, and in their familie.

And the Lord said vnto Moyses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be ^a defiled by the dead among his people,

a By touching the dead, lamenting, or being at their buriall.

2 But by his kinsman that is neere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a ^b maide, that is neere vnto him, which hath not had a husband: for her [†] he may lament.

b For beeing married shee seemed to be cut off from his familie.

† Ebr. he may be defiled.

4 Hee shall not lament for the ^c Prince among his people, to pollute himselfe.

c Onely the Priest was permitted to mourne for his next kinsed.
 Chap. 19. 7.

5 They shall not make ^{*} balde parts vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, *and* the bread of their God they do offer: therefore they shall be holy.

7 They shall not take to wife an whore, or ^d one polluted, neither shall they marrie a womā diuorced from her husband: for such one is holie vnto his God.

d Which hath an euill name or is defamed.

8 Thou shalt ^e sanctifie him therefore, for hee offereth the ^f bread of thy God: he shall be holie vnto thee: for I the Lord, which sanctifie you, am holie.

e Thou shalt count them holy and reuerence them,
 f The shewe bread.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: *therefore* shal shee be burnt with fire.

10 ¶ Also the high Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not ^g vncouer his head, nor rent his clothes,

g He shall vse no such ceremonies as the mourners obserued.

† Or, to the house of the dead,

11 Neither shall he goe to any ^h dead bodie, nor make himselfe vnclane by his father or by his mother,

h To goe to the dead.

12 Neither shal hee goe out of the ⁱ Sanctuary, nor pollute the holie place of his God: for the ⁱ crowne of the anoynting oyle of his God is vpon him: I am the Lord.

i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holie oynting.

13 Also he shal take a maid vnto his wife:

k Not onely of his tribe but of all Israel.

14 But a widowe, or a diuorced woman, or a polluted, *or* an harlot, these shal hee not marrie, but shall take a maide of his owne

l By marrying any vnchaste or defamed woman.

^k people to wife:

15 Neither shal he defile his ^l seed among his

his people: for I am the Lord which sanctifie him.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say; whosoever of thy seede in their generations hath any blemishes, shall not prease to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blind, or lame, or that hath a^m flat nose, or that hath any^a misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed,^o or hath a blemish in his eie, or be skirue, or scabbed, or hath his stones broken.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: he shall not prease to offer the bread of his God.

22 The bread of his God, *euen* of the most holy, and^r of the holy shall he cate:

23 But he shall not goe in vnto the^s vaile, nor come neere the altar, because he hath a blemish, leaft he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, & to his sonnes, that they be^a separated frō the holy things of the children of Israel, & that they pollute not mine holy name, in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever *he be* of all your seede among your generations after you, that^b toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vnclanneffe vpon him, euen that person shall be cut off from my sight: I am the Lord.

4 * Whosoever also of the seede of Aaron is a leper, or hath a running issue, hee shall not cate of the holy things vntill he be cleane: and who so toucheth any that is^c vnclane, *by reason* of the dead, or a man whose issue of seede runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vnclane, or a man, by whome hee may take vnclanneffe, + whatsoeuer vnclanneffe he hath,

6 The person that hath touched such, shall therefore be vnclane vntill the euen, and shall not cate of the holy things, + except hee haue washed his flesh with water..

7 But when the Sunne is downe, he shall be cleane, and shall afterward cate of the holy things: for it is his⁺ food.

8 * Of a beast that dieth, or is rent *with* beastes, whereby he may be defiled, he shall not cate: I am the Lord.

9 Let them keepe therefore mine ordinance, leaft they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no^d stranger also cate of the holy thing, neither^e the ghest of the Priest, neither shall an hired seruant cate of the holy thing:

11 But if the Priest buy any with money, he shall cate of it, also he that is borne in his house: they shall cate of his meate.

12 If the Priests daughter also be married vnto a^f stranger, she may not cate of the holy offerings.

13 Notwithstanding if the priests daughter be a widow or diuorced, and haue no child, but is returned vnto her fathers house, she shall cate of her fathers bread, as shee did in her^g youth: but there shall no stranger cate thereof.

14 ¶ If a man cate of the holy thing vniawittingly, he shall put the^h fift part thereunto, and giue it vnto the Priest with the hallowed thing.

15 So they shall not defile the holy things of the children of Israel which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of *their*^h trespass, while they cate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and saye vnto them, whosoever *he be* of the house of Israel, or of the strangers in Israel, that wil offer his sacrifice for all their vows, and for all their free offrings, which they vse to offer vn to the Lord, for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beeuies, of the sheep, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vowe, or for a free offering, of the beeuies, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or hauing a⁺ wenne, or skirue, or skabbed: these shall ye not offer vnto the Lord, nor make an

K 3

offring

^m Which is deformed or bruised.

ⁿ As not of equal proportion, or hauing in nuber more or lesse.

^o Or, that hath a web, or perle.

^p As the shewe bread, and meat offerings.

^q As of sacrifice for sinne.

^r As of the tenthes and first fruites.

^s Into the Sanctuary.

^a Meaning, that the Priests abstaine from eating, so long as they are polluted.

^b To cate thereof.

* Chap. 15. 2.

^c By touching any dead thing, or being at burial of the dead.

* Ebr according to all his vnclanneffe.

* Or, vntill.

^{Or, bread.}
Exod 22. 31.
Lev. 44. 31.

^d Which is not of the tribe of Levi.

^e Some read, the seruant which had his eare bored, and would not goe free, Exod. 21. 6.

^f Who is not of the Priests kinred.

* Chap. 10. 14.

^g He shall giue that and a fift part ouer.

^h For if they did not offer for their error, the people by their example might commit the like offence.

* Deut. 15. 22.
Lev. 35. 12.

* Or, wenne.

offering by fire of these vpon the Altar of the Lord.

* Chap. 12. 18.

23 Yet a bullocke, or a sheepe that hath *any* ^{*}member superfluous, or lacking, such maiest thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make *an offering thereof* in your land.

i Ye shall not receive any vnperfect thing of a stranger, to make it the Lords offering, which he calleth the bread of the Lord.

25 Neither ⁱ of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption *is* in them, there is a blemish in them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seuen daies vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

* Deut. 22. 6.

28 As for the cowe or the ewe, ye shall not ^{*}kill her, and her yong *both* in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

* Chap. 7. 15.

30 The same day it shall be eaten, ye shall leaue ^{*}none of it vntill the morrowe: I am the Lord.

31 Therefore shall ye keepe my commandements and doe them: *for* I am the Lord.

k For whosoever doth otherwise then God commandeth, polluteh his name.

32 Neither shall yee ^kpollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Pasche. 6 The feast of vneleuened bread. 10 The feast of first fruits. 16 Whitsunide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And the Lord spake vnto Moses, saying,

* Or, conuocations.

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which yee shall call the holy ^{*}assemblies, *euen* these are my feastes.

* Exod. 20. 9. 10.

* Or, ye may worke.

3 ^{*}Sixe daies ^{*}shall worke be done, but in the seuenth day *shalbe* the Sabbath of rest, an holy ^{*}conuocation: yee shall do no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

* Or, assembly.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their ^aseasons.

a For the Sabbath was kept every weeke, and these other were kept but once every yere.

5 In the first moneth, *&* in the fourteenth day of the moneth at euening *shall be* the Pascheouer of the Lord,

* Exod. 12. 15. 16. 17.

6 And on the fifteenth day of this moneth *shall be* the feast ^{*}of vneleuened bread vnto the Lorde: seuen daies yee shall eate

vneleuened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no ^bseruile worke *therein*.

8 Also yee shall offer sacrifice made by fire vnto the Lord seuen daies, *and* in the ^cseuenth day *shall be* an holy conuocation: yee shall doe no seruile worke *therein*.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When yee be come into the land which I giue vnto you, and reape the haruest thereof, then yee shall bring ^aa sheafe of the first fruits of your haruest vnto the Priest,

11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morrowe after the ^dSabbath, the Priest shall shake it.

12 And that day when yee shake the sheafe, shall yee prepare a Lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof *shalbe* two ^etenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offering thereof the fourth part ^fof an Hin of wine.

14 And yee shall eate neither bread nor parched corne, nor ^{*}greene eares, vntill the selfe same day that yee haue brought an offering vnto your God: *this shall be* a law for cuer in your generations, and in all your dwellings.

15 ¶ Yee shall count also to you from the morrowe after the ^gSabbath, *euen* from the day that yee shall bring the sheafe of the shake offering, seuen ^{*}Sabbaths, they shall be complete.

16 Vnto the morrowe after the seuenth Sabbath shall yee number fiftie daies, then yee shall bring a new meate offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall be two *loaves* of two tenth deales of fine floure, *which* shall be baken with ^hleauen for first fruits vnto the Lord.

18 Also yee shall offer with the bread seuen lambes without blemish of one yeere old, and a yong bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offering, and two lambes of one yeere olde for peace offerings.

b Or, bodily labour, saue about that which one must eat, Exod. 12. 16.

c The first day of the feast and the seuenth were kept holy: in ⁱrest they might worke, except any feast were intermeddled, as the feast of vneleuened bread the fiftenth day, & the feast of sheaves the sixteenth day.

* Or, an Omer, reade Deut. 2. 4. 19. Ruth. 2. 15.

d That is, the second Sabbath of the Pascheouer

e Which is the fifth part of an Ephah, or two Omers: Reade Exod. 16. 16. f Reade Exod. 29. 40.

* Or, full eares.

g That is, the seuenth day after the first Sabbath of the Pascheouer.

* Or, weekes.

h Because the Priests should eat the, as chap 7. 13. and they should not be offered to the Lord vpon the altar.

i That is, offered to ^y Lord and the rest should be for the Priests.

* Chap. 19. 9.
Leuit. 24. 19.

k That is, about the end of September.
l Or an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feastes that were in that moneth, and of the Iubile.

* Chap. 16. 29.
30.
mon. 29. 7.
n By fasting, and prayer.

o Which contineth a night and a day: yet they tooke it but for their naturall day.
† Ebr. rest your Sabbath.

* Num. 29. 12.
Leuit. 7. 2. 37.

* Exod. 29. 18.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, *and* with the two lambes: they shall be holy to the Lord, for the ⁱ Priest.

21 So yee shall proclaime the same day *that* it may be an holy conuocation vnto you: yee shall doe no seruile worke *therein*: it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the haruest of your land, thou shalt not ridde cleane the corners of thy field when thou reapest, neither shalt thou make any aftergathering of thy haruest, *but* shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, in the ^k seuenth moneth, *and* in the first day of the moneth, shall ^l yee haue a Sabbath, for the remembrance of ^m blowing the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lorde spake vnto Moses, saying,

27 The ^{*} tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and yee shall ⁿ humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Yee shall doe no maner worke *therefore*: *this shall be* a lawe for euer in your generations, *throughout* all your dwellings.

32 This shall be vnto you a Sabbath of rest, and yee shall humble your soules: in the ninth day of the moneth at euen, from ^o euen to euen shall yee [†] celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: yee shall doe no seruile worke *therein*.

36 Seuen dayes yee shall offer * sacrifice

made by fire vnto the Lord, *and* in the eighth day shall be an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is the ^p solemne assemblie, yee shall doe no seruile worke *therein*.

37 These are the feasts of the Lord (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, *as* burnt offering, and meate offering, ^q sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your voves, and beside all your free offerings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruit of the land, yee shall keepe an holy feast vnto the Lord seuen daies: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of ^r thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen daies in the yeere, by a perpetual ordinance through your generations: in the seuenth moneth shall yee keepe it.

42 Yee shall dwell in boothes seuen daies: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwell in ^s boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIII.

2 The oyle for the lamps. 5 The shewbread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

And the Lord spake vnto Moses, saying, 2 * Command the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lamps to burne continually.

3 Without the vaile ^b of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwaies: *this shall be* a law for euer through your generations.

4 He shall dresse the lamps vpon the ^{*} pure Candlestick before the Lord perpetually.

5 ¶ Also thou shalt take fine flowre, and bake twelue * cakes thereof: two ^c tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, fixe in a rowe vpon the pure table before the Lord.

p Or, a day wherein the people are stayned from all workes.

q Or, peace offering.

r Or, a solemne feast.

s Or, of boughes which with leaues.

t In the wilderness, for as much as they would not credit Joshua and Caleb, when they returned from spying the land of Canaan.

u Reade Exod. 27. 20.

v Which vaile separated the holiest of all where was the Arke of the Testimony, from the Sanctuary.
* Exod. 31. 8.

* Exod. 25. 30.
c That is, two Omers: reade Exod. 16. 16.

CHAP. XXV.

d For it was burnt euerie Sabbath, when the bread was taken away.

* Exod. 29. 33. chap. 8. 31. mat. 12. 1. 5.

e Meaning, out of his tent.

f By swearing, or despising God.

* Num. 15. 34.

* Deut. 13. 9. and 17. 7.

g Shall be punished.

* Exod. 21. 12. deut. 19. 4. 11. † Ebr. smiteth the soule of any man. ‡ Ebr. soule for soule.

* Exod. 21. 24. deut. 19. 21. mat. 5. 38.

* Exod. 12. 49. h Because the punisher was not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and tolde the people what God commanded.

7 Thou shalt also put pure incense vpon the rowes, that ^d in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euerie Sabbath hee shall put them in rowes before the Lord euermore, receiuing them of the children of Israel for an euerlasting couenant.

9 * And the bread shall be Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went ^e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne ^f blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they ^{*} put him in ward, til he tolde them the mind of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, ^{*} put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall ^g beare his sinne.

16 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land, when he blasphemeth the name of the Lord, let him be slaine.

17 ¶ He also that [†] killeth any man, hee shall be put to death.

18 And he that killeth a beast, hee shall restore it, [‡] beast for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him:

20 * Breach for breach, cie for cie, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And he that killeth a beast shall restore it: but he that killeth a man shall be slaine.

22 Yee shall haue ^{*} one law: it shall be as well for the stranger, as for one borne in the countrey: for I am the Lord your God.

23 ¶ Then ^h Moses tolde the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

2 The Sabbath of the seventh yeere. 3 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the ^{*} land shall [†] keepe Sabbath vnto the Lord.

3 ^a Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall be the Lords Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

5 That which groweth of it ^b owne accord of thy haruest, thou shalt not reape, neither gather the grapes that thou hast ^c left vnlaboured: for it shall be a yeere of rest vnto the land.

6 And the ^d rest of the land shall be meate for you, ^{euen} for thee, and for thy seruuant, and for thy maide, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land shall all the increase thereof be meate.

8 ¶ Also thou shalt number seven ^{*} Sabbaths of yeeres vnto thee, ^{euen} seven times seven yeere, and the space of the seven Sabbaths of yeeres will be vnto thee nine and fourtie yeere.

9 ^e Then thou shalt cause to blow the trumpet of the Iubile in the tenth day of the seventh moneth: ^{euen} in the day of the reconciliation shall yee make the trumpet blowe, throughout all your land.

10 And yee shall hallow that yeere, ^{euen} the fiftieth yeere, and proclaime libertie in the land to all the ^f inhabitants thereof: it shall be the Iubile vnto you, and yee shall returne euery man vnto his ^g possession, and euery man shall returne vnto his familie.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, yee shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand yee shall ^h not oppresse one another:

15 But according to the number of yeeres after the Iubile thou shalt buy of thy neighbour

* Exod. 23. 10. † Ebr. shall rest are ‡ The Iewes began the count of this yeere in September: for then all the fruites were gathered.

b By reason of the corne that fell out of the eares the yeere past. c Or, which thou hast separated from thy selfe, and consecrated to God for the poore. d That which the land bringeth forth in her rest. † Or, weekes.

e In the beginning of the 50. yeere was the Iubile, so called because the ioy full tidings of libertie was publickly proclaimed by the sound of a cornet. f Which were in bondage. g Because the tribes should neither haue their possessions or families diminished nor con-founded.

h By deecie or otherwise. i If the Iubile to come be neere, thou shalt sell better cheape: if it be far off, dearer.

bour: also according to the number of the yeeres of the reuenues, hee shall sell vnto thee.

k And not the full possession of the land.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres, thou shalt abate the price of it: for the number of fruits doth hee sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

† Or, boldly with our sware.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and do them, and yee shall dwell in the land in safety.

19 And the land shall giue her fruite, and yee shall eate your fill, and dwell therein in safety.

20 And if yee shall say, What shall wee eate the seuenth yeere, for we shal not sowe, nor gather in our increase?

† Or, I will command.

21 I will † send my blessing vpon you in the sixt yeere, and it shal bring forth fruit for three yeeres.

22 And yee shal sowe the eight yeere, and eate of the olde fruit vntill the ninth yeere: vntill the fruit thereof come, yee shall eate the olde.

It could not be sold for euer, but must returne to the familie in the Iubile.

† Ye shall sell it on condition that it may be redeemed.

† Or, kinsman. † Or, his hand hath gotten.

23 ¶ Also the land shall not be sold to be cut off from the family: for the land is mine, and yee be but strangers and sojourners with mee.

24 Therefore in all the land of your possession yee shall grant a redemption for the land.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, *euen* his neere kinsman, and buy out that which his brother sold.

26 And if hee haue no redeemer, but hath gotten and found to buy it out,

n Abating the money of the yeeres past, and paying for the rest of yeeres to come.

27 Then shall hee count the yeeres of his sale, and restore the ouerplus to the man, to whom hee sold it: so shall hee returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is sold, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come out, and he shal returne vnto his possession.

o From his handes that bought it.

29 Likewise if a man sell a dwelling house in a walled citie, hee may buy it out againe within a whole yeere after it is sold: within a yeere may hee buy it out.

p That is, for euer, read ver. 23

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled citie, shall be established, as cut off from the family, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shall bee esteemed as the field of the countrey: they may be bought out againe, and shall goe out in the Iubile.

† Or, returne

32 Notwithstanding, the Cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

† Or, for their

33 And if a man purchase of the Leuites the house that was sold, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities, shall not be sold: for it is their perpetual possession.

q Where the Leuites kept their cattell.

35 ¶ Moreouer, if thy brother be impouerished, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

r In Ebrew it is if his hand shake: meaning if he stretch forth his hand for helpe as one in miserie.

36 * Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

* Exod. 22. 25. deur. 23. 19. leu. 25. 17. 18. 8. and 22. 12.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitales for increase,

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ * If thy brother also *that dwelleth* by thee, be impouerished, and be solde vnto thee, thou shalt not compell him to serue as a bond seruant,

* Exod. 21. 2. deur. 15. 12. ierem. 34. 14.

40 But as an hired seruant, and as a sojourner hee shall be with thee: hee shal serue thee vnto the yeere of the Iubile.

41 Then shall hee depart from thee, both hee, and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whome I brought out of the lande of Egypt: they shall not be solde as bondmen are solde.

u Vnto perpetual seruitude.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

* Ephes. 6. 9. Coloss. 3. 11.

44 Thy bond seruant also, and thy bond maide, which thou shalt haue, shall be of the heathen that are rounde about you: of them shall yee buy seruants and maids.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begate in your lande: these shall be your possession.

v For they shall not be bought out at the Iubile.

46 So yee shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the children of Israel yee shal not rule one ouer another with crueltie.

† Ebr. his hand
make hold.

47 ¶ If a sojourner or a stranger dwelling by thee † get riches, and thy brother by him be impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

48 After that he is folde, hee may be bought out: one of his brethren may buy him out,

¶ If he be able

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him: either if he can ^u get so much, he may buy himselfe out.

¶ Which re-
maine yet to
the Iubile.

50 Then hee shall reckon with his buyer from the yeere that hee was folde to him, vnto the yeere of Iubile: and the money of his sale shall bee according to the number of * yeeres, according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them hee shall giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: he shal not rule cruelly ouer him in thy sight.

y Thou shalt
not suffer him
to intreate him
rigorously, if
thou know it.

54 And if he be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandments, 14 The curse to those that breake them. 42 God promiserh to remember his couenant.

* Exod. 20. 4.
deut. 5. 8.
psal. 97. 7.

* Or stone hauing
any imagerie.

* Chap. 19. 30.
* Deut. 28. 1.

¶ By promising
abundance of
earthly things
he stirreth the
minde to con-
sider the rich
treasures of
the spirituall
blessings.

YE shall make you none idols nor grauen image, neither reare you vpon any * pillar, neither shal ye set * any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my commandments, and doe them,

4 I wil then send you * raine in due season, and the land shall yeeld her increase, and the tree of the field shall giue her fruit.

5 And your thrething shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe and * none shall make you afraid: also I † will rid euill beasts out of the land, and the ^b sword shall not goe through your land.

* Job. 11. 19.
† Ebr. I wil cast
the euill beasts to
cease.
b Ye shall haue
no warre.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fye of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

* Isai. 23. 18.

9 For † I will haue respect vnto you, and make you increase, and multiply you, and * establish my couenant with you.

* Ebr. I will turne
vnto you.
c Performe
that which I
haue promised.

10 Yee shall eate also olde store, and carie out olde because of the newe.

11 * And I will set my ^d Tabernacle among you, and my soule shal not lothe you.

* Ezek. 37. 26.
2. cor. 6. 16.
d I wil be day-
ly present with
you.

12 Also I will walke among you, and I will be your God, and yee shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that yee should not be their bondmen, and I haue broken the ^e bonds of your yoke, and made you goe vpright.

e I haue set you
at full libertie,
whereas before
ye were as
beasts tyed in
bands.

14 ¶ * But if yee will not obey mee, nor doe all these commandments,

* Deut. 28. 15.
lament. 2. 17.
malac. 2. 2.

15 And if yee shall despise mine ordinances, either if your soule abhorre my lawes, so that yee will not doe all my commandments, but breake my ^f couenant,

f Which I
made with
you in choosing
you to be my
people.
† Or, as hastie
plague.

16 Then will I also doe this vnto you, I will appoint ouer you * fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sow your feede in vaine: for your enemies shall eate it:

17 And I will set ^g my face against you, and yee shall fall before your enemies, and they that hate you, shall raigne ouer you, * and yee shall flee when none pursueth you.

g Reade Chap.
17. 10.

* Prou. 28. 1.

18 And if yee will not for these things obey mee, then wil I punish you ^h seuen times more, according to your sinnes,

h That is, more
extreamely.

19 And I will breake the pride of your power, and I will make your heauen as iron, and your earth as brasie:

i Ye shall haue
drought and
barrennes-
Agge. 1. 10.
† Or, labours.

20 And your * strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 ¶ And if yee walke * stubbornly against mee, and will not obey mee, I will then bring seuen times moe plagues vpon you,

k Or, as some
read, by for-
tune, imputing
my plagues to
chance and for-
tune.

according to your finnes.

Of your children, 2. king. 17. 25.
m Because none dare passe thereby for feare of beasts.
* 1. Sam. 22. 27
psal. 118. 26.

22 I will also send wilde beasts vpon you, which shal^l spoile you, and destroy your cattel, and make you fewe in number: so your hie^m wayes shal be desolate.

23 Yet if by these yewil not be reformed by me, but walke stubburnely against me,

24 Then wil I also walke * stubburnely against you, and I wil smite you yet seuen times for your finnes:

25 And I wil send a sword vpon you, that shal auenge the quarel of my couenant: and when yee are gathered in your cities, I wil send the pestilence among you, and yee shal be deliuered into the hand of the enemye.

n That is, the strength, whereby the life is sustained, Ezech. 4. 16. & 5. 16.
o One ouen shall be sufficient for ten families.

26 When I shal breake the * staffe of your bread, then ten women shal bake your bread in one^o ouen, and they shal deliuer your bread againe by weight, and yee shal eate, but not be satisfied.

27 Yet if yee will not for this obey me, but walke against me stubburnely,

28 Then will I walke stubburnely in mine anger against you, and I will also chastise you seuen times more according to your finnes.

* Deut. 28. 53.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shal yee deuoure.

* 2 Chron. 34. 7.
† Or, carions.

30 I will also destroy your hie places, and * cut away your images, and cast your carkeises vpon the * bodies of your idoles, and my soule shal abhorre you.

p I will not accept your sacrifices.

31 And I wil make your cities desolate, and bring your Sanctuarie vnto nought, and I wil not smel the sauour of your sweete odours.

32 I will also bring the lande vnto a wildernesse, and your enemies, which dwell therein, shal be astonished thereat.

q Signifying, that no enemies can come without Gods sending
* Chap. 25. 2.

33 Also I wil scatter you among the heathen, and I wil draw out a sword after you, and your land shal be waste, and your cities shal be desolate.

34 Then shal the lande inioy her * Sabbaths, as long as it lieth voide, and yee shal be in your enemies land: then shal the lande rest, and inioy her Sabbaths.

r Which I commanded you to keepe.

35 All the daies that it lieth voide, it shall rest, because it did not rest in your * Sabbaths, when yee dwelt vpon it.

† Or, sorrowfulness.

36 And vpon them that are left of you, I will send euen a * faintnesse into their hearts in the land of their enemies, and the sound of a lease shaken shal chase them, and they shal * flee as fleeing from a sword, and they shal fall, no man pursuing them.

s As if their enemies did chase them.

37 They shal fal also one vpon another

as before a sword, though none pursue them, and ye shal not be able to stand before your enemies:

38 And yee shal perish among the heathen, and the land of your enemies shal eate you yp.

39 And they that are left of you, shal pite away for their iniquitie, in your enemies landes, and for the iniquities of their fathers shal they pine away with * them also.

Forasmuch as they are culpable of their fathers fautes, they shal be punished as well as their fathers!

40 Then they shal confesse their iniquitie, and the wickednesse of their fathers for their trespassse, which they haue trespassed against mee, and also because they haue walked stubburnely against me.

41 Therefore I wil walke stubburnlie against them, and bring them into the land of their enemies: so then their vncircumcised hearts shal be humbled, and then they shal * willinglie beare the punishment of their iniquitie.

Or, pray for their time.

42 Then I wil remember my couenant with Iaakob, and my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

43 * The lande also in the meane season shal be left of them, and shal enioy her Sabbaths while shee lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred myne ordinances.

n Whiles they are captiues, & without repentance.

44 Yet notwithstanding this, when they shal be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

* Deut. 4. 31.
om. 1. 26.

45 But I wil remember for them the * couenant of old when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

† Made to their forefathers.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount^y Sinai, by the hand of Moses.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

* Of diuers vowes, and the redemption of the same. 28. A thing separate from the vse of man cannot be sold nor redeemed, but remaineth to the Lord.

Moreover the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shal make a vowe of * a person vnto the Lord, by^b thy estimation,

a As of his God or his daughter
b Which art Pri. fr.

4 Then

e Readeth the value of the shekel, Exod. 30. 13.

d He speaketh of those vov'es whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them. e If he be not able to pay after thy valuation.

f Which is cleane, chap. 11. 2.

g That is, consecrate to the Lord.

† Else so shall it stand.

h Valuing the price thereof, according to the seed that is sown, or by the seed that it doth yeelde. i Homer is a measure containing ten Ephahs: read of Ephah, Exod. 16. 16. 36.

3 Then thy estimation shall be *thus*: a male from twentie yeeres old vnto sixtie yeeres old shall be by thy estimation euen fiftie shekels of siluer after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall be thirtie shekels.

5 And from five yeeres olde to twentie yeeres olde thy valuation shall be for the male twentie shekels, & for the female ten shekels.

6 But from a^d moneth olde vnto five yeeres olde, thy price of the male shall be five shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeeres old and aboue, if he be a male, then thy price shall be fiftene shekels, and for the female ten shekels.

8 But if he be poorer^e than thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

11 And if it be any vnclane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if he wil buy it againe, then he shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord; then the Priest shall value it, whether it be good or bad, and as the Priest shall prise it, so shall the value be.

15 But if he that sanctified it, wil redeeme his house, then he shall giue thereto the fift part of money more than thy estimation, and it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the^h seede thereof: anⁱ Homer of barely seede shall be at fiftie shekels of siluer.

17 If he dedicate his field immediately from the yeere of Iubile, it shall bee worth as thou doest esteeme it.

18 But if hee dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall bee

abated by thy estimation.

19 And if he that dedicateth it, wil redeeme the field, then he shall put the fift part of the price, that thou esteemedst it at, therevnto, and it shall remaine his.

20 And if hee wil not redeeme the fild, but the Priest^k sel the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a fild^l separate from common vses: the possession thereof shall be the Priests.

22 If a man also dedicate vnto the Lord a fild which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as^{*} thou esteemest it, vnto the yeere of Iubile, and he shall giue^m thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the fild shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of^{*} the Sanctuary: a shekel containeth twenty gerahs.

26 ¶ Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullock, or sheep: for it is theⁿ Lords.

27 But if it be an vnclane beast, then hee shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be solde, according to thy estimation.

28^{*} Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but^o die the death.

30 Also all the tithe of the land both of the seede of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man wil redeeme any of his tithe, he shall adde the^p fift part thereto.

32 And euery tithe of bullocke, and of sheepe, and of all that goeth vnder the^q rod, the tenth shall be holy vnto the Lord.

33 He shall not looke if it be good or bad, neither shall he change it: else if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

k For their own necessities or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his private vse. Num. 2. 1. 2. deut. 1. 3. 15. Iosh. 6. 17. m The Priests valuation.

n Exod. 30. 13. num. 3. 47. 2. 28. 45. 12. Exod. 13. 2. and 22. 29. num. 3. 11.

o It was the Lords already.

p Iosh. 6. 19.

q It shall remaine without redemption.

r Besides the value of the thing it selfe. q All that which is nombred: that is, euery tenth, as he saith by tale without exception or respect.

THE FOVRTH BOOKE OF MOSES, CALLED

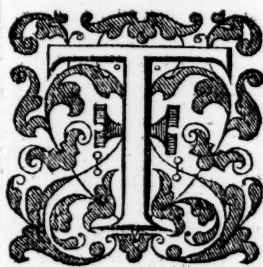
*NUMBERS.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in wordly things, and also feele his comfort, when all other helpe faileth: he did not straight way bring his people, after their departure out of Egypt, into the lande which he promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to try their faith, and to teach them to forget the worlde and to depend on him. Which triall did greatly profite to discerne the wicked & the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lusts to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and instructions, as well for religion as outward policie: hee preserveth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controuersies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

* Moses and Aaron with the twelue princes of the tribes are commaunded of the Lord to number them that are able to goe to warre. 49. The Leuites are exempted for the seruice of the Lord.



HE Lord spake againe vnto Moses in the wilderness of ^a Sinai, in the Tabernacle of the congregation, in the first day of the ^b second moneth, in the second yeere after

they were come out of the land of Egypt, saying,

2 * Take yee the summe of all the Congregation of the children of Israel, after their families, and households of their fathers with the number of their names: to wit, all the males,† man by man:

3 From twentie yeere olde and aboue, all that go forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall bee ^e men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall ^d stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zu-

rishaddai:

7 Of Iudah, Nahshon the sonne of Aminadab:

8 Of Issachar, Nethancel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, ^e princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by *their* names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared ^f their kinreds by their families, and by the houses of their fathers, according to the number of *their* names

L

from

^e Or capitaines, &c gouernours.

^f In shewing euery man his tribe, and his ancestors.

^a So called, because of the diversity and multitude of murmurings which are there chiefly contained both of mens names and places.

^a In that place of the wilderness that was neere to mount Sinai.
^b Which containeth part of Aprill and part of May.

^c Exod. 30. 12.

^d Ebr. by their heads.

^e That is, the chiefeest man of euery tribe.

^f And asist you when ye number the people.

from twentie yeere olde and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbred them in the wilderness of Sinai.

† These are the names of the twelue tribes, as first of Reuben.

20 So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, man by man, euery male from twentie yeere olde and aboue, as many as † went forth to warre:

† Or, as were able to beare weapons.

21 The number of them, *I say*, of the tribe of Reuben, was sixe and fourtie thousand, and fife hundreth.

† Simeon.

22 Of the sonnes of † Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of *their* names, man by man, euery male from twentie yeere olde and aboue, all that went forth to warre:

23 The summe of them, *I say*, of the tribe of Simeon was nine and fiftie thousand, and three hundreth.

† Gad.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

25 The number of them, *I say*, of the tribe of Gad was fife and fourtie thousand, and sixe hundreth and fiftie.

† Iudah.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere olde & aboue, all that went forth to warre:

27 The number of them, *I say*, of the tribe of Iudah was threescore and fourteen thousand, and sixe hundreth.

† Issachar.

28 ¶ Of the sonnes of † Issachar, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

29 The number of them *also* of the tribe of Issachar was foure and fiftie thousand and foure hundreth.

† Zebulun.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty yeere old and aboue, all that went forth to warre:

31 The number of them *also* of the tribe of Zebulun was seuen and fiftie thousand and foure hundreth.

† Ephraim.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of † Ephraim by their generations, by their families, and by the houses of

their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

33 The number of them *also* of the tribe of Ephraim was fourty thousand and fife hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went forth to warre:

† Manasseh.

35 The number of them *also* of the tribe of Manasseh was two and thirtie thousand and two hundreth.

36 Of the sonnes of † Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

† Benjamin.

37 The number of them *also* of the tribe of Benjamin was fife and thirty thousand and foure hundreth.

38 Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

† Dan.

39 The number of them *also* of the tribe of Dan was threescore and two thousand and seuen hundreth.

40 ¶ Of the sonnes of † Asher by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went forth to warre:

† Asher.

41 The number of them *also* of the tribe of Asher was one and fourtie thousand and fife hundreth.

42 ¶ Of the children of † Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went to the warre:

† Naphtali.

43 The number of them *also* of the tribe of Naphtali, was three and fiftie thousand, and foure hundreth.

44 These are the † summes which Moses, and Aaron numbred, and the princes of Israel, the twelue men, *which* were euery one for the house of their fathers.

† Or, full count.

45 So *this* was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere olde and aboue, all that went to warre in Israel,

46 And all they were in number sixe hundreth and three thousand, fife hundreth and fiftie.

g Which were
warriors, but
were appoin-
ted to the use
of the Taber-
nacle.

47 But the Leuites after the tribes of their fathers were not numbered among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And whē the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the ^h stranger that commeth neere, shall be slaine.

52 Also the children of Israel shall pitch their tents, euery man in his campe, and euery man vnder his stander throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, least vengeance ⁱ come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

^a The order of the Tents, and the names of the Captaines of the Israelites.

And the Lord spake vnto Moses, and to Aaron, saying,

2 ^a Euery man of the children of Israel shall campe by his stander, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the stander of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be captaine of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and foure thousand and sixe hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoste, and the number thereof were four and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun.

8 And his hoste, and the number thereof were seuen & fiftie thousand & foure hundred.

9 The whole number of the ^e hoste of Iudah were an hundred fourscore & sixe thousand, and foure hundred according to their armies: they shall first set forth.

10 ¶ On the South side shall be the stander of the hoste ^d of Reuben according to their armies, & the captaine ouer the sonnes of Reuben shall be Elizur the sonne of She-deur.

11 And his hoste, and the number thereof were fixe & fourtie thousand and fife hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand & three hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of [†] Deuel:

15 And his hoste and the number of them were fife and fourtie thousand, fixe hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one & fiftie thousand, and four hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoste of the Leuites, in the ^e middes of the campe as they haue pitched, so shall they goe forward, euery man in his order according to their standers.

18 ¶ The stander of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall be Elishama the sonne of Ammihud:

19 And his hoste and the number of them were fourtie thousand and fife hundred.

20 And by him shall be the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh shall be Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine ouer the sonnes of Benjamin shall be Abidan the sonne of Gideoni:

23 And his hoste, and the number of them were fife & thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

L 2

25 ¶ The

^e Of them
which were
contained vn-
der that name.

^d Reuben and
Simeon the
sonnes of Leah
and Gad the
sonne of Zil-
pah her maid,
were of the se-
cond stander.

[†] Or, Reuel.

[†] Because it
might be in e-
quall distance
from each one,
and all incir-
cledly haue re-
course there-
unto.

^f Because E-
phraim and
Manasseh sup-
plied the place
of Ioseph their
father, they are
taken to be Ra-
hels children:
so they & Ben-
jamin make
the third stan-
derd.

[†] Ebr. campe.

^h Whosoever
is not of the
tribe of Leui.

ⁱ By not hauing
due regard to
the Taber-
nacle of the
Lord.

^a In the twelue
tribes were
four princip-
all standers,
so that euery
three tribes
had their stan-
derd.

[†] Or, prince.

^b Iudah, Issa-
char, and Ze-
bulun, the sons
of Leah, were
of the first stan-
derd.

^g Dan and Naphtali the sonnes of Bilha Rachels maid with Adher the sonne of Zilpah make the fourth standerd.

25 ¶ The stander of the hoste of ^g Dan *shalbe* toward the North according to their armies : and the captaine ouer the children of Dan *shall be* Ahiezer the sonne of Ammishaddai :

26 And his hoste and the number of them were two and threescore thousand and seuen hundreth.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher *shalbe* Pagiel the sonne of Ocran.

28 And his hoste and the number of them were one and fourtie thousand and fiue hundreth.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali *shalbe* Ahira the sonne of Enan :

30 And his hoste & the number of them were three and fiftie thousand and foure hundreth.

31 All the number of the hoste of Dan was an hundreth and seuen and fiftie thousand and fixe hundreth: they shall goe hindmost with their standers.

32 ¶ These are the ^h summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, fixe hundreth and three thousand, fiue hundreth and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses : so they pitched according to their standers, and so they iourneyed euery one with their families, according to the houses of their fathers.

CHAP. III.

⁶ The charge and office of the Leuites. 12. 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families & captains. 40 The first borne of Israel is redeemed by the Leuites. 47 The overplus is redeemed by money

^T Hese also were the ^a generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed Priests, whom *Moses* did * consecrate to minister in the Priests office.

4 * And Nadab and Abihu died ^b before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children : but Eleazar and Ithamar serued in the Priests office in the ^c fight of Aaron their father.

5 Thē the Lord spake vnto Moses, saying, 6 Bring the tribe of Leui, and ^d set them

before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation * before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instrumēt of the Tabernacle of the Congregation, and *haue* the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his ^e sonnes : for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office : and the ^g stranger that commeth neere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel : for all the first borne that openeth the matrice among the children of Israel, and the Leuites shall be mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man & beast: mine they shall be : I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and about shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these are the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families : Amram, and Izchar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon *came* the family of the Libnites, and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (^h after the number of all the males from a moneth olde and about) was counted seuen thousand and fiue hundreth.

23 ¶ The families of the Gershonites shall pitch

^e Which appertained to the executing of the high Priests commandment, to the oversight of the people, and to the seruice of the Tabernacle.

^f Aarōs sonnes the Priests seruued in the Sanctuary in praying for the people and offering sacrifice: the Leuites serued for the inferior viles of y same. ^g Any that would minister not being a Leuite.

^{*} Exod. 13. 1. and 34. 19. leuit. 27. 26. chap. 8. 16. luke. 2. 23.

^{*} Gen. 46. 11. and 6. 16. chap. 26. 5. 7. 1. chron. 6. 8. and 23. 6.

^h Only numbering the male children.

^h Which were of twentie yeeres and about.

ⁱ For vnder euery one of the foure principal standers were diuers signes to keep euery bā in order.

^a Or, families and kindreds.

^{*} Exod. 6. 23.

^{*} Exod. 28. 3. ^{*} Leuit. 10. 1. 3. chap. 26. 61. 1. chron. 24. 2. ^b Or, before the Altar. ^{*} Leuit. 10. 1.

^c Whiles their father liued. ^d Offer them vnto Aaron for the vse of the Tabernacle.

pitch behind the Tabernacle westward.

24 The captaine and ancient of the house of the Gerſhonites *shalbe* Eliaſaph the ſonne of Lacl.

25 And the charge of the ſonnes of Gerſhon in the tabernacle of the Congregation *shalbe* the Tabernacle, and the pavilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the Court, and the vaile of the doore of the Court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the ſeruice thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the familie of the Izeharites, and the familie of the Hebronites, and the familie of the Vzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth old and aboue *was* eight thouſand and ſixe hundreth, hauing the charge of the Sanctuarie.

29 The families of the ſonnes of Kohath ſhal pitch on the South ſide of the Tabernacle.

30 The captaine and ancient of the houſe, and families of the Kohathites *shalbe* Elizaſaph the ſonne of Vzziel:

31 And their charge *shalbe* the Arke, and the Table, and the Candleſticke, and the altars, and the instruments of the Sanctuarie that they miniſter with, and the vaile, and all that ſerueth thereto.

32 And Eleazar the ſonne of Aaron the Prieſt *shalbe* chiefe captaine of the Levites, hauing the ouerſight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari *came* the familie of the Mahlites, and the familie of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth old and aboue *was* ſixe thouſand and two hundreth.

35 The captaine and the ancient of the houſe of the families of Merari *shalbe* Zuriel the ſonne of Abihail: they ſhal pitch on the North ſide of the Tabernacle.

36 And in the charge and cuſtodie of the ſonnes of Merari *shalbe* the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, and all the instruments thereof, and all that ſerueth thereto,

37 With the pillars of the court round about, with their ſockets, and their pinnes and their cords.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle,

Iſay, of the Congregation Eaſtward ſhal Moſes and Aaron and his ſonnes pitch, hauing the charge of the Sanctuarie, and the charge of the childre of Iſrael: but the ſtranger that commeth neere, ſhal be ſlaine.

39 The whole ſumme of the Levites, which Moſes and Aaron numbred at the commandement of the Lord throughout their families, *even* all the males from a moneth olde and aboue, *was* two and twentie thousand.

40 ¶ And the Lord ſaid vnto Moſes, Number all the firſt borne that are males among the children of Iſrael, from a moneth olde and aboue, and take the number of their names.

41 And thou ſhalt take the Levites to me for all the firſt borne of the children of Iſrael (I am the Lord) and the cattell of the Levites for all the firſt borne of the cattell of the children of Iſrael.

42 And Moſes numbred, as the Lord commanded him, all the firſt borne of the children of Iſrael.

43 And all the firſt borne males rehearſed by name (from a moneth old and aboue) according to their number were two and twentie thouſand, two hundreth ſeuentie and three.

44 ¶ And the Lord ſpake vnto Moſes, ſaying,

45 Take the Levites for all the firſt borne of the children of Iſrael, and the cattell of the Levites for their cattell, and the Levites ſhall be mine, (I am the Lord)

46 And for the redeeming of the two hundreth ſeuentie and three, (which are moe then the Levites) of the firſt borne of the children of Iſrael,

47 Thou ſhalt alſo take five ſhekels for every perſon: after the weight of the Sanctuarie ſhalt thou take it: * the ſhekel *conteineth* twenty gerahs.

48 And thou ſhalt giue the money, where-with the odde number of them is redeemed, vnto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being moe then the Levites:

50 Of the firſt borne of the children of Iſrael tooke he the money: *even* a thouſand three hundreth threeſcore and five ſhekels, after the ſhekel of the Sanctuarie.

51 And Moſes gaue the money of them that were redeemed, vnto Aaron and to his ſonnes according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

The offices of the Levites, when the hoſte remooued. 46 The number of the three families of Kohath, Gerſhon, & Merari.

L 3 And

Or ſather.

Their charge was to cary the couerings and hangings of the Tabernacle.

Doing every one his duty in the Sanctuarie.

The chiefe things within the Sanctuarie, were committed to the Kohathites.

Or prince of princes.

The woodworke and the reſt of the instruments were committed to their charge.

That none ſhould enter into the Tabernacle contrary to Gods appointment.

So that the firſt borne of the childre of Iſrael were moe by 273, as verſe 43.

So that now the Levites ſhould ſatisfie vnto the Lord for the firſt borne of Iſrael, ſauing for the 273, which were moe then the Levites, for who they paid money.

Exod 30. 13. leuit. 27. 25. chap. 18. 16. 27. 45. 12.

Of the two hundreth ſeuentie and three, which were moe then the Levites.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From ^a thirtie yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the Assemblie to doe the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holieft of all.

5 ¶ When the hoste remooueth, then Aaron and his sonnes shall come and take downe ^b the couering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloath altogether of blewe filke, and put to the ^c barres thereof:

7 And vpon the ^{*} table of shew bread they shall spread a cloath of blewe filke, and put thereon the dishes, and the *incense* cups, and goblets, and couerings to couer it ^d with, and the bread shalbe thereon continually:

8 And they shall spread vpon them a couering of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloath of blewe filke, and couer the ^{*} candlesticke of light with his lampes and his snuffers, ^{*} and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the ^e barres.

11 Also vpon the golden ^f altar they shall spread a cloath of blewe filke, and couer it with a couering of badgers skinnes, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put *them* in a cloath of blewe filke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the ^g altar, & spread a purple cloath vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes & the besomes, and the basens, *euen* all the instruments of the altar: and they shall spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the ^h Sanctuarie, and all the instruments of the Sanctuarie, at the remoouing of the hoste, afterward the

sonnes of Kohath shall come to beare it, but they shall not ⁱ touch *any* holy thing, leaſt they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the oyle for the light, and the ^{*} iweete incense and the ^k dailie meate offering, and the ^{*} anointing oyle, *with* the ouersight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Yee shall not ^l cut off the tribe of the families of the Kohathites from among the Leuites.

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint ^m them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuarie is folden vp, leaſt they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yeere olde and aboue, vntill fiftie yeere olde shalt thou number them, all that ⁿ enter into the assemblie for to doe seruice in the tabernacle of the congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on high vpon it, and the vaile of the ^o doore of the Tabernacle of the Congregation:

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, ^p which is neere the Tabernacle and neere the Altar rounde about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shalbe* vnder the ^q hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari

^a The Leuites were numbered after three sorts first at a moneth olde when they were consecrate to the Lord, next at 25. yeere olde when they were appoynted to serue in the Tabernacle and at 30. yeere olde to beare the burthens of the Tabernacle
^b Which deuied the Sanctuarie from the holieft of all.
^c That is, put them vpon their shoulders to cary it: for the barres of the Arke could neuer be remoued, Exod. 25. 15.
^d Meaning to couer the bread

^{*} Exod. 25. 37.
^{*} Exod. 25. 38.

^e The Ebrewe word signifieth an instrument made of two stauies or barres.
^f Which was to burne incense. Reade Exod. 30. 1.

^g Of the burnt offering.

^h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

ⁱ Before it be couered.

^{*} Exod. 30. 34. 35.
^k Which was offered at morning and evening.
^{*} Exod. 30. 23. 25.

^l Committing by your negligence that the holy things be not wel wrapped, & so they by touching thereof perish.

^m Shewing what part euery man shall beare.

ⁿ Which were receiued into the company of them that ministered in the Tabernacle of the Congregation.

^o Which vaile changed betwene the Sanctuarie and the court.

^p Which court passed both the Tabernacle of the Congregation and the Altar of the burnt offering

^q Vnder the charge and ouersight.

Merari by their families, *and* by the houses of their fathers :

30 From thirtieyeere olde and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their seruice in the Tabernacle of the Congregation: the *boards* of the Tabernacle with the barres thereof, and his pillars, and his socketts,

32 And the pillars rounde about the Court, with their socketts and their pins, and their cords, with all their instruments, euen for all their seruice : and by *r* name yee shall reckon the instruments of their office *and* charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the Assembly for the seruice of the Tabernacle of the Congregation.

36 So the *†* numbers of them throughout their families were two thousand, seue hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the *h* hand of Moses.

38 Also the numbers of the sonnes of Gersho throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the Assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers were two thousand sixe hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gershon : of all that *†* did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde : all that enter into the Assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, & two hundred.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere olde, euery one that came to doe *u* his duety, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, siue hundred and fourescore.

49 According to the *†* commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded *×* Moses.

CHAP. V.

2 The leprous, and the polluted shalbe cast forth. 6 The purging of sinne. 15 The triall of the suspected wife.

And the Lord spake vnto Moses, saying,

2 Command the children of Israel that they *×* put out of the hoste euery leper, and euery one that hath *×* an issue, and whose fouer is defiled by *×* the dead.

3 Both male and female shal yee put out: *+* out of the hoste shal yee put them, that they defile not their *×* tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, *×* When a man or woman shall commit any sinne *b* that men commit, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, and shall restore the damage thereof *×* with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the *×* man haue no kinsman, to whom hee should restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

u Whosoeuer of the Leuites that had any manner of charge in the Tabernacle.
† Ebr. according to the mouth, or word.
× So that Moses neyther added nor diminished from that which the Lord commanded him.

† Leuit. 13. 3.
× Leuit. 15. 2.
× Leuit. 21. 1.

+ Or, in a place out of the hoste.
a There were three manner of tentes: of the Lord, of the Leuites, and of the Israelites.

× Leuit. 6. 3.
b Commit any fault willingly.

Leuit. 6. 5.

c If he be dead, to whom the wrong is done, and also haue no kinsman.

9 And

** Exod. 26. 15.*

r Ye shal make an inuentorie of al the things which ye commit to their charge.

† Ebr. the number of them.

a God appointing Moses to be the minist. and executor thereof.

Which were of competent age to serue therein, that is betweene 30. and 50.

Or things of
fired to y^e Lord
as first frutes,
&c.

* *Leuit. 10. 12.*

e By breaking
the band of
marriage, and
playing the har-
lot.

† *Ebr. if the spi-
rit of Ielousie
come upon him.*

f Only in the
sinne offering,
and this offer-
ing of Ielousie
were neither
oyle nor incense
offered.

g Or making
the sin know-
en, and not pur-
ging it.
h Which also
is called the wa-
ter of purifica-
tion, or sprink-
ling, read chap.
19. 9.

i It was so cal-
led by the ef-
fect, because it
declared the
woman to be
accursed and
turned to her
destruction.

k Both because
she had com-
mitted so hai-
nous a fault,
and forswore
her selfe in de-
nying y^e same.
† *Ebr. so full.*
l That is, be it
so, as thou
wilt, as
Psalm. 41. 13.
deut. 27. 15.
m Shall wash
the curses,
which are writ-
ten into the
water in the
vessel.

9 And euery offering of all the ^d holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

10 And euery mans hallowed things shall be his: *that is*, whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans ^e wife turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet shee be defiled, and there be no witnesse against her, neither she taken with the maner,

14 † If he be moued with a ielous mind, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, *but* hee shal not powrefoyle vpon it, nor put incense thereon: for it is an offering of Ielousie, an offering for a remembrance, calling the sinne to ^g minde:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take ^h the holie water in an earthen yessell, and of the dust that is in the floore of the Tabernacle, *even* the Priest shal take it & put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the Ielousie offering, and the Priest shall haue bitter *and* ⁱ cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleannesse from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besidethine husband,

21 (Then the Priest shall charge the woman with an othe of cursing) and the Priest shall say vnto the woman, The Lord make thee to be ^k accursed, and detestable for the othe among thy people, and the Lord cause thy thigh to ^l rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, ^m Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall ⁿ blot them out

with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, *turned* into bitternesse, shall enter into her.

25 Then the Priest shall take the Ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the Altar.

26 And the Priest shall take *an handfull* of the offering for a ^p memoriall thereof, and burne it vpon the ^q altar, & afterward make the woman drinke the water.

27 When yee haue made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, *turned* into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be ^r cleane, shee shall be free, and shall conceiue and beare.

29 This is the law of Ielousie, when a wife turneth from her husband & is defiled,

30 Or when a man is moued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shall be ^s free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

² *The law of the consecration of the Nazarites. 34 The manner to blesse the people.*

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vowe of a ^a Nazarite to separate *himselfe* vnto the Lord,

3 Hee shal abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth shal he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While hee is separate by his vowe, the ^b razor shall not come vpon his head, vntill the dayes be out, in the which he separateth *himselfe* vnto the Lord, he shalbe holy, and shal let the locks of the haire of his head grow

6 During the time that he separateth *himselfe* vnto the Lord, hee shall come at no ^c dead body:

7 Hee shall not make *himselfe* vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God

* *Or perfume.*
p Where the incense was offered.

q *Or, immolation.*

r The man might accuse his wife vpon suspicion and not be reproved.

a Which separated theselues from the world and dedicated themselves to God: which figure was accomplished in Christ.

* *Iudge. 13. 5.*
b *Sam. 1. 11.*

c As at burials, or mourning.

^eIn that he suffered his haire to grow, he signified that he was consecrate to God. ^dWhich long haire is a signe that he is dedicate to God.

God is vpon ^ehis head.

8 All the dayes of his separation he shal be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the ^dhead of his consecration shal be defiled, and he shal shau his head in the day of his cleansing: in the seuenth day he shal shau it.

10 And in the eight day he shal bring two Turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shal prepare the one for a sinne offering, and the other for a burnt offering, and shal make an atonement for him, because he sinned by ^ethe dead: so shal hee halow his head the same day,

12 And he shall ^fconsecrate vnto the Lord the dayes of his separation, and shal bring a lambe of a yeere olde for a trespassse offering, and the first 8 dayes shal be void: for his consecration was defiled.

13 ¶ This then is the law of the Nazarite: When the time of his consecration is out, hee shall come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish for a sinne offering, and a ram without blemish for peace offerings,

15 And a basket of vnleauened bread, of ^{*}cakes of fine floure mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meate offering, and their drink offerings:

16 The which the Priest shal bring before the Lord, and make his sinne offering and his burnt offering.

17 Hee shall prepare also the ramme for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shal make his meat offering, and his drinke offering.

18 And ^{*}the Nazarite shal shau the head ^hof his consecration at the doore of the Tabernacle of the Congregation, and shal take the haire of the head of his consecration, and ⁱput it in the fire, which is vnder the peace offering.

19 Then the Priest shal take the foddren shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall ^{*}shake them to and fro before the Lord: this is an holy thing for the Priest ⁺besides the shaken breast, and

besides the heau shoulder: so afterward the Nazarite may drinke wine.

21 This is the Law of the Nazarite, which he hath vowed, ^{and} of his offering vnto the Lord for his consecration, ^kbesides that that he is able to bring: according to the vowe which he vowed, so shal he doe after the Law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shal yee ^lblesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shal put my ^mName vpon the children of Israel, and I wil blesse them.

CHAP. VII.

² The heads or princes of Israel offer at the setting vp of the Tabernacle, ¹⁰ And at the dedication of the Altar. ⁸⁹ God speaketh to Moses from the Mercie seate.

NOW when Moses had finished the setting vp of the Tabernacle, and ^{*}anointed it and sanctified it, and all the instruments therof, and the altar with all the ^{*}instruments therof, and had anointed them and sanctified them,

2 Then the ⁺princes of Israel, heads ouer the houses of their fathers (they were the princes of the Tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, sixe ^{*}couered charets & twelue oxen: one charet for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take ^{these} of them, that they may be to doe the ^bseruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their ^eoffice.

8 And foure charets and eight oxen he gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, ^dbecause the charge of the Sanctuarie belonged to them, ^{which} they did beare vpon ^{their} shoulders.

10 ¶ The princes also offered in the ^ededication for the Altar in the day that it was anoin-

^k At the least he shal do this if he be able to offer no more.

^l That is, pray for them, Ecclesiastes 36. 17.

^m They shall pray in my Name for the.

^{*} Exod. 40. 18.

⁺ Or, vessels.

⁺ Or, captains.

^a Like horse-litters to keepe the things, that were caried in the, from weather.

^b That is, to carry things and stuffe in.

^c For their vse to carry with. ^d The holy things of the Sanctuarie must be caried vpon their shoulders, and not drawn with oxen, chap. 4. 15. ^e That is, when the first sacrifice was offered thereupon by Aaron, Leuit. 9. 11.

^e By being present where the dead was, ^f Beginning at the eight day, when he is purified. ^g So that he shall begin his vowe anew.

^{*} Leuit. 3. 15.

^{*} After 21. 24. ^h In token that his vow is ended. ⁱ For the haire, which was consecrate to the Lord, might not be cast in any prophane place.

^{*} Exod. 29. 27. ⁺ Or, with the bread.

The offerings of the Princes Numbers. of the people of Israel.

anointed: then the princes offered their offering before the Altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day shal offer their offering, for the dedication of the Altar.

† The offering of Nahshon.

12 ¶ So then on the first day did * Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a * meat offering,

* Levit. 2. 4.

14 An *incense* cup of gold of ten *shekels*, full of *incense*,

15 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullockes, fve rammes, fve hee goats, and fve lambes of a yeere olde: this was the offering of Nahshon the sonne of Amminadab.

† The offering of Nethaneel.

18 ¶ The second day * Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

20 An *incense* cup of gold of ten *shekels*, full of *incense*,

21 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullockes, fve rammes, fve hee goates, fve lambes of a yeere olde: this was the offering of Nethaneel the sonne of Zuar.

† The offering of Eliab.

24 ¶ The third day * Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

26 A golden *incense* cup of ten *shekels*, full of *incense*,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offerings, two bullockes, fve rammes, fve hee goats, fve lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day * Elizur the sonne of Shedeur prince of the children of Reuben offered.

† The offering of Elizur.

31 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

32 A golden *incense* cup of ten *shekels*, full of *incense*,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goate for a sinne offering,

35 And for a peace offering, two bullockes, fve rammes, fve hee goats, and fve lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fifth day * Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

† The offering of Shelumiel.

37 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

38 A golden *incense* cup of ten *shekels*, full of *incense*,

39 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offering, two bullockes, fve rammes, fve hee goats, fve lambes of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day * Eliafaph the sonne of Deuel prince of the children of Gad offered.

† The offering of Eliafaph.

43 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meat offering,

44 A golden *incense* cup of ten *shekels*, full of *incense*,

45 A yong bullocke, a ramme, a lambe of a yeere olde, for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offering, two bullockes, fve rammes, fve hee goates, fve lambes of a yeere olde: this was the offering of Eliafaph the sonne of Deuel.

48 ¶ The seuenth day * Elishama the sonne of Ammihud prince of the childre of Ephraim offered.

† The offering of Elishama.

49 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

50 A golden *incense* cup of ten *shekels*, full of *incense*,

51 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullockes, fise rammes, fise hee goates, fise lambes of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

† The offering of Gamliel.

54 ¶ The eight day offered † Gamliel the sonne of Pedazur, Prince of the children of Manassch.

55 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

56 A golden *incense* cup of ten *shekels*, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering.

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, fise rammes, fise hee goates, fise lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

† The offering of Abidan.

60 ¶ The ninth day † Abidan the sonne of Gideoni prince of the children of Benjamin offered.

61 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

62 A golden *incense* cup of ten *shekels*, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullockes, fise rammes, fise hee goates, fise lambes of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

† The offering of Ahiezer.

66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullockes, fise rammes, fise hee goates, fise lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

† The offering of Pagiel, or Phagiel.

72 ¶ The eleuenth day † Pagiel the sonne of Ocran, prince of the children

of Asher offered.

73 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullockes, fise rammes, fise hee goates, fise lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

† The offering of Ahira.

78 ¶ The twelfth day † Ahira the sonne of Enan, prince of the children of Naphtali offered,

79 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

80 A golden *incense* cup of ten *shekels*, full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering.

82 An hee goat for a sinne offering,

83 And for peace offerings, two bullocks, fise rammes, fise hee goates, fise lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue *incense* cups of gold,

† This was the offering of the princes, when Aaron did dedicate the Altar.

85 Euery charger, containing an hundreth and thirtie *shekels* of siluer, and euery boule seuentie: all the siluer vessell contained two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie.

86 Twelue *incense* cups of golde full of incense, containing ten *shekels* euery cup, after the shekel of the Sanctuarie: all the gold of the *incense* cups was an hundreth and twentie *shekels*.

87 All the bullockes for the burnt offering were twelue bullockes, the rams twelue, the lambes of a yeere olde twelue, with their meate offerings, and twelue hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes sixtie, the hee goats sixtie, the lambes of a yeere olde sixtie, this was the dedication of the Altar, after that it was anointed.

g By Aaron. h That is, the Sanctuary.

89 And when Moses went into the ^h Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Mercieseat, that was vpon the

the

i According to the Arke of the Testimonieⁱ betweene the two Cherubims, and he spake to him.

22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are received to service, and when they are dismissed.

And the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, when thou lightest the lampes, the seven lampes shal giue light toward the^a forefront of the Candlestick.

a To that part which is ouer against the Candlestick, Exod. 25:37.
* Exod. 25:18.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, *even* of gold beaten out with the hammer, both the shaft, and the floures thereof^{*} was beaten out with the hammer:^b according to the paterne, which the Lord had shewed Moses, so made he the Candlestick.

b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

c In Hebrew, it is called the water of sinne because it is made to purge sinne, as Chap. 19:9.

7 And thus shalt thou do vnto them, when thou purifiest them, Sprinkle^c water of purification vpon them, and let them shau^e all their flesh, and wash their clothes: so they shal be cleane.

8 Then they shal take a yong bullocke with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble^d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.
e Meaning, certaine of them in the name of the whole.

10 Thou shalt bring the Leuites also before the Lord, and the^e children of Israel shall put their hands vpon the Leuites.

11 And Aaron shal offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shal put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou maiest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shal be^{*} mine.

* Chap. 3:45.

15 And afterward shal the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

* Chap. 3:9.
* That is, they that are the first borne.

16 For they are freely giuen^{*} vnto me from among the children of Israel, for^f such

as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

* Exod. 13:2.
* Luke. 2:23.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come neere vnto^h the Sanctuarie.

g Which seruice the Israelites should els doe.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

h Because the Leuites goe in to the Sanctuarie in their name.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also *belongeth* to the Leuites: from five and twentie yeere old and vpward, they shall go in, to execute *their* office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shal cease from executing the^k office, and shal serue no more:

k Such office as was painefull, as to beare burthens and such like.
l In singing Psalmes, instructing, counselling and keeping the things in order.

26 But they shal minister^l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shal doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

2 The Passouer is commanded againe. 13 The punishment of him that keepeth not the passouer. 15 The cloud conducteth the Israelites through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shal also celebrate the

* Exod. 12. 1.
Leuit. 23. 5. chap
28. 16. deus. 16.
2.
* Exod. 12. 6.
deus. 16. 6.
Euen in all
points as the
Lord hath in-
stituted it.

the * passeouer at the time appointed there-
unto.

3 In the fourteenth day of this moneth
at * euen, yee shall keepe it in his due season:
according to * al the ordinances of it, and ac-
cording to all the ceremonies thereof shall
yee keepe it.

4 Then Moses spake vnto the children of
Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the
fourteenth day of the first moneth at euen
in the wilderness of Sinai: according to all
that the Lord had commanded Moses, so
did the children of Israel.

6 ¶ And certaine men were defiled ^b by
a dead man, that they might not keepe the
Passeouer the same day: and they came be-
fore Moses and before Aaron the same day.

7 And those men said vnto him, We are
defiled by a dead man: wherefore are we kept
backe that we may not * offer an offering
vnto the Lord in the time thereunto ap-
pointed among the children of Israel?

8 Then Moses said vnto them, Stand stil,
and I wil heare what the Lord wil command
concerning you.

9 ¶ And the Lord spake vnto Moses, say-
ing,

10 Speake vnto the children of Israel,
and say, If any among you, or of your poste-
ritie shal be vncleane by the reason of a corps,
or be in a long journey, ^d he shal keepe the
Passeouer vnto the Lord.

11 In the fourteenth day of the * second
moneth at euen they shall keepe it: with vn-
leavened bread and sowe herbes shall they
cate it.

12 They shal leaue none of it vnto the
morning, * nor breake any bone of it: ac-
cording to all the ordinance of the Passeo-
uer shal they keepe it.

13 But the man that is cleane and is not
in a ^f journey, and is negligent to keepe the
Passeouer, the same person shal be cut off
from his people: because he brought not the
offering of the Lord in his due season, that
man shal beare his * sinne.

14 And if a stranger dwell among you,
and will keepe the Passeouer vnto the Lord,
as the ordinance of the Passeouer, and as the
maner thereof *is*, so shall he doe: * yee shall
haue one law both for the stranger, and for
him that was borne in the same land.

15 ¶ * And when the Tabernacle was
reared vp, a cloud couered the Tabernacle,
namely the Tabernacle of the Testimonie:
and at euen there was vpon the Tabernacle,
as the appearance of fire, vntil the morning.

16 So it was alway: the cloud couered it
by day, and the appearance of fire by night.

^b By touching
a corps, or be-
ing at the bu-
rial.

^c Or celebrate
the Passeouer
the fourteenth
day of the first
moneth.

^d And can not
come where
the Tabernacle
is, when others
keepe it:
so that the vn-
cleane, and they
that are not at
home, haue a
moneth longer
graunted vnto
them.

* Exod. 12. 46.
Leuit. 19. 36.

^f When the
Passeouer is ce-
lebrated.

* Or, transgression
of his sinne.

* Exod. 12. 49.

* Exod. 40. 34.

^g Like a pillar:
Read Exod. 13.
21.

17 And when the cloud was taken vp
from the Tabernacle, then afterward the
children of Israel iourneyed: and in the place
where the cloud abode, there the children of
Israel pitched their tents.

18 At the [†] commandement of the ^h Lord
the children of Israel iourneyed, and at the
commandement of the Lord they pitched:
as long as the cloud abode vpon the Taber-
nacle, * they [†] lay still.

19 And when the cloude taried stil vpon
the Tabernacle a long time, the children of
Israel kept the ⁱ watch of the Lord, and iour-
neyed not.

20 So when the cloud abode [†] a fewe
dayes vpon the Tabernacle, they abode in
their tents according to the commande-
ment of the Lord: for they iourneyed at the
commandement of the Lord.

21 And though the cloud abode vpon the
Tabernacle from euen vnto the morning, yet
if the cloud was taken vp in the morning,
then they iourneyed: whether by day or by
night the cloud was taken vp, then they iour-
neyed.

22 Or if the cloud taried two dayes, or a
moneth, or a yeere vpon the Tabernacle, a-
biding thereon, the children of Israel * a-
bode stil, and iourneyed not: but when it was
taken vp, they iourneyed.

23 At the commandement of the Lord
they pitched, and at the commandement of
the Lord they iourneyed, keeping the watch
of the Lord at the commandement of the
Lord by the ^k hand of Moses.

CHAP. X.

² The use of the silver trumpets. ¹¹ The Israelites depart
from Sinai. ¹⁴ The captaines of the hoste are numbred.
³⁰ Hobab refuseth to goe with Moses his sonne in lawe.

And the Lord spake vnto Moses, saying,
2 Make thee two Trumpets of siluer:
of an * whole piece shalt thou make them,
that thou maiest vse them for the assembling
of the Congregation, and for the departure
of the campe.

3 And when they shal blowe with them,
all the Congregation shall assemble to thee
before the doore of the Tabernacle of the
Congregation.

4 But if they blowe with one, then the
princes, ^{or} heads ouer the thousands of Israel
shal come vnto thee.

5 But if yee blowe an alarme, then the
campe of them that pitch on the ^b East part,
shal goe forward.

6 If yee blowe an alarme the second time,
then the hoste of them that lie on the ^c South
side shal march: for they shal blowe an alarme
when they remooue.

7 But in assembling the Congregation,
yee shal blowe without an alarme.

M

§ And

[†] Ebr. moueth.
^h Who taught
them what to
do by the cloud

* 1. Cor. 10. 1.
[†] Ebr. campted.

ⁱ They waited
while the Lord
would, signifie
either their de-
parture, or their
abode by the
cloude
[†] Ebr. dayes of
number.

* Exod. 40. 36
37. reade verse
18.

^k Under the
charge and go-
uernment of
Moses.

^a Or, of worke
beate out wth
the hammer,

^b That is, the
hoste of Iudah
and they that
are vnder his
ensigne.
^c Meaning, the
hoste of Reubē

d So that onely the Priests must blow thetrumpets, so long as the Priesthood lasted.

e When yee reioyce that God hath remouued any plague.

* Or, when ye offer burnt offerings.

† Or, in keeping this order in their journeyes.

f From Sinai to Paran, chap 33. 1.

* Chap. 23.

* Chap. 1. 7.

g With all the appertinances thereof.

h Vpon their shoulder

* Chap. 4. 4.

i The Merarites and Gershonites.

8 And the sonnes of Aaron the Priest shal^d blowe the trumpets, and yee shal haue them as a law for euer in your generations.

9 And when yee goe to warre in your land against the enemy that vexeth you, yee shal blowe an alarme with the trumpets, and yee shal be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your^e gladnesse, and in your feast dayes, and in the beginning of your moneths, yee shall also blowe the trumpets[†] ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their[†] journeyes out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they^f first tooke their journey at the commandement of the Lord, by the hand of Moses.

14 ¶ In the first place went the stander of the hoste of the children of Iudah, according to their armies: and^{*} Nahshon the sonne of Amminadab^{was} ouer his band.

15 And ouer the band of the tribe of the children of Issachar^{was} Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun^{was} Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing^g the Tabernacle.

18 ¶ After, departed the stander of the hoste of Reuben, according to their armies, and ouer his band^{was} Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon^{was} Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad^{was} Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and^h bare the^{*} Sanctuary, and theⁱ former did set vp the Tabernacle against they came.

22 ¶ The stander of the hoste of the children of Ephraim went forward according to their armies, and ouer his band^{was} Elishama the sonne of Ammihud.

23 And ouer the band of the tribe of the sonnes of Manasseh^{was} Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Benjamin^{was} Abidan the sonne of Gideoni.

25 ¶ Last, the stander of the hoste of the children of Dan marched, ^k gathering all the hostes according to their armies: and ouer his band^{was} Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher^{was} Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali^{was} Ahira the sonne of Enan.

28 ^l These were the remoouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto^m Hobab the sonne of Reuel the Midianite, the father in law of Moses, we goe into the place, of which the Lord said, I wil giue it you: Come thou with vs, and wee will doe thee good: for the Lord hath promised good vnto Israel.

30 And hee answered him, I wil not goe: but I wil depart to mine owne countrey, and to my kinred.

31 Then hee said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou maiest bee[†] our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shew vnto vs, the same wee will shew vnto thee.

33 ¶ So they departed from theⁿ mount of the Lord, three dayes journey: and the Arke of the couenant of the Lord went before them in the three dayes journey, to search out a resting place for them.

34 And the cloud of the Lord^{was} vp on them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, ^o Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee said, Returne, O Lord, to the[†] many thousands of Israel.

CHAP. XI.

¹ The people murmureth and is punished with fire. ⁴ The people lusteth after flesh. ⁶ They lothe Manna. ¹¹ The weake faith of Moses. ¹⁶ The Lord diuideth the burden of Moses to seuentie of the Ancients. ³¹ The Lord sendeth Quails. ³³ Their lust is punished.

WHen the people became[†] murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them and^{*} consumed the vtmost part of the hoste.

k Leaving none behinde nor any of the former that failed in the way.

l This was the order of their hoste when they remoued. m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi saith that Reuel was Iethro's father: so Hobab was Moses father in law, looke Exod. 2. 18. and 3. 1. and 4. 18. and 18. 1. and iudg. 4. 11.

† Ebr. vnto vs

n Mount Sinai, or Horeb.

o psal. 68. 1. 2. Declare thy might and power.

† Ebr. to the ten thousand thousand.

† Ebr. as vnquiet complainers.

† It was still in the eares of the Lord.

* Psal. 78. 27

2 Then the people cried vnto Moses: and when Moses praied vnto the Lord, the fire was quenched.

3 And hee called the name of that place **Taberah**, because the fire of the Lord burnt among them.

4 ¶ And a number of ^a people that was among them, fela lusting, and ^b turned away, and the children of Israel also wept, and said, Who shal giue vs flesh to cate?

5 We remember the fish which we did cate in Egypt for ^c nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garlecke.

6 But now our soule is ^d dried away, wee can see nothing but this **MAN**.

7 (The **MAN** also was ^e as ^{*} coriander seed, and his colour like the colour of ^e bdelium.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fel downe vpon the hoste in the night, the **MAN** fell with it.)

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuouly kindled: also Moses was grieued.

11 And Moses said vnto the Lord, wherefore hast thou ^{*} vexed thy seruante? and why haue I not found ^f fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I ^g conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Carie them in thy bosome (as a nurse beareth the sucking childe) vnto the ^h land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that wee may cate.

14 I am not able to beare all this people alone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, ⁱ kill me, that I behold not my miserie.

16 ¶ Then the Lord said vnto Moses, Gather vnto mee seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I wil come downe, and talke with thee there, ^k and take of the spirit, which is vpon thee, and put vpon them, and they shall

bear the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, ^l be sanctified against tomorrow, & yee shall cate flesh: for you haue wept in the eares of the Lord, saying, who shall giue vs flesh to cate? for wee were better in Egypt: therefore the Lord will giue you flesh, and yee shall cate.

19 Yee shal not cate one day, nor two dayes, nor fide dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because yehaue ^m contemned the Lord, which is ⁿ among you, and haue wept before him, saying, why came we hither out of Egypt?

21 And Moses said, Sixe hundreth thousand footmen ^o are there of the people, ^o among whom I am: and thou sayest, I will giue them flesh, that they may cate a moneth long.

22 Shal the sheepe and the beecues be slaine for them, to finde them? either shall all the fish of the sea be gathered together for them to suffice them?

23 And the Lord said vnto Moses, Is ^{*} the Lords hand shortened? thou shalt see now whether my word shal come to passe vnto thee, or no.

24 ¶ So Moses went out, and tolde the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ^{*} tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not ^p cease.

26 But there remained two of the men in the hoste: the name of the one ^q was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ranne a yong man, and tolde Moses, and said, Eldad and Medad doe prophesie in the hoste.

28 And Ioshua the sonne of Nun the seruant of Moses one of his ^r yong men answered and said, My lord Moses, ^r forbid them.

29 But Moses said vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoste, he

M² and

^l Prepare your selues that ye be not vnclean

^m Or cast him off, because ye refused Manna which he appointed as most meete for you.
ⁿ Who leadeeth and gouerneth you.
^o Of whom I haue ^y charge.

^{*} Isai. 50. 2. and 59. 1.

^{*} Or, separated as verse 17.

^p From that day the spirit of prophesie did not faile them.

^q Or, a yong man whom he had chosen fro his youth: ^r Such blinde zeale was in ^y Apostles, Mat. 9. 38. Luke. 9. 49.

^a Or, burning.

^a Which were of those strangers that came out of Egypt with them, Exod. 12. 38.
^b From God.

^c For a small price, or good cheape.

^d For the greedie lust of flesh.

^{*} Exod. 16. 31.

^e Wisd. 16. 20.

^e Psalme. 78. 24.

^e John. 6. 31.

^e Which is a white pearle or precious stone.

^{*} Or, will interced.

^f Or, wherein haue I displeased thee?

^g Am I their father, that none may haue the charge of them but I?
^h Of Canaan promised by another to our fathers.

ⁱ I had rather die then to see my griefe and miserie thus daily increase by their rebellion.

^k I will distribute my Spirit among them, as I haue done to thee.

and the Elders of Israel.

* Exod. 16. 14.
Psal. 78. 26. 27.

31 Then there went forth a winde from the Lord, and *brought Quailes from the Sea, and let them fall vpon the campe, a daies journey on this side, and a dayes journey on the other side, round about the hoste, and they were about two cubites about the earth.

a Of Homer, reade, Leuit. 27. 16. also it signifieth an heape, as Exod. 8. 14. Iudg. 15. 16.

32 Then the people arose, all that day, and all that night, & all the next day, and gathered the Quailes: hee that gathered the least, gathered ten^s Homers full, and they spred them abroad for their vse round about the hoste.

* Psal. 78. 31.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord *smote the people with an exceeding great plague.

† Or, grasse of lust.

34 So the name of the place was called, *Kibroth-hattaauah: for there they buried the people that fell a lusting.

35 From Kibroth-hattaauah the people tooke their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

† Or, murmured.

Afterward Miriam and Aaron *spake against Moses, because of the woman of Ethiopia whom he had married (for hee had married *a woman of Ethiopia)

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. * Ecclus. 45. 4. b And so bare with their grudgings, although he knew them.

2 And they said, What^r hath the Lord spoken but onely by Moses^r: hath hee not spoken also by vs^r: and the Lord heard this.

3 (But Moses was a very *b meeke man, aboue all the men that were vpon the earth)

4 And by and by the Lord said vnto Moses, and vnto Aaron, and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he said, Heare now my words, If there be a Prophet of the Lord among you, I will be knowne to him by a^c vision, and will speake vnto him by dreame.

c These were the two ordinarie meanes. d In all Israel which was his Church.

7 My seruant Moses is not so, who is faithful in ^dall mine house.

* Exod. 33. 11. e So farre as any man was able to comprehend, which he calleth his backe partes, Exod. 33. 23.

8 Vnto him will I speake * mouth to mouth, and by vision, & not in darke words, but he^c shall see the similitude of the Lord. Wherefore then were yee not affraide to speake against my seruant, euen against Moses^r:

9 Thus the Lord was very angrie with them, and departed.

10 Also the cloud departed from the^f Tabernacle: and beholde, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold, shee was leprous.

f From the doore of the Tabernacle.

11 Then Aaron saide vnto Moses, Alas, my Lord, I beseech thee, lay not the sinne vpon vs, which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one^g dead, of whom the flesh is halfe consumed, when hee commeth out of his mothers wombe.

g As a childe that commeth out of his mothers belly dead, hauing^h it were but the skinn.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord saide vnto Moses, If her father had^h spit in her face, should she not haue bene ashamed seuen dayes: let her beⁱ shut out of the hoste seuen dayes, and after she shall be recciued.

h In his displeasure. * Leuit. 13. 46.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31. Caleb comforteth the people against the discouraging of the other spies.

Then afterward the people remooued from Hazeroth, and pitched in the wilderness of *Paran.

2 ¶ And the Lord spake vnto Moses, saying,

3^b Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall yee send a man, such as are all rulers among them.

a That is, in Richma, which was in Paran, Chap. 33. 18. b After the people had required it of Moses, as it is in Deut. 1. 22. then the Lord spake to Moses to do.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were *heads of the children of Israel.

† Or, rulers.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, * Oshea the sonne of Nun:

† Or, Joshua.

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of

15 Of the tribe of Naphthali, Nahbi the sonne of Vophsi :

16 Of the tribe of Gad, Geuel the sonne of Machi.

^e Which in number were twelue, according to the twelue tribes.

17 These are the names of the ^e men, which Moses sent to spie out the land : and Moses called the name of Oshea the sonne of Nun, Iehoshua.

^g Or, high country

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Goe vp this way toward the South, and goe vp into ^g the mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weake, either fewe or many,

^a Plentiful of barres.

20 Also what the land ^{is} that they dwell in, whether it be ^a good or bad : & what cities ^{they be}, that they dwell in, whether they dwell in tents, or in walled townes :

21 And what the land ^{is} : whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruite of the land (for then ^{was} the time of the first ripe grapes.)

^e Which was in the wilderness of Paran.

22 ¶ So they went vp, and searched out the land, from the wilderness of ^e Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai and Talmi, the ^f sonnes of Anak. And ^h Hebron was built seuen yeere before Zoan in Egypt.

^f Which were a kinde of gyants.
^g Declaring the antiquitie thereof: also Abraham, Sara, Izhak, and Iaakob were buried there
^h Deut. 1. 24.
ⁱ Or the valley of Eshcol, that is of grapes.

24 * Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and ^{brought} of the pomegranates and of the figges.

25 That place was called the ⁱ riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie daies, they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron and vnto all the Congregation of the children of Israel, in the wilderness of ^h Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

^h Called also Kadesh berna.

28 And they tolde ⁱ him, and said, Wee came vnto the land whither thou hast sent vs, and surely it floweth with ^{*} milke and hony : and here is of the fruit of it.

ⁱ That is, Moses.

^{*} Exod. 33. 3.

29 Neuerthelesse the people be strong that dwell in the land, and the cities are walled and exceeding great : and moreover, wee sawe the ^{*} sonnes of Anak there.

^k Ahiman, Sheshai, & Talmi whom Caleb slew afterwarde. Iosh. 11. 21. 22.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by

the coast of Iordan.

31 Then Caleb stilled the people ^{before} Moses, and said, Let vs goe vp at once, and possesse it : for vndoubtedly wee shall overcome it.

^{Or murmuring against Moses}

32 But the men, that went vp with him, said, Wee be not able to goe vp against the people : for they are stronger then wee.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone through to search it out, is a land that ^{eateth} vp the inhabitants thereof : for all the people that wee saw in it, are men of great stature.

The gyants were so cruell that they spoyled and killed one another, and these that came to them.

34 For there wee saw Gyants, the sonnes of Anak, which come of the gyants, so that we seemed in our sight like grasshoppers : and so wee were in their sight.

CHAP. XIII.

² The people murmur against Moses. 10. They would have stoned Caleb and Ioshua. 13. Moses pacifieth God by his prayer. 45. The people that would enter into the land, contrary to Gods will, are slain.

Then all the Congregation lifted vp their voyce, and cryed : and ^a the people wept that night,

^a Such as were affraide at the report of the ten spies.

2 And all the children of Israel murmured against Moses and Aaron : and the whole assembly said vnto them, Would God wee had died in the land of Egypt, or in this wilderness : would God wee were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword ? our wiues, and our children shal be ^b a pray : were it not better for vs to returne into Egypt ?

^b To our enemies the Canaanites.

4 And they said one to another, Let vs make a captain and returne into Egypt.

5 Then Moses and Aaron ^c fell on their faces before all the assembly of the Congregation of the children of Israel.

^c Lamenting the people and praying for them.

6 * And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh ^{two} of them that searched the land, ^d rent their clothes,

^{*} Eccles. 4. 6. 9a
1. mac. 2. 56

7 And spake vnto all the assemblie of the children of Israel, saying, The land which wee walked through to search it, is a verie good land.

^d For sorrowe, hearing their blasphemies.

8 If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not ye against the Lord, neither feare ye the people of the land : for they are ^{but} bread for vs : their shield is departed from them, and the Lord is with vs, feare them not.

^e We shall easily overcome them.

10 And all the multitude saide, Stone them with stones : but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

^f This is the condition of them y would persuade in Gods cause, to be persecuted of the multitude.

Moses prayeth for the people: Numbers. Their infidelitie threatened.

11 And the Lord sayd vnto Moses, How long wil this people prouoke me, and how long wil it be, yer they beleue me, for all the signes which I haue shewed among them?

12 I wil finite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

* Exod. 32. 12.
13 But Moses said vnto the Lord,* when the Egyptians shal heare it, (for thou broughtest this people by thy power from among them)

14 The they shal say to the inhabitars of this land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene face to face, & that thy cloud standeth ouer them, and that thou * goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

g So that none shall escape.
15 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thee, shal thus say,

* Deut. 9. 27.
16 Because the Lorde was not * able to bring this people into the land, which he sware vnto them, therefore hath he slaine them in the wilderness.

17 And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

* Exod. 34. 6.
* Psal. 103. 8.
* Psal. 103. 7.
* Exod. 20. 13.
and 34. 7.
18 The Lord is * slow to anger, and of great mercy, and * forgiuing iniquitie, and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be merciful, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntill now.

h In that he destroyed not them utterly, but left their posterity and certain to enger.
20 And the Lord said, I haue forgiuen it, according to thy request.

21 Notwithstanding, as I liue, all the earth shal be filled with the glory of the Lord.

i That is, sundry times and often.
22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this ten times, and haue not obeyed my voice,

23 Certainly they shal not see the land, whercof I sware vnto their fathers: neither shal any that prouoke mee, see it.

* Ios. 14. 6.
k A meeke and obedient spirit and not rebellious.
24 But my seruant * Caleb, because he had another * spirit, and hath followed me stil, euen him will I bring into the land, whither he went, and his seed shal inherite it.

l And lie in wayte for you, in Fort will not defend you.
25 Now the Amalekites and the Canaanites remaine in the valley: wherefore turne backe to morrow, and get you into the wilderness, by the way of the red sea.

26 ¶ After, The Lord spake vnto Moses

and to Aaron, saying,

* Tsal. 106. 26.
27 * How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

* Chap. 26. 65.
and 32. 10.
28 Tel them, As * I liue, (saith the Lord) I will surely doe vnto you, euen as ye haue spoken in mine eares.

* Deut. 1. 35.
29 Your carkeises shal fall in this wilderness, and all you that were * counted through al your numbers, from twenty yeere olde and aboue, which haue murmured against me,

* Gen. 14. 22.
30 Yee shall not doubtlesse come into the land, for the which I * lifted vp mine hand, to make you dwel therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye said should be a pray) them will I bring in, and they shal know the land which ye haue refused:

32 But euen your carkeises shal fall in this wilderness,

n The word signifieth to be shepheards, or to wander like shepheards to and fro.
33 And your children shal * wander in the wilderness, forty yeeres, and shal beare your * whoredomes, vntil your carkeises be wasted in the wilderness.

o Your infidelitie and disobedience against God.
* Ezech. 4. 6.
* Psal. 95. 10.
p Whether my promises be true or no.
34 After the number of the dayes, in the which yee searched out the lande, euen fourtie dayes, * euery day for a yeere, shall yee beare your iniquitie, for * fourtie yeeres, and yee * shall feelee my breach of promise.

35 I the Lord haue said, Certainlie I will doe so to all this wicked company, that are gathered together against me: for in this wilderness they shal be consumed, and there they shal die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

* 1 Cor. 10. 10.
and 3. 10. 17.
and 5.
37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shal liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorowed greatly.

* Deut. 1. 41.
q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commaundment.
40 * And they rose vp early in the morning, and gate them vp into the toppe of the mountaine, saying, Loe, we be ready to goe vp to the place which the Lord hath promised: for we haue * sinned.

41 But Moses sayd, wherefore transgresse ye thus the commandement of the Lord: it wil not so come well to passe.

42 Goe not vp (for the Lord is not among you) least yee be ouerthrowen before your enemies.

43 For he Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed obstinately to go vp to the toppe of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe & smote them,* and consumed them vnto Hormah.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them,* when yee be come into the land of your habitations, which I giue vnto you,

3 And wil make an offering by fire vnto the Lord, a burnt offering or a sacrifice* to fulfil a vowe, or a free offering, or in your feastes, to make a sweete sauour vnto the Lorde of the heard, or of the flocke,

4 Then let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine floure, mingled with the fourth part of an Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for the burnt offering or any offering,

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an Hin of oyle.

7 And for a drinke offering, thou shalt offer the third part of an Hin of wine, for a sweete sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of three tenth deales of fine floure, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweet sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number^d that yee prepare to offer, so shall yee doe to euery one according to their number.

13 All that are borne of the country,

shall doe these things thus, to offer an offering made by fire of sweete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer bee among you in your generations, and will make an offering by fire of a sweete sauour vnto the Lord, as ye doe, so he shall doe.

15 * One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, *even* an ordinance for euer in your generations: as you are, so shal the stranger be before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, when yee be come into the land, to the which I bring you,

19 And when yee shal cate of the bread of the land, ye shal offer an heaue offering vnto the Lord.

20 Yee shall offer vp a cake of the first of your dough for an heaue offering: * as the heaue offering of the barne, so ye shal lift it vp.

21 Of the first of your dough ye shal giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye haue erred, and not observed all these commandements, which the Lord hath spoken vnto Moses,

23 *Even* all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the Lord, with the meate offering and drinke offering thereto, according to the manner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shal be forgiven them: for it is ignorance: and they shal bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shal be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any one person sinne through ignorance, then hee shal bring a hee goate of a yeere old for a sinne offering.

28 And the priest shal make an atonement

^r They could not be stayed by any means

^r Deut. 1. 44

^r Levit. 29. 10.
^a Into the land of Canaan.

^r Levit. 23. 21.
⁺ Or, separate.
^r Exod. 29. 18.

^r Levit. 3. 10

^b Reade Exod. 29. 40.

^e The liquor was so called, because it was powred on the thing that was offered.

⁺ Or, three Omer.

^d Every sacrifice of beastes must haue their meate offering and drinke offering, according to this proportion.

^r Exod. 12. 48
^{chap} 9. 14

^r Which is made of the first come ye gather.

^r Levit. 23. 14.

^r As by oversight or ignorance, reade Levit. 4. 2. 13.

^r Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation.
^r Levit. 4. 2.

^r Levit. 4. 27

ment for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall have both one law who so doth sinne by ignorance.

30 ¶ But the person that doth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people,

31 Because he hath despised the word of the Lord: and hath broken his commandment: that person shall be utterly cut off: his iniquitie shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron and vnto all the Congregation,

34 And they put him in ward for it was not declared what should be done vnto him

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of their borders a ribband of blew silk,

39 And ye shall haue the fringes, that when ye looke upon them, ye may remember all the commandments of the Lord, and doe them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring.

40 That you may remember and doe all my commandments, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

The Rebellion of Korah, Dathan and Abiram. 31. Korah and his company perished. 41. The people the next day murmured. 49. 14700. are slain for murmuring.

Now Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben.

2 And they rose up against Moses, with

certaine of the children of Israel, two hundred, and fiftie captaines of the assemblie, famous in the Congregation, and men of renowne.

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, Ye take too much upon you, seeing all the Congregation is holy, euery one of them, & the Lord is among them: wherefore then lift ye your selves about the Congregation of the Lord?

4 But when Moses heard it, hee fell upon his face,

5 And spake to Korah and vnto all his companie, saying, To morowe the Lord will shewe who is his, and who is holy, and who ought to approach neere vnto him, & whom hee hath chosen, he will cause to come neere to him.

6 This doe therefore, Take your censers, both Korah and all his companie.

7 And put fire therein, and put incense in them before the Lord to morowe: and the man whom the Lord doeth chuse, the same shall be holy: ye take too much upon you, ye sonnes of Levi.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Levi.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to him, and all thy brethren the sonnes of Levi with thee, and seeke ye the office of the Priest also?

11 For which cause, thou and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, we will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and honie, to kill vs in the wilderness, except thou make thy selfe Lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and honie, neither giuen vs inheritance of fields and vineyards: wilt thou put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angry, and said vnto the Lord, Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Bee thou, and all thy company before the Lord: both thou,

† Wer. with an his hand, that is, in contempt of God.

h He shall suffice the punishment of his sinne.

* Leuit. 24. 12.

* Deut. 22. 12. mar. 23. 5.

i By leaving Gods commandments and following your owne fantasies.

* Chap. 27. 3. eccles. 45. 18. iude. 11.

† Or,ooke other with him.

‡ Or, before Moses.

* Chap. 26. 9.

a Or, let it suffice you: meaning, to haue abused them thus long. b All are alike holie: therefore none ought to be preferred a. b. one other: thus the wicked reason against Gods ordinance.

c To be the Priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To sette in the Congregation, as in the verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched the land, beleue that they sawe not that which they sawe.

* Gen. 44. 5. h At the doore of the Tabernacle.

thou, they, and Aaron to morowe:

17 And take euery man his censur, and put incense in them, and bring yee euery man his censur before the Lord, two hundred and fifty censurs: thou also and Aaron, euery one his censur.

18 So they tooke euery man his censur, and put fire in them, and layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

ⁱ All that were of their faction.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

⁴ Or, of euery creature.

22 And they fell vpon their faces, and said, O God the God of the spirits, ⁴ of all flesh, hath not one man *onely* sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation and say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish ^k in all their finnes.

^k With them that haue committed so many finnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan, and Abiram came out and stood in the doore of their tents with their wiues, and their sonnes, and their litle children.

28 And Moses sayd, Hereby ye shal know that the Lorde hath sent mee to doe all these workes: for *I haue not done them* of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

^l I haue not forged them of mine owne braine.

30 But if the Lord make ^m a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into ⁿ the pit, then yee shall vnderstand that these men haue prouoked the Lord.

^m Or shewe a strange sight.

ⁿ Or, hel. Or deepe & darke places of the earth.

31 ¶ And as soone as he had made an end of speaking al these wordes, euen the ground claued a sunder that was vnder them,

32 And the earth ^{*} opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

^{*} Chap. 27. 31. ^o deus. 11. 6. ^p psal. 106. 17.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they sayd, *Let vs flee*, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, *I say*, of these sinners, *that destroyed* ^o themselues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lord, therefore they shalbe holy, and they shalbe ^p a signe vnto the children of Israel.

^o Which were the occasion of their owne death.

^p Of Gods iudgements against rebellous.

39 Then Eleazar the Priest tooke the brasen censers, which they, that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 *It is* a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee be not like ^q Korah and his company, as the Lord said to him by the hand of Moses.

^q Who presumed about his vocation.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ^r turned their faces toward the Tabernacle of the Congregation: and behold, the cloude couered it, and the glory of the Lord appeared.

^r Or, fled. to wit, Moses & Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censur and put fire therein of the Altar, and put *therein* incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

^r For it was not lawfull to take any other fire, but of the Altar of burnt offering, Leuit. 10. 1.

47 Then Aaron tooke as Moses commanded

ded

^a God had begun to punish the people.

^e God drew backe his hand and ceased to punish them.

^a While he was in the doore of the Tabernacle.

^a Exod. 25. 22.

^b To be the chiefe Priest.

^c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe. To declare that God did chuse the house of Leui to serue him in the Tabernacle.

^a Heb. 9. 4.

^e Grudging that Aaron should be his Priest.

ded him, and ran into the mids of the Congregation, and behold, the plague was begun among the people, and hee put in incense, & made an atonement for the people.

48 And when hee stood betweene the dead, and them that were aliue, the plague was staied.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

² The twelve rods of the twelve princes of the tribes of Israel. ⁸ Aarons rod buddeth, and beareth blossoms, ¹⁰ for a testimonie against the rebellious people.

And the Lord spake vnto ^a Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, *eu*en twelve rods: and thou shalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, ^a where I will declare my selfe to you.

5 And the mans rod, whom I ^b chuse, shall blossome: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, *eu*en twelve rods, and the rod ^c of Aaron was among their rods.

7 And Moses laid the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morowe went into the Tabernacle of the Testimony, behold, the rod of Aaron ^d for the house of Leui was budded, and brought forth buddes, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord saide vnto Moses, ^e Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their ^e murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vn-

to Moses, saying, Behold, ^f we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

^{1. 7.} The office of Aaron and his sonnes, ² With the Leuites. ⁸ The Priests part of the offerings. ²⁰ God is their portion. ²⁶ The Leuites haue the tithes, and offer the tenths thereof to the Lord.

And the Lord sayde vnto Aaron, Thou, and thy sonnes & thy fathers house with thee, shall beare ^a the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shall be ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall ^b keepe thy charge, *eu*en the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, least they die, both they and you:

4 And they shall be ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no ^c stranger shall come neere vnto you:

5 Therefore shall yee keepe the charge of the Sanctuary, and the charge of the altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue ^a taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priestes office for all things of the altar, and within the vaile: therefore shall yee serue: for I haue made your Priests office ^a an office of seruice: therefore the stranger that commeth neere, shall be slayne.

8 ¶ Again the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine ^d offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall be thine of the most holy things, *reserued* from the ^e fire: all their offering of all their meate offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto mee, that shall be most holy vnto thee, & to thy sonnes.

10 In the most ^f holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.

11 This

^f The Chaldee text descibeth thus their murmuring: We die by sword, the earth shall loweth vs vp, the pestilence doth consume vs.

^a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

^b That is, the things, which are committed to thee: or, which thou dost enioyn them.

^c Which was not of the tribe of Leui.

^a Chap. 3. 45.

^a Or, a gift.

^d As the first fruit, first born, and the tenth.

^e That which was not burned, should be the Priests.

^f That is, in the Sanctuary, betwene the court and the Holiest of all.

11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a ductie for euer: all the cleane in thine house shall eate of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lord for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shall be thine: all the cleane in thine house shall eate of it.

14 * Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of siue shekels, after the shekel of the Sanctuarie, * which is twentie gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

18 And the flesh of them shall be thine, * as the shake breast, and as the right shoulder, shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duety for euer: it is a perpetual covenant of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord sayde vnto Aaron, Thou shalt haue none inheritance in their lande, neither shalt thou haue any parte among them: * I am thy parte and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neyther shall the children of Israel any more come neere the Tabernacle of the Congregation, least they susteine sinne, and die.

23 But the Leuites shall do the seruice in the Tabernacle of the Congregation, and

they shall beareⁿ their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel yee shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, when ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall yee take an heave offering of that same for the Lord, *even* the tenth part of the tithe.

27 And your heave offering shall be reckened vnto you, as the ^o corne of the barne, or as the abundance of the wine presse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which yee shall receiue of the children of Israel, and yee shall giue thereof the Lords heave offering to Aaron the Priest.

29 Yee shall offer of all your gifts all the Lords heave offerings: of all the fat of the same shall yee offer the holy things thereof.

30 Therefore thou shalt say vnto them, When yee haue offered the fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne floore, or as the increase of the wine presse.

31 And yee shall eate it in all places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And yee shall beare no sinne by the reason of it, when yee haue offered the fat of it: neither shall yee pollute the holie things of the children of Israel, least yee die.

CHAP. XIX.

^a The sacrifice of the red kow. ^g The sprinkling water. ¹¹ Hee that toucheth the dead. ¹⁴ The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

² This is the ordinance of the law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

³ And ye shall giue her vnto Eleazar the Priest, that he may bring her ^{*} without the hoste, and cause her to be ^b slaine before his face.

⁴ Then shall Eleazar the Priest take of her blood with his ^{*} finger, and sprinkle it before the

ⁿ If they faile in their office they shall be punished.

^o As acceptable as the fruit of your owne ground or vine yard.

^p Which ye haue receiued of the children of Israel. ^q Read verfe 12.

^r As is in the 11. verfe.

^s Ye shall not be punished therefore. ^t The offerings which the Israelites haue offered to God.

^a According to this law and ceremonie, ye shall sacrifice the red kow.

^{*} Heb. 13. 11. ^b By another Priest. ^{*} Heb. 9. 13.

^g Reade leuit. 10. 14.

^h That is, the chiefest, or the best.

^{*} Leuit. 27. 28.

^{*} Exod. 13. 2. and 22. 29. ^{leuit} 27. 29. ^{chap.} 3. 13.

^{*} Exod. 30. 13. ^{leuit} 27. 25. ^{chap.} 3. 4. 7. ^{Exod.} 45. 12.

ⁱ Because they are appointed for sacrifice.

^{*} Exod. 29. 26. ^{leuit} 7. 30.

^k That is, sure, stable and incorruptible.

^l Of Canaan.

^{*} Deut. 10. 9. and 18. 2. ^{leuit} 13. 14. 33. ^{Exod.} 44. 28.

^m To serue therein: for the Leuites are put in their place.

the Tabernacle of the Congregation seven times,

* Exod. 29. 14.
Leuit. 4. 11. 12.

5 And cause the kowe to be burnt in his sight: with her * skin, and her flesh, and her blood, and her dounge shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope, and skarlet lace, and cast them in the mids of the fire where the kowe burneth.

c Meaning Eleazar.

7 Then shall the Priest wash his clothes, and he shall wash his flesh in water, and then come into the hoste, and the Priest shall bee vnclane vnto the euen.

d The inferior Priest who killed her and buried her.

8 Also hee that ^d burneth her, shall wash his clothes in water, and wash his flesh in water, and be vnclane vntill euen.

9 And a man, *that is* cleane, shall take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shall be kept for the Congregation of the children of Israel for ^e a sprinkling water: it is a sinne offering.

e O the water of separation, because that they that were separate for their vncleanes, were sprinkled therewith & made cleane, chap. 8. 7. It is also called holy water, because it was ordeined to an holy vse, chap. 5. 17. f With the sprinkling water.

10 Therefore he that gathereth the ashes of the kowe, shall wash his clothes, and remaine vnclane vntill euen: and it shall bee vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vnclane euen seven dayes.

12 Hee shall purifie himselfe ^f there with the third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, & that person shall be cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vncleanness shall remaine still vpon him.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

14 This is the lawe, when a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vnclane seven dayes,

15 And all the vessels that be open, which haue no ^h couering fastened vpon them, shall be vnclane.

h Euer, a couering of cloth.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vnclane seven dayes.

17 Therefore for an vnclane person they shall take of the burnt ashes of the ⁱ sinne offering, and ⁱ pure water shall be put thereto in a vessell.

i Of the red kow burnt for sinne.
j Water of the fountaine or river.
k One of the Priests which is cleane

18 And a ^k cleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon

him that touched the bone, or the skinne, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and ^l wash his clothes, and wash himselfe in water, and shall be cleane at euen.

l Because he had bene among them & were vnclane: or els had touched the water, as verse. 21.

20 But the man that is vnclane and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: *therefore* shall he be vnclane.

21 And it shall be a perpetuall law vnto them, that he that sprinketh the sprinkling water, shall wash his clothes: also hee that toucheth the sprinkling water, shall be vnclane vntill euen.

22 And whatsoeuer the vnclane person toucheth, shall be vnclane: and the person that toucheth ^m him, shall be vnclane vntill the euen.

m That is, vnclane.

CHAP. XX.

1 Miriam dieth. 2 The people murmur. 3 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succeedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first ^a moneth, and the people abode at Kadesh: where ^b Miriam died, and was buried there.

a This was fortie yeeres after their departure fro Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.

2 But there was no water for the Congregation, and they ^c assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God wee had perished, ^d when our brethren died before the Lord.

* Chap. 11. 35.
* Exod. 17. 35.

4 ^e Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that *both* wee, and our cattell should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, *which is* no place of seede, nor figges, nor viites, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the ^f rod, and gather thou and thy brother Aaron the Congregation together, and speake yee vnto the rocke before their eyes, and it shall giue foorth his water, and

d Wherewith thou didst miracles in Egypt, and didst diuide the Sea.

and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses said vnto them, Heare now, yee rebels: *shal we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes dranke.

12 ¶ Again the Lord spake vnto Moses, & to Aaron, Because ye beleueed me not, to sanctifie me in the presence of the children of Israel, therefore yee shal not bring this Congregation into the lande which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and he^h was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when wee cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, wee are in the citie Kadesh, in thine vtmost border.

17 I pray thee that wee may passe through thy country: wee will not goe through the fields nor the vineyards, neither will we drinke of the water of the welles: we wil goe by the *kings way, and neither turne vnto the right hand nor to the left, vntil we be past thy borders.

18 And Edom answered him, * Thou shalt not passe by mee, lest I come out against thee with the sword.

19 Then the children of Israel saide vnto him, we wil goe vp by the hie way: and if I and my cattel drinke of thy water, I will then pay for it: I will onely (without any harme) go through on my feete.

20 He answered againe, Thou shalt not goe through. Then * Edom came out against him with much people, and with a mighty power.

21 Thus Edom denied to giue Israel passage through his country: wherefore Israel * turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from

* Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coaste of the land of Edom, saying,

24 Aaron shal be^l gathered vnto his people: for he shal not enter into the land, which I haue giuen vnto the children of Israel, because ye⁺ disobeyed my commandement at the water of * Meribah.

25 Take * Aaron and Eleazar his sonne, and bring them vp into the mount Hor,

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shal be gathered to his fathers, and shal die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When al the Congregation sawe that Aaron was dead, al the house of Israel * wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The first serpents are sent for the rebellion of the people. 24 33 Sihon and Og are overcome in battell.

When * king Arad the Canaanite, which dwelt toward the South, heard tel that Israel came by the^a way of the spies, then fought hee against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, if thou wilt deliuer and giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered them the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place * Hormah.

4 ¶ After, they departed from the Mount Hor by the way of the red Sea, to^b compass the land of Edom: and the people were foregriued because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wilderness: for here is neither bread nor water, and our soule * lotheth this light^c bread.

6 * Wherefore the Lord sent^d fierie serpents among the people, which slung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses and said, we haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

N

Chap. 33. 37

1 Reade Genesis 25. 8.

* Or, rebelled.
* Or, strife.

* Chap. 33. 38.
deut. 32. 50.

* Deut. 10. 6.
and. 32. 50.

* Or, mourned.

* Chap. 33. 40.

a By that way which their spies that searched the daunters, found to be most safe.

* Or, destruction.
Judg. 1. 17.
b For they were forbidden to destroy it, deut. 2. 5.

* Chap. 11. 6.
c Meaning Manna, which they thought did not nourish.
* VVise. 16. 1. 5
1 cor. 10. 9.
d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

8 And

e The punishment which followed hereof, declared y^e Moses and Aaron beleueed not the Lords promise, as appeareth verse, 12.

f That the children of Israel should beleuee and acknowledge my power, and so honour me. g Or strife, and contention, Chap. 27. 14. h By shewing himselfe almightie and mainteining his glory. i Because Isaac or Israel was Esaus brother, who was called Edom.

* Or, hie way.

* Or, come not,

* Or, the Edomites

k To passe by another way.

[†] Or, open a pele

* 2. King. 18. 4.
Isa. 3. 14.

[†] Or, recovered.
* Chap. 33. 43.

* Or, in the heap
of Abarim, or hill

e Which see-
meth to be the
booke of the
Iudges, or as
some thinke, a
booke which
is left.

[†] Or, (How God
destroyed) Valah
(the cite) with a
whirlwind, and
the valleys of Ar-
non.

[†] Or, spring.

f Ye that re-
ceiue the com-
modities thereof
giue praise for
it.
g Moses and
Aarō heads of
the people on-
ly smote the
rock with the
rod or staffe,
which gaue
water as a well
that were deep
digged.

* Deut. 2. 26.
Iudg. 11. 19.

* Deut. 29. 7.

* Job. 12. 2.
psal. 135. 11.
amor. 2. 9.
h The riuer.
i For the peo-
ple were tall
and strong like
giants, Deut.
20.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp* for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then hee looked to the serpent of brasse, and [†] liued.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched [†] in Iie-abarim, in the wilderness, which is before Moab on the Eastside.

12 ¶ They remooued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of* the battels of the Lord, [†] what thing hee did in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, [†] Rise vp well, [†] sing yee vnto it.

18 The princes digged this well, the captaynes of the people digged it, euen the slawgiuer, with their staues. And from the wilderness they came to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the toppe of Pisgah that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me goe through thy land: we wil not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill we be past thy countrey.

23 * But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto ^b Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was ⁱ strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon and in all the [†] villages thereof,

26 For ^k Heshbon was the cite of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that speake in proverbs, say, Come to Heshbon, let the cite of Sihon be built and repaired:

28 For ^l a fire is gone out of Heshbon, and a flame from the cite of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Woe be to thee, Moab: O people of ^m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon vnto Dibon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and all his people, and his land: * and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

⁵ King Balak sendeth for Balaam to curse the Israelites. ¹² The Lord forbiddeth him to goe. ²² The Angel of the Lord meeteth him, and his asse speaketh. ³⁸ Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFTER the children of Israel departed and pitched in the plaine of Moab on the ^a other side of Iorden from Iericho.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were fore afraide of the people, because they were many, & Moab [†] fretted against the children of Israel.

4 Therefore Moab saide vnto the ^b Elders of Midian, Nowe shall this multitude licke vp all that are rounde about vs, as an ox licketh vp the grasse of the fiede: and Balak

[†] Ebr. daughters
k For if it had
bene the Moa-
bites, the Israe-
lites might not
haue possesed
it, Deut. 2. 9.

^l Meaning,
warre.

^m Chemosh
was the idole
of the Moa-
bites. 1. King.
11. 33. who
was not able to
defend his
worshippers,
which tooke
the idole for
their father.
[†] Ebr. light.

* Deut. 3. 1.
and 27. 9.

* 7. 135. 11

^a Being at Ie-
richo, it was
beyond Iordē:
but where the
Israelites were,
it was on this
side.

[†] Or, was vexed.

^b Which were
the heads and
gouernours.

Balak the sonne of Zippor was king of the Moabites at that time.

5 * Hee sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the riuer of the lande of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lye ouer against mee.

6 Come nowe therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to driue them out of the land: for I knowe that he, whom thou bleffest, is bleffed, and he whom thou cursest, shalbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing the reward of the soothsaying in their hand, and they came vnto Balaam, and tolde him the words of Balak.

8 Who answered them, Tary heere this night, and I will giue you an answer, as the Lord shall say vnto mee. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shalbe able to ouercome them in battell, and to driue them out.

12 And God said vnto Balaam, Goe not thou with them, neither curse the people, for they are bleffed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus saith Balak the sonne of Zippor, Be not thou staied, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and will doe whatsoeuer thou sayest vnto mee: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue mee his house full of siluer and golde, I cannot goe beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto mee more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp earely, & sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because hee went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruants were with him.

23 And * when the asse saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse, to turne her into the way.

24 ¹ Again the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, shee thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, shee lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and shee said vnto Balaam, What haue I done vnto thee, that thou hast smitten mee now three times?

29 And Balaam said vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hande, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou nowe smitten thine asse three times? beholde, I came out to withstand thee, because thy way is not straight before me.

33 But the asse sawe me, and turned from me now three times: for else, if shee had not

* Job. 24. 9.

e To wit, Ephraim, vpon the which stood this citie Pethor.

d Thinking to bribe him with gifts to curse the Israelites.

e Whom before he called Elders: meaning the gouernours, and after callth them seruants: that is, subiects to their king.

f He warned him by adream that he should not consent to the kings wicked request.

g Els he shewd himselfe willing, courteousnesse had so blinded his heart.

h The wicked seeke by all meanes to further their naughtie enterprises, though they know that God is against them.

* Chap. 24. 13.

i Because he tempted God to require him contrary to his comandement his petition was granted, but it turned to his owne condemnation.

k Moved rather with concupiscence, then to obey God.

* 2 Pet. 2. 16. Jude. 11.

l The second time.

† Or, fell.

m Gave her power to speak

n Since thou hast beene my master.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

p Both thy heart is corrupt, and thine enterprise wicked.

turned from me, ſurely I had euen now ſlaine thee, and ſaued her aliuē.

* Or, before me,
or, to meete me.

† Ebr. I will re-
turne to thee.

q Because his
heart was euil,
his charge was
renewed, that
he ſhould not
pretend igno-
rance.
r Neere the
place where
the Iſraelites
camped.

34 Then Balaam ſaide vnto the Angel of the Lord, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way * againſt mee: now therefore if it diſpleaſe thee, I wil turne home againe.

35 But the Angel ſaid vnto Balaam, Goe with the men: But what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the Princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, euen in the vtmoſt coaſt.

37 Then Balak ſaid vnto Balaam, Did not I ſend for thee to cal thee? Wherefore cameſt thou not vnto me? am I not able in deed to promote thee vnto honour?

s Of my ſelfe
can ſpeake no-
thing: onely
what God re-
uileth, that
will I vtter,
ſeeme it good
or bad.

* Or, of ſtrict: or,
a populous riſe.

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay any thing at all? the worde that God putteth in my mouth, that ſhal I ſpeake.

39 So Balaam went with Balak, and they came vnto the citie of Huzoth.

40 Then Balak offered bullocks, and ſheepe, and ſent *thercof* to Balaam, and to the princes that were with him.

t Where the i-
dole Baal was
worſhipped.

41 And on the morowe Balak tooke Balaam, and brought him vp into the hie places of Baal, that thence he might ſee the vtmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeuē Altars to be built. 5 God teacheth him what to anſwere, 8 In ſtead of curſing, he bleſſeth Iſrael. 19 God is not like man.

And Balaam ſaide vnto Balak, Build mee here ſeuē altars, and prepare me here ſeuē bullockes, and ſeuē rammes.

a For among
the Gentiles
the kings oft
times vied to
ſacrifice, as did
the Priſtes.

2 And Balak did as Balaam ſaid, and Balak and Balaam offered on *euery* altar a bullocke and a ramme.

* Or, went up him

b Appeared
vnto him.

3 Then Balaam ſaid vnto Balak, Stand by the burnt offering, and I will goe, if ſo be that the Lord wil come and meete me: and what ſoeuer he ſheweth me, I wil tell thee: ſo hee went forth alone.

4 And God met Balaam, and Balaam ſaid vnto him, I haue prepared ſeuē altars, and haue offered vpon *euery* altar a bullocke and a ramme.

c Taught him
what to ſay.

5 And the Lord put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when he returned vnto him, loe, hee ſtood by his burnt offering, hee, and all the princes of Moab.

* Or, propheteſe.

7 Then he vttered his parable, and ſaid, Balak the king of Moab hath brought me from Aram out of the mountaines of the

East, ſaying, Come, curſe Iakob for my ſake: come, and deteſt Iſrael.

8 How ſhall I curſe, where God hath not curſed? or how ſhal I deteſt, *where* the Lord hath not deteſted?

d Cauſe that
all men may
hate and de-
teſt them.

9 For from the top of the rockes I did ſee him, and from the hils I did beholde him: loe, the people ſhal dwel by themſelues, and ſhall not be reckened among the nations.

e But ſhal haue
religion and
lawes apart.
f The infinite
multitude, as
the duſt of the
earth.

10 Who can tel the duſt of Iakob, and the number of the fourth part of Iſrael? Let me die the death of the righteous, and let my laſt end be like his.

g The feare of
Gods iudg-
ments cauſed
him to wiſh to
be ioyned to
the houſhold
of Abraham:
thus the wic-
ked haue their
conſciences
wounded, whē
they conſider
Gods iudgms

11 Then Balak ſaid vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he answered, and ſaide, Muſt I not take heed to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

* Or, into the field
of them that
ſpied: to wiſe-
dom the enemies
ſhall
approch.

14 ¶ And he brought him into a ſedeſophim to the top of Piſgah, and built ſeuē altars, and offered a bullocke, and a ramme on *euery* altar.

15 After, he ſaid vnto Balak, Stand here by thy burnt offering, and I wil meete thee Lord yonder.

16 And the Lord met Balaam, and put an anſwere in his mouth, and ſaid, Go againe vnto Balak, and ſay thus.

* Chap. 22. 35.

17 And when he came to him, behold, he ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And he vttered his parable, and ſaid, Riſe vp, Balak, and heare: hearken vnto mee, thou ſonne of Zippor.

19 God is not as man, that hee ſhould lie, neither as the ſonne of man that hee ſhould repent: hath he ſaid, and ſhal he not doe it? and hath he ſpoken, and ſhal he not accompliſh it?

h Gods ene-
mies are com-
pelled to con-
feſſe that his
gouernement
is iuſt, conſtant,
and without
change or re-
pentance.

20 Behold, I haue receiued commandement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Iakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God is with him, and the ioyful ſhout of a king is among them.

i They triūph
as victorious
kings ouer their
enemies.

22 God brought them out of Egypt: their ſtrength is as an vnicorne.

k Conſidering
what God ſhal
work this time
for the deliue-
rance of his
people, all the
world ſhal
wonder.

23 For there is no forcerie in Iakob, nor ſoothſaying in Iſrael: according to this

time

* Or, Syria

time it shal be said of Iaakob and of Israel, What hath God wrought?

24 Beholde, the people shal rise vp as a lyon, and lift vp himselfe as a yong lion: he shal not lie downe, til he eate of the pray, and till he drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Told not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I wil bring thee vnto an other place, if so be it will please God, that thou maiest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make me here seuen Altars, and prepare mee here seuen bullockes, and seuen rammes.

30 And Balak did as Balaam had saide, and offered a bullocke and a ramme on euery altar.

CHAP. XXIII.

Balaam prophesieth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

When Balaam sawe that it pleased the Lord to blesse Israel, then hee went not, * as certaine times before, to set diuinations, but set his face toward the ^a wilderneffe.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and saide, Balaam the sonne of Beor hath saide, and the man, whose eyes ^b were shute vp, hath said,

4 He hath said, which heard the words of God, and sawe the vision of the Almighty, and ^c falling in a trance had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations O Israel!

6 As the valleys, are they stretched forth, as gardens by the riuers side, as the ^d aloe trees, which the Lord hath planted, as the cedars beside the waters.

7 The ^e water droppeth out of his bucket, and his seed *shal be* in many waters, and his king shal be higher then ^e Agag, and his kingdome shal be exalted.

8 God brought him out of Egypt: his strength *shal be* as an vnicorne: he shal eate the nations his enemies, and bruiſe their bones, and shoote them through with his arrowes.

9 * He coucheth and lieth downe as a yong lion, and as a lion: who shal stirre him

vp: blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balak was very angry with Balaam, and ^f smote his handes together: so Balak said vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blesſed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the ^g Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue mee his house full of siluer and gold, I can not passe the commandement of the Lord, to doe *either* good or bad of mine owne minde? what the Lord shal command, that same wil I speake.

14 And now beholde, I goe vnto my people: come, I wil ^h aduertise thee what this people shal doe to thy folke in the latter dayes.

15 And hee vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

16 Hee hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, & falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall beholde him, but not neere: there shall come a ⁱ starre of Iaakob, and a scepter shall rise of Israel, and shall finite the ^k coasts of Moab, and destroye all the sonnes of ^l Sheth.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 Hee also that shall haue dominion *shall be* of Iaakob, and shall destroy the remnant of the ^m cite.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek was the ⁿ first of the nations: but his latter end *shal come* to destruction.

21 And he looked on the ^o Kenites, and vttered his parable, and said, Strong is thy dwelling place, and ^o put thy nest in the rocke.

22 Neuerthelesse, ^p the Kenite shal be spoyled vntil Asshur carie thee away captiue.

23 Againe he vttered his parable, and said, Alas, ^q who shal liue when God doeth this?

24 The ships also shall come from the coasts of ^r Chittim, and subdue Asshur, and shal subdue Eber, and ^r hee also *shal come* to destruction.

^f In token of anger.

^g Thus the wicked burdened God when they can not compasse their wicked enterprises.

^h Ebr. counsell. He gaue also wicked counsell to cause the Israelites to sinne, that there by God might forsake them, Chap. 31. 16.

ⁱ Meaning, Christ. ^k That is, the Princes. ^l He shall subdue all that resist: for of Sheth came Noah, and of Noah all this world.

^m Of the Edomites. ⁿ The Amalekites first made warre against Israel, as Chap. 14. 45. ^o Or, Midianites. ^p Make thy selfe as strong as thou canst. ^q Or, thou shalt.

^r Some reade, Oh, who shall not perish, when the enemy, that is, Antichrist, shall set himselfe vp as God? ^s The Grecians and Romanes. ^t Meaning, Eber, or the Iewes, for rebelling against God.

ⁱ Thus & wicked imagine of God, that that which he will not grant in one place, he will doe it in another.

^a Chap. 23. 3. 15.

^b Where the Israelites camped.

^c Chap. 23. 7. 18.

^d His eyes were shut vp before in respect of the cleare visions which he saw after: some reade, were opened. ^e Though he lay as in a sleep, yet the eyes of his mind were open. ^f Or, tents.

^g His prosperitie and posteritie shal be very great. ^h Which name was common to the kings of Amalek.

ⁱ Gen. 49. 8.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committed fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

Now whiles Israel abode in * Shittim, the people began to commit whoredome with the ^a daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel ^b coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heads of the people, and hang them vp * before the Lord ^c against the sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his ^d men that were ioynd vnto Baal Peor.

6 ¶ And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, ^e who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the middes of the Congregation, and tooke a * spere in his hand,

8 And followed the man of Israel into the tent, and thrust them both through: ^f to wit, the man of Israel, & the woman, ^g through her bellie: so the plague ceased from the children of Israel.

9 * And there died in that plague, foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee ^h was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Behold, * I giue vnto him my couenant of peace,

13 And hee shall haue it, and his seede after him, ⁱ euen the couenant of the Priests office for euer, because hee was zealous for his God, and hath made an ^j atonement for the children of Israel.

14 And the name of the Israelite ^k thus flaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince

of the family of the Simeonites.

15 And the name of the Midianitish woman, that was flaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and finite them:

18 For they trouble you with their ^l wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was flaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai, goe into Canaan, save Caleb and Ioshua.

And so after the * plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel * from twentie yeere olde and aboue throughout their fathers houses, all that goe foorth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden ^b toward Iericho, saying,

4 From twentie yeere olde and aboue yeere ^c shall number the people, as the * Lord had commanded Moses, & the childre of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel: the children of * Reuben were: Hanocho, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

6 Of Hefron, the family of the Hefronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and forty thousand, seuen hundredeth & thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in ^d the assembly of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the congregation died, what time the fire consumed two hundredeth and fiftie men, who were ^e for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of * Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Iamin, the

^f Ebr of the house of the father

* Chap. 318

^h Causing you to commit both corporall and spirituall fornication by Balaams counsel, Chap. 31

16. reuel. 2. 14.

^a Which came for their whoredome and idolatry.

* Chap. 1. 3.

^b Where the river is neere to Iericho.

* Chap. 1. 1.

* Gen. 46 8.

exod. 6. 14.

1. chro. 5. 1.

* Reuben.

* Chap. 16. 2.

^c In that rebellion whereof Korah was head.

^d That is, for an example ^e other should not murmure and rebell against Gods ministers. * Simeon

* Chap. 33. 49.

^a With the women.

^b Worshipped the idole of the Moabites, which was in the hill Peor. * Deut. 4. 3. ^c Openly in the sight of all.

^d Let him see execution done of them that are vnder his charge.

^e Repenting that they had offended God. * Psal. 106. 30. 1. mac. 2. 54.

* Or. iaueling.

^f Or. in her tent ^g Child and Greek in her secrets.

* 1. Cor. 10. 8.

* Psal. 106. 30.

^h He was zealous to maintain my glory.

* Eccles. 45. 24. 1. mac. 2. 54.

ⁱ He hath pacified Gods wrath.

the family of the Iaminites: of Iachin, the family of the Iachinites:

13. Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

* Gad.

15 ¶ The sonnes of * Gad after their families were: Zephon, of *whome came* the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the familie of the Arodites: of Arcli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundreth.

* Iudah.

19 ¶ The sonnes of * Iudah, Er and Onan: but Er and Onan died in the land of * Canaan.

e Before Isaac went into Egypt, Gen. 38. 3. 7. 10. and 46. 12.
* Gen. 46. 12.

20 So were the sonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hefron, the family of the Hefronites: of Hamul, the family of the Hamulites.

22 These are the families of Iudah, after their numbers, seuentie and six thousand and five hundreth.

* Issachar.

23 ¶ The sonnes of * Issachar, after their families were: Tola, of *whome came* the family of the Tolaites: of Pua, the family of the Punites:

24 Of Iashub, the familie of the Iashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundreth.

* Zebulun.

26 ¶ The sonnes of * Zebulun, after their families were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the family of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and five hundreth.

* Manasseh
* Ioseph 17. 1.

28 ¶ The sonnes of Ioseph, after their families were * Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the family of the Machirites: and Machir begate Gilead: of Gilead *came* the family of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites:

31 Of Afriel, the family of the Afrielites: of Shechem, the family of the Shichmites.

32 Of Shemida, the family of the Shemidaites: of Hephher, the family of the Hephherites.

33 ¶ And * Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

* Chap. 27. 1.

34 These are the families of Manasseh, and the number of them, two & fiftie thousand and seven hundreth.

35 ¶ These are the sonnes of * Ephraim after their families: of Shuthelah *came* the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

* Ephraim.

36 And these are the sonnes of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundreth: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of * Benjamin after their families: of Bela *came* the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

* Benjamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard *came* the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourtie thousand and six hundreth.

42 ¶ These are the sonnes of * Dan after their families: of Shuham *came* the family of the Shuhamites: these are the families of Dan after their households.

* Dan.

43 All the families of the Shuhamites were after their numbers, threescore and foure thousand, and foure hundreth.

44 ¶ The sonnes of * Asher after their families were: of Imnah, the family of the Imnites: of Isui, the family of the Isuites: of Beriah, the family of the Beriites.

* Asher.

45 The sonnes of Beriah were, of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites:

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.

¶ 48 The

The Leuites.

Numbers.

Zelophehads daughters.

* Naphtali.

48 ¶ The sonnes of * Naphtali, after their families were: of Iahzeel, the families of the Iahzeelites; of Guni, the family of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, five and fourtie thousand and foure hundred.

f This is the third time that they are numbered.

51 These are the f numbers of the children of Israel: fixe hundred and one thousand, seven hundred and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of * names.

* Or, persons.

* Chap. 33. 54.

54 * To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

* Ios. 11. 23. and 14. 2.

55 Notwithstanding, the land shall be * diuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be diuided betwene many and fewe.

* Exod. 6. 16. 17. 18. 19.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari the family of the Merarites.

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begate Amram.

* Exod. 2. 2. and 6. 20.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

* Luit. 10. 2. chap 3. 4. 1 Chron. 24. 2.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man

of them, & whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, * They shall die in the wilderness: so there was not left a man of them, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 2 The land of promise is shewed vnto Moses. 3 Moses prayeth for a gouernour to the people. 4 Ioshua is appointed in his stead.

Then came the daughters of * Zelophehad, the sonne of Hopher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Ioseph (& the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.)

* Chap. 26. 33. and 36. 11. Ios. 17. 3.

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the companie of Korah, but dyed in his sinne, and had no sonnes.

* Chap. 14. 35. and 26. 64. 65.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

a According as all men die, for as much as they are sinners.

5 Then Moses brought their b cause before the Lord.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad had speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and hee shall possess it: and this shall be vnto the children of Israel a law of iudgement, as the Lord hath commanded Moses.

c Meaning an ordinance to iudge by.

12 ¶ Again the Lord said vnto Moses, * Goe vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

* Deut. 32. 49.

13 And when thou hast seene it, thou shalt

* Chap. 20. 24.

* Chap. 20. 12.

* Exod. 17. 9.
† Or strise.d Who as he
hath created, &
he governeth
the hearts of a
men.e That is, go-
uerne them &
doe his duety,
as 2. Chron. 1.
10.f And so ap-
point him go-
uernour.g Commend
him to the peo-
ple as meet for
the office and
appointed by
God.* Exod. 22. 30.
h According
to his office:
signifying that
the ciuill magi-
strate could ex-
ecute nothing
but that which
he knew to be
the wil of God.i How he shold
gouerne him-
self in his office.

shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For yee were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. * That is the water of * Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the ^d spirits of all flesh appoint a man ouer the Congregation,

17 Who may ^e goe out and in before them, and lead them out and in, that the Congregation of the Lord be not as sheepe, which haue not a sheeheard.

18 And the Lord said vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and ^f put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And ^g giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And he shall stand before Eleazar the Priest, who shall aske counsell for him * by the ^h iudgement of Vrim before the Lord: at his word they shall goe out, and at his word they shall come in, ⁱ both hee, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lord had commanded him, and hee tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then hee put his hands vpon him, and gaue him a ⁱ charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

* The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Pasche. 26 Of the first fruites.

And the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Yee shall obserue to offer vnto me in their due season mine offering, and ^a my bread, for my sacrifices made by fire for a sweete sauour vnto mee.

3 Also thou shalt say vnto them, * This is the offering made by fire which ye shall offer vnto the Lord, two lambes of a yeere olde without spot, daily, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine flour for a * meate offering mingled with the fourth part of an * Hin of beaten oyle.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweete

saour: *it is* a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meat offering of the morning, and as the drinke offering thereof shalt thou prepare *this* ^b for an offering made by fire of sweet sauour vnto the Lord.

9 ¶ But on the Sabbath day yee shall offer two lambes of a yeere old, without spot, and two ^c tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, beside the ^d continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your moneths, yee shall offer a burnt offering vnto the Lord, two yong bullockes, and a ramme, and seuen lambes of a yeere olde, without spot,

12 And threethird deales of fine flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine flour for a meate offering, mingled with oyle for one ramme,

13 And a tenth deale of fine flour mingled with oyle for a meate offering vnto one lambe: for a burnt offering of sweete sauour: *it is* an offering made by fire vnto the Lord.

14 And their ^e drinke offerings shall be halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first moneth is the Pasche of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seauen dayes shall vnleauened bread be eaten.

18 In the ^f first day shall be an holy ^g conuocation, ye shall do no seruile worke *therein*.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ramme, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meat offering shall be of fine flour mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two

b The thirde
offering and
drinke offering
of the euening
sacrifice.c Of the mea-
sure Ephah.d Which was
offered euery
day at morning
and at eueninge That is, the
wine that shall
be powred vp-
on the sacrifice.* Exod. 12. 18,
and 23. 15.
Leuit. 23. 5.* Leuit. 23. 7
f Or, solemn
assembly.a By bread hee
meaneth all
manner of sacri-
fice.

* Exod. 29. 38.

* Exod. 16. 36.

* Leuit. 2. 1.

* Exod. 29. 40.

tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, *euē* for the seuen lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continual burnt sacrifice.

24 After this maner yee shal prepare throughout all the seuen dayes, for the † maintaining of the offering made by fire for a sweete sauour vnto the Lord: it shal be done beside the continual burnt offering and drinke offering thereof.

25 And in the seuenth day yee shal haue an holy conuocation, *wherein* yee shal doe no seruile worke.

26 ¶ Also in the day of your first fruites, when ye bring a new meate offering vnto the Lord, according to § your weekes ye shal haue an holy conuocation, and yee shal doe no seruile worke *in it*:

g In counting seuen weekes from the Pasche ouer to Whitsontide, as Leviticus 23. 15.

27 But yee shal offer a burnt offering for a sweete sauour vnto the Lord, two young bullockes, a ramme, and seuen lambes of a yeere olde,

28 And their meate offering of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Yee shal doe *this* besides the continually burnt offering, and his meate offering:)

† see they be without blemish, with their drinke offerings.

CHAP. XXIX.

a Of the three principall feasts of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which containeth part of September, and part of October.

* Leviticus 23. 34.

Moreover, in the first day of the ^a seuenth moneth ye shal haue an holy conuocation: yee shal doe no seruile worke *therein*: * it shal be a day of blowing the trumpets vnto you.

2 And yee shal make a burnt offering for a sweete sauour vnto the Lord: one young bullocke, one ramme, and seuen lambes of a yeere olde, without blemish.

3 And their meate offering *shal be* of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the ^b moneth, and his meate offering, and the continual burnt offering, and his meate offering

b Which must be offered in the beginning of euery moneth.

a Which is for morning and evening.

and the drinke offerings of the same, according to their maner, for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.

7 ¶ * And yee shal haue in the tenth day of the seuenth moneth, an holy ^d conuocation: and yee shal * humble your soules, *and* shal not doe any worke *therein*:

* Leviticus 16. 30. 31. and 23. 27. d Which is, the feast of reconciliation.

* Leviticus 16. 29.

8 But yee shal offer a burnt offering vnto the Lord for a sweete sauour: one young bullocke, a ramme, and seuen lambes of a yeere olde: see they be without blemish.

9 And their meate offering shal be of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement and the continual burnt offering and the meate offering thereof) and their drinke offerings.

e That is, offered euery morning, and evening.

12 ¶ And in the fifteenth day of the seuenth moneth, ye shal haue an holy ^f conuocation: yee shal doe no seruile worke *therein*, but yee shal keepe a feast vnto the Lord seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, *and* fourteene lambes of a yeere olde: they shal be without blemish.

14 And their meate offering shall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offering, beside the continually burnt offering, his meate offering, and his drinke offering.

17 ¶ And the ^g second day yee shall offer twelue young bullockes, two rammes, fourteene lambes of a yeere olde without blemish,

* The second day of the feast of Tabernacles.

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the manner.

19 And an hee goate for a sinne offering, (beside the continually burnt offering and his meate offering) and their drinke offerings.

20 ¶ Also the ^h third day yee shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

* The third day.

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number,

According to
the ceremonies
appointed ther
unto.

† The fourth
day.

† The fifth
day.

† The sixth day.

† The seventh
day.

† The eighth day
Leuit 23.36.

ber, according to the manner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

23 ¶ And the fourth day yee shall offer ten bullockes, two rammes, and fourteene lambes of a yeere olde without blemish.

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the manner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 ¶ In the fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the manner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

29 ¶ And in the sixth day yee shall offer eight bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

30 And their meate offering, and their drinke offerings for the bullocks, for the rammes, and for the lambes according to their number, after the manner,

31 And an hee goate for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offerings.

32 ¶ In the seventh day also yee shall offer seuen bullockes, two rammes and fourteene lambes of a yeere olde without blemish,

33 And their meat offering and their drinke offerings for the bullocks, for the rammes, and for the lambes according to their number, after their manner,

34 And an hee goate for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

35 ¶ In the eighth day, yee shall haue a solemn assembly: yee shall doe no seruile worke therein,

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere olde without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the manner,

38 And an hee goate for a sinne offering, beside the continual burnt offering, and his meate offering, and his drinke offering.

39 These things yee shall doe vnto the Lord in your feasts, beside your vows, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, & for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The Vow of the maid, 7 Of the wife, 10 Of the widow, or divorced.

Then Moses spake vnto the children of Israel according to all that the Lord had commanded him,

2 Moses also spake vnto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth a vow vnto the Lord, or sweareth an othe to binde himselfe by a bond, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vowe a vow vnto the Lord, and bind herselfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound herselfe, and her father hold his peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound herselfe, shall stand.

6 But if her father disallow her the same day that hee heareth all her vowes and bonds, wherewith she hath bound herselfe, they shall not be of value, and the Lord wil forgieue her, because her father disallowed her.

7 And if shee haue an husband when shee voweth or pronounceth ought with her lips, wherewith she bindeth herselfe,

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bondes wherewith she bindeth herselfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vowe which she hath made, and that that shee hath pronounced with her lips, wherewith she bound herselfe, of none effect: and the Lord wil forgieue her.

10 But euery vowe of a widow, and of her that is diuorced (wherewith shee hath bound herselfe) shall stand in effect with her.

11 And if she vowed in her husbands house, or bound herselfe straightly with an othe,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disanulled them,

h Beside the sacrifices that you shall vow or offer of your owne mindes.

† Ebr. Moser.

a Because they might declare them to the Israelites.

† Ebr. his rule.

† Ebr. violate his word.

b For in so doing he doeth approue her.

c By not approving or consenting to her vowes.

d Either by oath, or solemn promise.

e For shee is in subiection of her husband, and can performe nothing without his consent.

f For they are not vnder the authority of the marriage.

g Her husband being aliue.

the

*Ebr. the bonds
of her soule.*

*h To mortifie
her selfe by ab-
stinence, or o-
ther bodily ex-
ercises.
i And warne
her not the
same day that
he heareth it,
as verſe. 9.*

*k Not the same
day he heard;
them, but some
day after, the
sinne shalbe
imputed to
him and not to
her.*

*a As hee had
commanded,
Chap. 25. 17.
declaring also
that the mur-
der done againſt
his people, is
done againſt
him.*

*b For his great
zeale that he
bare to the Lord
Chap. 25. 13.*

** Iofa. 13. 21.*

*c The fals pro-
phet who gaue
counsell how
to caule the Is-
raelites to of-
fend their God.*

** Or, palaces and
gorgeous buildings.*

the same day that he heard them, nothing that proceeded out of her lips concerning her voves or concerning her bonds, shall stand in effect: for her husband hath disannulled them: and the Lord will forgive her.

14 So every vowe, and every othe or bond, made to^b humble the soule, her husband may establish it, or her husband may breake it.

15 But if her husband hold his peace concerning her fromⁱ day to day, then hee stablisheth all her voves and all her bonds which shee hath made: hee hath confirmed them because he held his peace concerning her the same day that he heard them.

16 But if he^k breake them after that hee hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Five kings of Midian and Balaam are slaine. 18. Onely the maidens are reserved aliue. 27 The pray is equally divided 49 A present giuen of Israel

And the Lord spake vnto Moses, saying:
2 * Reuenge the children of Israel of the Midianites, and afterward shalt thou be gathered vnto thy people.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord * against Midian.

4 A thousand of euery tribe throughout all the tribes of Israel, shall yee send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, *even* a thousand of euery tribe, & sent^b them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blowe were in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.

8 They slewe also the kings of Midian among them that were slaine: * Eui and Rekem, and Zur, and Hur and Reba five kings of Midian, and they slewe^c Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women of Midian prisoners, and their children, & spoyled all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their * villages with fire.

11 And they tooke all the spoyle and all the pray *both* of men and beasts.

12 And they brought the^d captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden toward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreths, which came from the warre and battell.

15 And Moses said vnto them, What haue yee sau'd all the^e women?

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, * slay all the males among the^f children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And yee shall remaine without the hoste seven dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

20 Also yee shall purifie euery garment and all that is made of skinnes, and all worke of goates haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance * of the law which the Lord * commanded Moses,

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 *Even* all that may abide the fire, yee shall make it goe through the fire, and it shall be cleane: yet, it shall be^h purified with * the water of purification: and all that suffereth not the fire, yee shall cause to passe by theⁱ water.

24 Yee shall wash also your clothes the seuenth day, and yee shall be cleane: and afterward yee shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, *both* of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray * betweene the souldiers that went to the warre, and all the Congregation.

*d As the wo-
men and liue
children.*

*e As though
he said, Ye
ought to haue
spared none
* Chap. 25. 2.
* 2. Pet. 2. 15
For worship-
ping of Peor.*

** Iudg. 21. 11.
g That is, all
the men chil-
dren.*

** Chap. 19. 11.*

** Or, contained in
the Law.
* Chap. 19. 12*

*h The third
day and be-
fore it be mol-
ten.
* Chap. 19. 9.
i It shall be
washed.*

** The pray is
first diuided e-
qually among
all.*

k Of the pray
that falleth to
the fouldiers.

28 And thou shalt take a tribute vnto the Lord of the ^k men of warre, which went out to battell: one person of fīue hundreth, *both* of the persons, and of the beeuēs, and of the asses, and of the sheepe.

29 Ye shal take it of their halfe, and giue it vnto Eleazar the priest, as an heaue offering of the Lord.

l The Israelites
which had not
bene at warre,
of euery fiftieth
payed one to
the Lord: and
the fouldiers,
one of euery
fīue hundreth.

30 But of the halfe of the children of Israel thou shalt take ^l one, taken out of fiftie, *both* of the persons, of the beeuēs, of the asses, and of the sheepe, *euē* of all the cattel: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the booty, *to wit*, the rest of the pray which the men of warre had spoyled, was fixe hundreth seuentie and fīue thousand sheepe,

33 And seuentie & two thousand beeuēs,

34 And threescore & one thousand asses,

35 And two and thirtie thousand persons in all, of women that had [†] lien by no man.

† Ele. not known
this bed of man.

36 And the halfe, *to wit*, the part of them that went out to warre touching the number of sheepe, was three hundreth seuen & thirtie thousand, and fīue hundreth.

37 And the ^m Lords tribute of the sheepe was fixe hundreth seuentie and fīue:

m This is the
portion that
the fouldiers
gaue to the
Lord.

38 And the beeuēs *were* fixe and thirtie thousand, whereof the Lords tribute *was* seuentie and two.

39 And the asses *were* thirtie thousand and fīue hundreth, whereof the Lords tribute *was* threescore and one:

n Meaning of
the maidens of
virgines which
had not copu-
lated with man.

40 And ⁿ of persons sixteen thousand, whereof the Lords tribute *was* two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the ^o halfe of the children of Israel, which Moses diuided from the men of warre,

o Of that part
which was gi-
uen vnto them
in diuiding the
spoyl.

43 (For the halfe that pertained vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe & fīue hundreth,

44 And fixe and thirtie thousand beeuēs,

45 And thirtie thousand asses, and fīue hundreth,

46 And sixteen thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the ^p children of Israel, one taken out of fiftie, *both* of the persons, and of the cattel, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

p Which had
not bene at
warre.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines o-

uer the thousands, and the captaines ouer the hundreths came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder [†] our authoritie, and there lacketh not one man of vs.

† Ele. vnder our
hands.

50 ¶ Wee haue therefore brought a present vnto the Lord, what euery man found of iewels of gold, bracelets, & chaines, rings, care rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

q The captaine
by this free of-
firing acknow-
ledge the great
benefit of God
in preserving
his people.

51 And Moses & Eleazar the Priest tooke the gold of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreths) *was* sixteen thousand seuen hundreth and fiftie shekels;

53 (For the men of warre had spoyled, euery man for [†] him selfe).

† And gaue no
portion to their
captaines.

54 And Moses and Eleazar the priest tooke the gold of the captaines ouer the thousands, & ouer the hundreths, & brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

s That [†] Lord
might remem-
ber the childre
of Israel.

CHAP. XXXII.

2 The request of the Reubenites and Gadites. 16 And their promise vnto Moses. 20 Moses graunteth their request.

33 The Gadites, the Reubenites, and halfe the tribe of Manasse, conquer and build cities on this side Iordene.

NOW the children of ^a Reuben, and the children of Gad had an exceeding great multitude of cattel: and they saw the land of Iazer, and the land of ^b Gilead, that it was an apt place for cattel.

a Reuben came
of Leah, and
Gad of Zilpah
her handmaid.
b Which moun-
taine was so
named of the
heape of stones
that Iacob
made as a signe
of the couenane
betweene him
and Laban,
Gene. 31. 47.

2 Then the children of Gad, and the children of Reuben came, and spake vnto Moses and to Eleazar the priest, & vnto the Princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before the Congregation of Israel, is a land meete for cattel, and thy seruants haue cattel:

5 Wherefore, said they, if we haue found grace in thy sight, let this land bee giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses said vnto the children of Gad, & to the children of Reuben, Shal your brethren goe to warre, and yetarie here?

7 Wherefore now [†] discourage yee the heart of the children of Israel, to goe ouer into the land, which the Lord hath giuen the?

† Ele. breakes

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For ^{*} when they went vp *euē* vnto the [†] riuer of Eshcol, and saw the land: they discouraged the heart of the children of Israel, that they would not goe into the land,

* Chap. 13. 24.
† Or, valley.

Reuben and Gads promise. Numbers. They build them cities.

which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

¶ Ebray any of the men.
¶ Chap. 14. 28. 29.

11 † None of the men that came out of Egypt* from twentie yeere olde and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, becaufe they haue not* wholly followed me:

¶ Or, persecuted and continued.

12 Except Caleb the sonne of Iephunneh the Kenefite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lorde was very angry with Israel, and made them wander in the wilderness fourtie yeeres, vntill all the generation that had done * euil in the sight of the Lord were consumed.

c Because they murmured, neither would beleeue their report which told the trueth as concerning the land.

14 And behold, yee are risen vp in your fathers stead *as* an increase of sinful men, still to augment the fierce wrath of the Lord, toward Israel.

d By your occasion.

15 For if ye turne away from following him, he wil yet againe leaue *the people* in the wilderness, & *d* ye shal destroy all this folke.

16 And they went neere to him, and said, we wil build sheepe folds here for our sheepe, *and* for our cattel, and cities for our children.

e In the land of Canaan.

17 But we our selues will be ready armed *to goe* before the children of Israel, vntil wee haue brought them vnto their * place: but our children shal dwell in the defenced cities, becaufe of the inhabitants of the land.

18 We wil not returne vnto our houses, vntil the children of Israel haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that side, becaufe our inheritance is fallen to vs on this side Iorden Eastward.

** Iosb 1. 23. f Before the Arke of the Lord.*

20 ¶ * And Moses said vnto them, if yee wil doe this thing, and goe armed *f* before the Lord to warre:

21 And wil goe euery one of you in harnessse ouer Iorden before the Lord, vntill hee hath cast out his *g* enemies from his sight:

g That is, the inhabitants of the land.

22 And vntil the land bee subdued before the Lord, then ye shal returne and be innocent toward the Lord, and toward Israel: and this land shal be your possession *h* before the Lord.

h The Lord will grant you this land which yee require, Iosb. 1. 15.

23 But if yee wil not doe so, behold, yee haue sinned against the Lord, and besure, that your sinne *i* wil find you out.

i Ye shall assuredly be punished for your sinne.

24 Build you *then* cities for your children and foldes for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattel shal remaine there in the cities of Gilead,

27 But * thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

** Iosb. 4. 12.*

28 So concerning them, Moses *k* commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites & others should be performed after his death, so that they break not theirs.

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession:

30 But if they wil not goe ouer with you armed, then they shal haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the *l* Lord hath said vnto thy seruants, so will we doe,

l That is, attributed to the Lord which his messenger speaketh.

32 We wil goe armed before the Lord into the land of Canaan: that the possession of our inheritance *may be* to vs on this side Iorden.

33 * So Moses gaue vnto them, *even* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the *m* Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the country round about.

** Deut. 3. 12. Iosb. 13. 8. and 22. 4.*

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of this side: and Iosb. 10. 12. he speaketh of them that inhabited beyond Iorden.

35 And Atroth, Shopan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepfolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built:

39 And the children* of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

** Gen. 50. 13.*

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, & he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them *n* Hauoth Iair.

** Deut. 3. 24.*

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

n That is, the villages of Iair.

CHAP. XXXIII.

1 Two and fourtie journeyes of Israel are numbred. 52 They are commanded to kill the Canaanites.

These

^aFrom w^{hence} they departed and whither they came.

These are the ^aiourneyes of the children of Israel, which went out of the land of Egypt according to their bandes vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iourneyes of their going out.

* Exod. 12. 37.

3 Now they^a departed from Ramefes the first moneth, *even* the fifteenth day of the first moneth, on the morowe after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

^b Either meaning their idols or their men of authority.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their^b gods also the Lord did execution.)

5 And the children of Israel remooued from Ramefes, and pitched in Succoth.

* Exod. 13. 20.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge

of the wilderness.

7 And they remooued from Etham, and turned againe vnto^c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

^c At the commandement of the Lord, E xod. 14. 2.

8 And they departed from before Hahiroth, and ^awent through the middes of the sea into the wilderness, & went three daies iourney in the wilderness of Etham, and pitched in Marah.

* Exod. 15. 22.

9 And they remooued from Marah, and came vnto^a Elim, and in Elim were twelue fountaines of water, & seuentie palme trees, and they pitched there.

* Exod. 15. 27.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the ^awildernesse of Sin.

* Exod. 16. 1.

12 And they tooke their iourney out of the wilderness of Zin, and set vp their tents in Dophkah.

13 And they departed from Dophkah,



This Mappe declareth the way, which the Israelites went for the space of fourtie yeeres from Egypt through the wilderness of Arabia, vntill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the 42. places where they pitched their tents, which are named, Numb. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode set out by numbers.

and lay in Alush.

** Exod. 17. 1.* 14 And they remooued from alush, and lay in * Rephidim, where was no water for the people to drinke.

** Exod. 19. 1.* 15 And they departed from Rephidim, and pitched in the * wildernesse of Sinai.

** Chap. 11. 34.* 16 And they remooued from the desert of Sinai, and pitched * in Kibroth Hattaauah.

** Chap. 11. 35.* 17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

** Chap. 13. 1.* 19 And they departed from * Rithmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

** Chap. 20. 22.* 36 And they remooued from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

** Chap. 20. 25.
 Deut. 32. 50.* 38 (* And Aaron the Priest went vp into mount Hor, at the commaundement of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the fifth moneth.

*d Which the
Ebrewes call
At, and answere
th to part of
Iuly and part
of august*

39 And Aaron was an hundreth, and three and twentie yeere olde, when he died

in mount Hor.

40 And * king Arad the Canaanite, ** Chap. 21. 1.* which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel)

41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon. ** Chap. 21. 4. 10.*

43 And they departed from punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab. ** Chap. 21. 17.*

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim and pitched in the * plaine of Moab, by Iorden ** Or, field.* toward Iericho.

49 And they pitched by Iorden, from Beth-ieshimoth vnto * Abel-shittim in the plaine of Moab. ** Chap. 25. 1.*

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 Speake vnto the children of Israel, and say vnto them, * When yee are come ouer Iorden to enter into the land of Canaan, ** Deut. 7. 2.
 Josh. 11. 11. 13.*

52 Yee shall then driue out all the inhabitants of the land before you, and destroy all their * pictures, and breake a funder all their images of mettall, and plucke downe all their high places. ** Which were
set vp in their
high places to
worship.*

53 And ye shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And yee shal inherite the land by lot according to your families: * to the more yee shal giue more inheritance, and to the fewer the lesse inheritance. Where the lote shall fall to any man, that shal bee his: according to the tribes of your fathers shal ye inherite. ** Chap. 26. 53.
 54.*

55 But if yee wil not driue out the inhabitants of the land before you, then those which yee let remaine of them, shal be * prickes in your eyes, and thornes in your sides, and shal vex you in the land wherein yee dwell. ** Josh. 23. 1.
 Iudge. 2. 3.
 Or, knives.*

56 Moreouer, it shal come to passe, that I shal do vnto you, as I thought to do vnto them.

CHAP. XXXIIII.

3 The coasts and borders of the land of Canaan. 17 Certain men are assigned to diuide the land.

And

And the Lord spake vnto Moses, saying,
2 Commande the children of Israel, and say vnto them, when yee come into the land of Canaan, this is the ^a land that shal fall vnto your inheritance: *that is*, the land of Canaan with the coastes thereof.

3 * And your South quarter shal be from the wilderness of Zin to the borders of Edom: so that your South quarter shal be from the salt sea coast Eastward:

4 And the border shal compassse you from the South to ^a Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shal stretch to Hazar-addar, and goe along to Azmon.

5 And the border shal compassse from Azmon vnto the ^b riuer of Egypt, and shall goe out to the sea.

6 And your West quarter shal be the great ^c Sea: euen that border shall be your West coast.

7 And this shal bee your North quarter: yee shall marke out your border from the great Sea vnto mount ^d Hor.

8 From mount Horyee shall point out till it come vnto Hamath, and the end of the coast shal be at Zedad.

9 And the coast shal reach out to Ziphron, and goe out at Hazar-enan: this shal be your North quarter.

10 And ye shal marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shal goe downe from Shepham to Riblah, and from the East side of Ain: & the same border shal descend and goe out at the side of the Sea of ^e Chinne-reth Eastward.

12 Also that border shall goe downe to Iorden, and leaue at the salt Sea. this shall bee your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which yee shal inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the housholdes of their fathers, and the tribe of the children of Gad, according to their fathers housholdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Iericho ful East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Ioshua the sonne of Nun.

18 And ye shal take also a ^f Prince of euery tribe to diuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chilson.

22 Also of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the Prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiptan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Sholomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whome the Lord commanded to ^g diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

¹ Vnto the Leuites are giuen citiies and suburbs. ¹¹ The cities of refuge. ¹⁶ The lawe of murther. ³⁰ For one mans witness shal no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

2 * Command the children of Israel, that they giue vnto the ^a Leuites of the inheritance of their possession, ^b cities to dwell in: yee shal giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which yee shal giue vnto the Leuites, from the wall of the citie outward, shal be a thousand cubites round about.

5 And yee shal measure without the citie of the East side, ^c two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the mids. this shall bee *the measure* of the suburbs of their cities.

6 And of the cities which yee shal giue vnto

^f One of the heads or chief men of euery tribe.

^a Meaning the description of the land.

¹ Job. 15. 33.

⁴ Or, ascending of scorpions.

^b Which was Nilus, or as some thinke, Rhinocorura. ^c Which is called Mediterra-neum.

^d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wilderness, where Aaron died.

^e Which in the Gospell is called the lake of Gennazereth.

^{*} Chap. 32. 33. ¹ Job. 14. 2. 3.

^g And he Indiges ouer euery piece of ground that should fall to any by lot, to the intent ^h al things might be done orderly and without contention.

¹ Job. 21. 2. ^a Because they had no inheritance assigned the in the land of Canaan. ^b God would haue them scattered through al the land, because the people might be preferred by them in the obedience of God and his law.

^c So that in all were three thousand: and in the compassse of these two thousand they might plane and sow.

* Deut. 4. 4.
i. 20. 2.
and 21. 3.

vnto the Leuites, *there shall be fixe cities for refuge, which yee shall appoint, that hee which killeth, may flee thither: and to them yee shall adde two and fourtie cities moe.

7 All the cities which yee shal giue to the Leuites, shall be eight and fourtie cities: them shall yee giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many yee shal take moe, and of few yee shal take lesse: euery one shall giue of his cities vnto the Leuites; according to his inheritance, which he inheriteth.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When yee be come ouer Iorden into the land of Canaan,

11 Yee shal appoint you cities to be cities of refuge for you, that the slayer which slayeth any person vnwares, may flee thither.

12 And these cities shal be for you a refuge from the ^d auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, fixe cities shall yee haue for refuge.

14 Yee shall appoint three ^e on this side Iorden, and yee shall appoint three cities in the land of * Canaan which shall be cities of refuge.

15 These fixe cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth ^f among you, that euery one which killeth any person vnwares, may flee thither.

16 * And if one ^f smite another with an instrument of yron that he die, he is a mur-
therer, and the murtherer shall die the death.

17 Also if hee smite him by casting a ^g stone, wherewith he may be slaine, and hee die, he is a murtherer, and the murtherer shal die the death.

18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, and the mur-
therer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer: when hee meeteth him, hee shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enimitie with his hand, that hee die, hee that smote him shall die the death: for hee is a murtherer: the reuenger of the blood shall slay the mur-
therer when hee meeteth him.

22 But if hee pushed him ^h vnaduisedly, & not of hatred, or cast vpon him any thing,

without laying of waite,

23 Or any stone (whereby he might be slaine) and saw him not, or caused it to fall vpon him, and hee die, and was not his ene-
my, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the ^h auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the cite of his refuge, whither hee was fled: and hee shall abide there vnto the death of the ⁱ high Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the cite of his refuge, whither hee was fledde,

27 And the reuenger of blood finde him without the borders of the cite of his re-
fuge, and the reuenger of blood slay the ^k murtherer, hee shall be guiltlesse,

28 Because he should haue remained in the cite of his refuge, vntill the death of the high Priest: and after the death of the high Priest, the slayer shall returne vnto the land of his possession.

29 So these things shalbe a ^l law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoever killeth any person, the Iudge shal slay the murtherer, through * wit-
nesses: but * one witnesse shall not testifie a-
gainst a person to cause him to die.

31 Moreouer yee shall take no recom-
pense for the life of the murtherer, which is ^m worthy to die: but hee shall be put to death.

32 Also yee shall take no recompense for him that is fledde to the cite of his re-
fuge, that he should come againe, & dwell in the land, before the death of the high Priest.

33 So yee shal not pollute the land where-
in yee shall dwell: for * blood defileth the land: and the land cannot be ⁿ cleansed of the blood that is shedde therein, but by the blood of him that shed it.

34 Defile not therefore the land which yee shall inhabite, for I dwell in the middes thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad.
7 The inheritance could not be giuen from one tribe to another.

Then * the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake be-
fore Moses, & before the Princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord commanded

h/ That is, his
next kinsman.

i Vnder this
figure is declar-
ed, that our
sinnes could
not be remit-
ted, but by the
death of the
high Priest Je-
sus Christ.

k By the sen-
tence of the
Iudge.

l A lawe to
iudge mur-
thers done, ei-
ther of purpose
or vnaduisedly.

* Deut. 17. 6.
and 19. 15.
Mat. 18. 16.
2 cor. 13. 1.

m Which pur-
posely hath
committed
murther.

n Or, murther.
So God is
mindfull of
the blood
wrongfully
shed, that he
maketh his
dumme crea-
tures to dema-
nd vengeance there
of.

o It seemeth
that the tribes
contended who
might marrie
these daughters
to haue their
inheritance: &
therefore the
sonnes of Io-
seph proposed
the matter to
Moses.

* Chap. 27. 1.
i. 20. 2.

d Meaning,
from the next
of the kindred,
who ought to
pursue the
cause.

e Among the
Reubenites,
Gadites, and
halfe the tribe
of Manasseh,
Deut. 4. 41.
* Ios. 20. 7.

f Ebr. among them

* Exod. 21. 14.
f Wittingly, &
willingly.

g That is, with
a bigge and
dangerous
stone: in Ebr
with a stone
of his hand.

* Deut. 19. 11.

* Or suddenly.
* Exod. 21. 13.
† Ebr. instrument.

^b Meaning
Moses.

^b my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shal their inheritance be taken away fro the inheritance of our fathers, & shalbe put vnto the inheritance of the tribe whereof they shall be: so shall it be taken away from the lot of our inheritance.

^c Signifying
that at no time
it could returne
for in the Iu-
bile all things
returned to
their owne
tribes.

4 Also when the ^c Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shalbe: so shal their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said ^d well.

^d For the tribe
could not haue
continued it the
inheritance
which was the
maintenance
thereof should
haue bene aban-
doned to o-
thers

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shalbe wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marrie:

7 So shal not the inheritance of the chil-

dren of Israel remooue from tribe to tribe, for euery one of the children of Israel shall ioine himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any inheritance of the tribes of the children of Israel, shalbe wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

^e When there is
no male to in-
herite.

9 Neither shal the inheritance goe about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For ^f Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

^f Chap. 27. 19

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the family of their father.

13 These are the ^g commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iordé toward Iericho.

^g Touching the
ceremoniall
and iudiciall
lawes.

THE FIFT BOOKE OF MOSES CALLED

*DEVTERONOMIE.

THE ARGUMENT.

^{*} That is, a second
law: so called, be-
cause the lawe
which God gave
in mount Sinai, is
here repeated, as
though it were a
new law: and this
booke is a commen-
tary or exposition
of the ten com-
mandments.

THe wonderfull loue of God toward his Church is lively set forth in this booke. For albeif through their ingratitude and sundry rebellions against God, for the space of fourtie yeeres, Deut. 9. 7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene deprived of the vse of his holy word, and sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, hee had most sharply punished) to feare and obey the Lord, to embrace and keepe his law without adding thereunto or diminishing therefrom. For by his word he would be knowne to be their God, and they his people: by his word hee would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false Prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish what soeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up kings and gouernours, for the setting forth of this word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willett to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so hee prescribeth here anewe, all such lawes and ordinances, which either concerneth his diuine seruice, or else are necessarie for a Common weale: appointing vnto euery estate and degree their charge and dutie: as well, how to rule and line in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP.

CHAP. I.

A brieue rehearſal of things done before, fro Horeb vnto Kadeſh-barnea. 32 Moſes reſproueth the people for their incredulitie. 44 The Iſraelites are overcome by the Amorites: becauſe they fought againſt the commandement of the Lord



Here be the wordes which Moſes ſpake vnto all Iſrael, on ^a this ſide Iorden in the wilderneſſe, in the plaine, ^b ouer againſt the red Sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from ^c Horeb vnto Kadeſh-barnea, by the way of mount Seir.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtieth yeere that Moſes ſpake vnto the children of Iſrael according vnto all that the Lord had giuen him in commandement vnto them,

4 After that hee had ſlaine ^d Sihon the king of the Amorites, which dwelt in Heſhbon, and Og king of Baſhan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Iorden in the land of Moab ^e began Moſes to declare this law, ſaying,

6 The Lord our God ſpake vnto vs in ^f Horeb, ſaying, Ye haue dwelt long ynough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both South ward, and to the Sea ſide, to the land of the Canaanites, and vnto Lebanon: *even* vnto the great riuer, the riuer ^g Perath.

8 Behold, I haue ſet the land before you: goe in & ^h poſſeſſe that land which the Lord ſware vnto your fathers, Abraham, Iſhak, and Iaakob, to giue vnto them and to their ſeede after them.

9 ¶ And I ſpake vnto you the ſame time, ſaying, I am not able to beare you my ſelf alone

10 The Lord your God hath ⁱ multiplied you: and behold, yee are this day as the ſtarres of heauen in number:

11 (The Lord God of your fathers make you a thouſand times ſo many moe as yee are, & bleſſe you, as he hath promiſed you)

12 How can I alone ^j beare your combrance and your charge, and your ſtrife?

13 Bring you men of wiſedome & of vnderſtanding, & ^k known among your tribes, and I will make them rulers ouer you:

14 The ye answered me & ſaid, The thing is good that thou haſt commanded vs to do.

15 So I took the chiefe of your tribes ^l wiſe & known men, & made them rulers ouer you, captaines ouer thouſands, & captaines

ouer hundreths, & captaines ouer fifty, & captaines ouerten, & officers among your tribes.

16 And I charged your Iudges that ſame time, ſaying, Heare the *controuerſies* betweene your brethren, and ^m iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him.

17 Yee ſhall haue no reſpect of perſon in iudgement, ⁿ but ſhall heare the ſmall as well as the great: yee ſhall not feare the face of man: for the Iudgement is ^o Gods: and the cauſe that is too hard for you, bring vnto mee, and I will heare it.

18 Alſo I commanded you the ſame time all the things which yee ſhould doe.

19 ¶ Then wee departed from Horeb, and went through all that great and terrible wilderneſſe (as yee haue ſeene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadeſh-barnea.

20 And ^p I ſaid vnto you, Yee are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: goe vp and poſſeſſe it, as the Lord the God of thy fathers hath ſaid vnto thee: feare not, neither be diſcouraged.

22 ¶ ^q Then yee came vnto mee euery one, and ſaid, Wee will ſend men before vs, to ſearch vs out the land: and to bring vs word againe, what way wee muſt goe vp by, and vnto what cities wee ſhall come.

23 So the ſaying pleaſed mee well, & I tooke twelue men of you, of euery tribe one

24 ^r Who departed, and went vp into the mountaine, and came vnto the ^s riuer Eſthcol, and ſearched out the land.

25 And tooke of the fruite of the land in their hands, & brought it vnto vs, & brought vs worde againe, and ^t ſaid, It is a good land, which the Lord our God doeth giue vs.

26 Notwithſtanding, yee would not goe vp, but were diſobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, & ſaid, Becauſe the Lord ^u hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

28 Whither ſhall wee goe vp? our ^v brethren haue diſcouraged our hearts, ſaying, The people ^w are greater, and taller then we: the cities ^x are great and walled vp to heauen: and moreouer wee haue ſeene the ſonnes of the ^y Anakims there.

29 But I ſaid vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ^z who goeth before you, he ſhal fight for you, according to all that he did vnto you in Egypt before your eyes

31 And

^a In the coun-
try of Moab,
^b So that the
wilderneſſe
was betweene,
the ſea and this
plain of Moab.

^c In Horeb, or
Sinai, fourtie
yeeres before
this the Law
was giuen: but
becauſe al that
were then of
age and iudge-
ment were now
dead, Moſes re-
peateth the
ſame to the
youth which
either then
were not born,
or had not
iudgement.
^d By theſe ex-
amples of
Gods fauour
their mindes
are prepared to
receiue the law
^e Nam. 21. 24.
^e The ſecond
time.
^f In the ſecond
yeere and ſe-
cond moneth,
Numb. 10. 11.

^g Or, Euphrates.

^h Gen. 15. 18,
and 17. 7-8.

ⁱ By the coun-
ſell of Iethro
my father in
law.
Exod. 18. 19.
^j Not ſo much
by the courſe
of nature, as
miraculoſly.

^k Signifying
how great a
burden it is, to
gouerne the
people.
^l Whoſe god-
lines and vp-
rightneſſe is
known.
^m Declaring
what ſorte of
men ought to
haue a publike
charge, reade.
Exod. 18. 21.

ⁿ Iohn. 7. 24.

^o Lem. 19. 15.
chap. 16. 19.
^p 1. ſam. 16. 7.
^q prou. 24. 23.
^r eccl. 4. 2. 1.
^s iam. 2. 2.
^t m And you
are his Liou-
nants.

^u So that the
fault was in
theſelues that
they did not
ſooner poſſeſſe
the inheritance
promiſed.

^v Reade Num.
13. 1-3.

^w Num. 13. 24.
^x Or, Valley of
the claſſer of
grapes.

^y To wit, Ca-
leb and Iſhua:
Moſes prefer-
reth the better
part to the
greater, that is,
two to ten.

^z Such was the
Iewes vnthak-
fulneſſe, that
they counted
Gods eſpecial
loue, hatred.
^{aa} The other tē,
not Caleb and
Iſhua.

^{bb} Num. 13. 29.
^{cc} Declaring y
to renouice our
owne force,
and conſtantly
to follow our
vocation, and
depend on the
Lord, is y true
boldneſſe, and
agreeable to
God.

31 And in the wildernes, where thou hast seene how the Lord thy God bare thee, as a mā doth beare his sonne, in al the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this yee did not beleue the Lord your God,

33 * Who went in the way before you, to searh you out a place to pitch your tents in, in fire by night, that yee might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shal not one of these men of this froward generatiō, see that good land, which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: he shall see it, * and to him will I giue the land that he hath trodden vpon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angrie with me for your sakes, saying, * Thou also shalt not goe in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shall goe in thither: encourage him: for he shall cause Israel to inherite it.

39 Moreouer, your^u children, which yee said should be a pray, & your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto the wil I giue it, & they shal possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red sea.

41 Then yee answered and said vnto me, Wee haue sinned against the Lord, * we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto mee, Say vnto them, Goe not vp, neither fight, (for I am not among you) least yee fall before your enemies.

43 And when I tolde you, yee would not heare, but rebelled against the comādemēt of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to do) and destroyed you in Seir, *euē* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh along time, according to the time that ye had remained before.

CHAP. II.

4 *Israel is forbidden to fight with the Edomites, 9. Moabites, 19. And Ammonites. 33. Sihon king of Heshbon is discomfited.*

Then * we turned, and tooke our iourney into the wilderness, by the way of the red Sea, as the Lord spake vnto mee: and we compassed mount Seir a ^b long time.

2 And the Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long ynough: turne you Northward.

4 And warne thou the people, saying, Ye shall go through the ^c coast of your brethren the children of Esau, which dwell in Seir, and they shalbe afraid of you: take yee good heede therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foote breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath ^d blessed thee in all the workes of thine hand: he knoweth thy walking through this great wilderness, & the Lord thy God hath bene with thee this fourtie yeere, *and* thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ^e plain, fro Elath, & from Ezion-gaber, we turned & went by the way of the wilderness of Moab.

9 Then the Lord said vnto me, Thou shalt not ^f vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Arvn to the children ^g of Lot for a possession.

10 The ^h Emims dwelt therein in times past, a people great and many, and tall, as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The ⁱ Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, *said I*, and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

14 The ^j space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuer Zered, *was* eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deede the ^k hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So whē al the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou

^a They obeyed, after that God had chastised them
^b Eight and thirtie yeere, as verse, 14.

^c This was the second time: for before they had caused the Israelites to returne, num. 14. 21.

^d Gen. 36. 8.

^e An ^d giue it thee meanes where with thou mayest make recompense: also God wil direct thee by his providence, as he hath done.

^f Or, wilderness.

^g Or, befege.

^h Which were the Moabites and Ammonites.
ⁱ Signifying that as these giants were driuen out for their finnes: so the wicked when their finnes are ripe, cannot auoyd Gods plagues.
Gen. 36. 20.

^j num. 21. 12.

^k He sheweth hereby, that as God is true in his promise: so his threatnings are not in vain.

^l His plague and punishment to destroy all that were twētie yeere olde and aboue.

* Exod. 13. 21.

* Num. 14. 23.

* 1. 16. 14. 6.

* Num. 20. 12.
and 27. 14.
* Chap. 3. 26.
and 4. 21.
and 34. 4.

^u Which minister vnto thee.

^v Which were vnder twētie yeere olde, as Numb. 14. 31.

^x This declareth mans nature, who will doe that which God forbideth, and will not doe that which he comādemeth.

^y Signifying that man hath no strength, but when God is at hand to helpe him.

^z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your finnes.

18 Thou shalt goe through Ar the coast of Moab this day :

19 And thou shalt come neere ouer against the children of Ammon: *but* shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land ⁱ of gyants: for gyants dwelt therein aforetime, who the Ammonites called Zamzummims:

21 A people *that was* great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwel in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim *euen* vnto ^{*} Azzah, the Caphtorims which came out of Caphtor destroyed them, dwelt in their stead.

24 ¶ Rise vp *therefore*, said the Lord: take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the ^{*} Amorite, King of Heshbon, and his land: begin to possesse it and prouoke him to battell.

25 This day will I ¹ beginne to send thy feare & thy dread, vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,

27 ¶ ^{*} Let me passe through thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell mee meate for money, for to eate, and shalt giue me water for money for to drinke: onely I wil goe through on my foote,

29 (As the ^m children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntil I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had ⁿ hardened his spirit, and made his heart obstinat, because he would deliuer him into thine hand, *as appeareth* this day.

31 And the Lord said vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 ^{*} Then came out Sihon to meete

vs, him selfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euerie citie, men, and women, and children: we let no thing remaine.

35 Only the cattell wee tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all ^{*} before vs.

37 Onely vnto the land of the children of Ammon thou camest not, *nor* vnto any place of the ^{*} riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbad vs.

CHAP. III.

3 Og King of Bashan is slaine. 11 The signes of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iordan armed before their brethren. 21 Iosua is made capitaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Then we turned, and went vp by the way of Bashan: ^{*} and Og king of Bashan came out against vs, hee, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto ^{*} Sihon King of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, ^{*} Og the king of Bashan, and all his people: and we smote him: vntill none was left him *aloue*,

4 And wee tooke all his cities the same time, neither was there a citie which we tooke not from them, *euen* threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie wall, gates and barres, beside ^b vnwalled townes a great many.

6 And we ouerthrew them, as we did vnto Sihon King of Heshbon, destroying euerie citie, *with* men, ^c women, and children.

7 But all the cattel and the spoile of the cities we tooke for our selues.

8 Thus wee tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shiron, but the Amorites call it Shenir)

10 All

ⁱ Who called themselves Rephaims: that is, preachers, or physicians to heale and reforme vices: but were in deede Zamzummims that is, wicked and abominable.

^{*} Or, Gaze

^k According to his promise made to Abraham, Gen. 15.

¹ This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

^{*} Num. 21. 21. 22.

^m Because neither intreatie nor examples of others could moue him, he could not compaine of his mult destruction.

ⁿ God in his election and reprobation doeth not only appoint the ends, but the meanes tending to the same.

^{*} Num. 21. 33.

[†] Ebr. before vs.

^o God had cutted Canaan, and therefore he would not that any of the wicked race should be preserved.

^{*} Or, into our hand.

^{*} Or, sword.

^{*} Num. 21. 33: chap. 19. 7. ^a Therefore beside the commandment of the Lord they had iust occasion of his part to fight against him

^{*} Num. 21. 24.

^{*} Num. 21. 33.

^b As villages and small townes.

^c Because this was Gods appointment, therefore it may not be iudged cruell.

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the giants, whose bed was a bed of iron: is it not at Rabbath among the children of Ammon: the length thereof is nine cubites, and foure cubits the breadth of it, after the cubite of a man.

12 And this lande which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: *euen* all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, *to wit*, the salt Sea * vnder the springs of Pisgah Eastward.

18 ¶ And I commanded you the same time, saying, the Lord your God hath giuen you this land to possesse it: ye shal goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that yee haue much cattell) shal abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shal yee * returne euery man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue scene all that the Lord your God hath done vnto these two Kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

22 Yee shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begunne to

shewe thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy * power?

25 I pray thee let me goe ouer and see the good land that is beyond Iorden, that goodly^k mountaine, and Lebanon.

26 But the Lord was angry with mee for your sakes, and would not heare mee: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, & Northward, and Southward, and Eastward, and beholde it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and bolden him: for he shal go before this people, and hee shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the law of God. 37 God chooseth the seed because hee loued their fathers. 43 The three cities of refuge.

NOW therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to * doe, that yee may liue and goe in, and possesse the land, which the Lord God of your fathers giueth you.

2 * Yee shal put nothing vnto the word which I command you, neither shall yee take ought therefrom, that yee may keepe the commandments of the Lord your God which I command you.

3 Your^d eyes haue scene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But yee that did cleaue vnto the Lord your God, are alieue euery one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded mee, that yee should doe euen so within the land whither yee goe to possesse it.

6 Keepe them therefore, and doe them: for that is your^f wisdom, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, * Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the Gods come so neere vnto them, as the Lord our God is * neere vnto vs, in all that wee call vnto him for:

He speaketh according to the comfort and corrupt speech of them which attribute that power vnto idols that onely apprehendeth vnto God.

Or, wenders. He meaneth Zion, where the Temple should be built, and God honoured.

As before he saw by the spirit of prophesie the good mountaine which was Zion: so heve his eyes were lifted vp aboue the order of nature to behold all plentiful land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

Chap. 12. 32. b Thinke not to be more wise then I am.

c God will not be serued by halves, but will haue full obedience.

d Gods iudgements executed vpo other idolaters ought to serue for our instruction, reade num. 25.

3. 4. e And were not idolaters.

f Because all men naturally desire wisdom, he sheweth how to attaine vnto it.

g Helping vs, and deliuering vs out of all dangers, as 3. Sam. 7. 23.

8 And

The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

** Num. 32. 33.*

** Num. 32. 41 e Meaning when he wrote this history.*

f Which separates the Ammonites from the Amorites.

** Or, at Pisgah.*

g That is, the Reubenites, Gadites, and half Manasseh, as Num. 32. 31.

** Ios. 22. 4.*

** Num. 27. 18. 19. 23.*

h So that the victories came not by your own wisdom, strength or multitude.

** Ios. 1. 5. and 10. 8. 25.*

h He addeth
these words to
shew that we
can neuer be
careful ynough
to keepe the
Law of God,
and to teach it
to our poste-
rie.

*Exod. 19. 18.
i The law was
giuen with fear
full miracles, to
declare both
God was the
author thereof,
& also that no
flesh was able
to abide the ri-
gor of the same.

k God ioyneth
his condition
to his couenant
¶ i Or, words.

† Ebr. soules.
I Signifying
destruction is
prepared for al
them that make
any image to re-
present God.

m He hath ap-
pointed them
for to serue
man.

n He hath deli-
uered you out
of most mis-
erable slaue-
rie, and freely cho-
sen you for his
children.

8 And what nation *is so* great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heede to thy selfe, and ^h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 *Forget not* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and ^{*} stood vnder the Mountaine, & the Mountaine burnt with fire vnto the middes of heauen, and *there was* darkenesse, clouds and mist.

12 And the Lord spake vnto you out of the middes of the fire, and yee heard the voyce of the words, but sawe no similitude, saue a voyce.

13 Then hee declared vnto you his Couenant which he commanded you to ^k doe, *euē* the ten ^{*} Commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and Lawes, which yee should obserue in the land, whither yee goe, to possesse it.

15 Take therefore good heed vnto your [†] selues: for yee saw no ^l image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That yee corrupt not your selues, and make you a grauen image *or* representation of any figure: *whether it be* the likenesse of male or female,

17 The likenesse of any beast that is on earth, *or* the likenesse of any fethered foule that flyeth in the aire:

18 *Or* the likenesse of any thing that creepeth on the earth, *or* the likenesse of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the Sunne and the Moone and the starres with all the hoste of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath ^m distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the ⁿ yron furnace: out of Egypt to be vnto him a people and inheritance, as *appeareth* this day.

21 And the Lord was angry with me for your words, and sware that I should not goe

ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ^o yee shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, least yee forget the couenant of the Lord your God, which hee hath made with you, and *least* yee make you any grauen image, *or* likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a ^p consuming fire, and a ialous God.

25 ¶ When thou shalt beget children & childrens children, and shalt haue remained long in the land, if yee ^q corrupt your selues, and make any grauen image, *or* likenesse of anie thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I ^r call heauen and earth to record against you this day, that yee shall shortly perish from the land, whereunto yee goe ouer Iorden to possesse it: yee shall not prolong your daies therein, but shall vtterly be destroyed.

27 And the Lord shal ^s scatter you among the people, and yee shal be left fewe in number among the nations, whither the Lord shall bring you:

28 And there yee shal serue gods, *euē* the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine ^t heart, and with all thy soule,

30 When thou art in tribulation, and all these things are come vpon thee, [†] at the length if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he ^u sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and ^x aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by ^y tentations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretch-

o Moyses good affection appeareth, in that that he, being deprived of such an excellent treasure, doeth not enuie them that must enioy it.

p To those that come not vnto him with loue and reuerence, but rebell against him, Ebr. 1. 2. 39.

q Meaning hereby al superstition and corruption of the true seruice of God.

r Though men would absolve you, yet the insensible creatures shal be witnesses of your disobedience.

s So that his curse shal make his former blessings of none effect.

t Not with outward shewe or ceremony, but with a true confession of thy faultes.

† Ebr. in the latter dayes.

u To certifie them the more of their saluation.

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

ched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes :

35 Vnto thee it was shewed, that thou mightest know, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voice to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because hee loued thy fathers, therefore hee choose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his Commandements which I command thee this day, that it may goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses seperated three cities on this side of Iorden toward the Sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, * Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilcad among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og King of Bashan, two kings of the Amorites, which were on this side Iorden toward the Sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward,

euen vnto the Sea, of the plaine, vnder the * springs of Pisgah.

CHAP. V.

5 Moses is the meane betwene God and the people. 6 The Lawe is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wisbeth that the people would feare him. 32 They must neither decline to the right hande nor left.

Then Moses called all Israel, and said vnto them, Heare, O Israel, the ordinances and the lawes which I propose to you this day, that yee may learne them, and take heede to obserue them.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord made not this couenant with our fathers onely, but with vs, euen with vs all here aliuie this day.

4 The Lorde talked with you face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no grauen image or any likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a deialous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And shewing mercie vnto thousands of them that loue mee, and keepe my Commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe daies thou shalt labour, & shalt doe all thy worke:

14 But the seuerth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayde, nor thine ox, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayde may rest as well as thou.

^d That is, the salt sea.

* Chap. 3. 17.

^f Ebr. I speake in your eares.

* Exod. 19. 3. 6.

^a Some reade, God made not this Couenante, that is, in such ample sort and w such signes and wonders. ^b So plainly that you neede not to doubt thereof.

* Exod. 20. 2. leuit. 26. 1.

psal. 97. 7. 9.

* Or, seruants.

^c God bindeth vs to serue him only, without superstition & idolatry.

* Exod. 34. 7. leuit. 24. 18.

^d That is, of his honour, not permitting it to be giuen to other.

^e The first degree to keepe the Commandements is, to loue God.

^f Meaning, since God permitteeth sixe dayes to our labours, that we ought willingly to dedicate the seuerth to serue him wholly.

^a He sheweth the cause, why God wrought these miracles.

^a Freely, and not of their deserts.

^b God promisseth reward not for our merites, but to encourage vs, and to assure vs that our labour shall not be lost.

* Isai. 29. 8.

^c The articles and points of the Couenant.

* Num. 21. 24. chap. 1. 4.

* Num. 21. 33. chap. 3. 3.

15 For, remember that thou wast a seruant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may bee prolonged, and that it may goe well with thee vpon the lande, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his mayde, his ox, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the Mount out of the mids of the fire, the cloude and the darkenesse, with a great voyce, and ⁱ added no more *thereto*: and wrote them vpon two Tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the mids of the darkenesse, (for the mountaine did burne with fire) then yee came to me, all the chiefe of your tribes, and your Elders:

24 And yee said, Behold, the Lord our God hath shewed vs his glorie and his greatnesse, and * we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and hee * liueth.

25 Now therefore, why should we die? for this great fire wil consume vs: if we heare the voyce of the Lord our God any more, wee shall die.

26 For what * flesh *was* there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we *haue*, and liued?

27 Go thou neere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we wil heare it, and doe it.

28 Then the Lord heard the voyce of your words, when ye spake vnto me: and the Lord said vnto mee, I haue heard the voyce of the words of this people, which they haue spoken vnto thee: they haue well saide all that they haue spoken.

29 Oh * that there were such an heart in them to feare mee, and to keepe all my com-

mandements alway: that it might goe well with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the Commandements, and the ordinances, and the lawes, which thou shalt teache them: that they may doe them in the land which I giue them to possesse it.

32 Take heed therefore, that yee doe as the Lord your God hath commanded you: ⁱ turne not aside to the right hand nor to the left,

33 [¶] But walke in all the wayes which the Lord your God hath commanded you, that yee may ^m liue, and that it may goe well with you: and that yee may prolong *your* dayes in the land which yee shall possesse.

CHAP. VI.

ⁱ An exhortation to feare God, and keepe his commandements, ⁵ Which is, to loue him with all thine heart. ⁷ The same must bee taught to the posteritie. ¹⁶ Not to tempt God. ²⁵ Righteousnes is contained in the law.

These now are the Commandements, ordinances, and * lawes, which the Lord your God commanded *me* to teach *you*, that yee might doe them in the land whither yee goe to possesse it:

2 That thou mightest * feare the Lord thy God, and keepe all his ordinances, and his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may bee prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that yee may increase mightily ^b in the lande that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these words which I command thee this day, shall be in thine heart.

7 And thou shalt ^c rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hand, and they shall be * as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the ^d postes of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he swore vnto thy fathers, Abraham, Izhak, and Iakob, to giue to thee, with great and goodly cities

g Not for a shew, but with true obedience, and due reuerence.

* Mar. 5. 21.

* Luke. 18. 20.

* Rom. 13. 9.

* Rom. 7. 7.
h He speaketh not onely of a resolute will, but that there be no morion or affection.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

* Exod. 19. 19.

* Chap. 4. 33.

* Or, Man.

* Exod. 20. 19.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

l Ye shall neither aside nor diminish, chap.

4. 2.
m As by obedience, God giueth vs all felicity: so of disobeying God, proceed all our miseries.

* Or, iudgements

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandments

b Which hath abundance of all things appertaining to mans life.

* Mar. 12. 37.
mar. 12. 29. 30.
Luke. 10. 27.

* Chap. 11. 18.

* Some read, thou shalt whet them vpon thy children: to wit, that they may print the more deeply in memorie.

* Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them

cities which thou buildedst not,

11 And houses ful of all manner of goods which thou filledst not, & wels digged which thou diggedst not, vineyards and oliue trees which thou plantedst not, and when thou hast eaten and art full,

12 * Beware leaft thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, & shalt fweare by his Name.

14 Yee shal not walke after other Gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a iealous God among you:) lest the wrath of the Lord thy God bekindled against thee, and destroy thee from the face of the earth.

16 ¶ Yee shal not s tempt the Lord your God, as yee did tempt him in Massah:

17 But yee shal keepe diligently the Commandements of the Lord your God, and his testimonies, and his ordinances which hee hath commanded thee,

18 And thou shalt doe that which is right and good in the ^h fight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good land which the Lord sware vnto thy fathers.

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When ⁱ thy sonne shal aske thee in time to come, saying, What meane these testimonies, & ordinances, and lawes, which the Lord our God hath commanded you?

21 Then shalt thou say vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euil vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes,

23 And ^k brought vs out from thence, to bring vs in, and to giue vs the land which hee sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preserue vs aliuie as at this present.

25 Moreouer, this shall be our ^l righteousness before the Lord our God, if we take heed to keepe all these Commandements, as he hath commanded vs.

CHAP. VII.

The Israelites may make no covenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyde alloccasion of idolatrie.

W^Hen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many^a nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them ^a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no^{*} couenant with them, nor haue compassion on them,

3 Neither shalt thou make mariages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ⁺ they wil cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe hote against you and destroy thee suddenly.

5 But thus yee shall deale with them, ^b Yee shal ouerthrow their altars, and breake downe their pillars, and yee shal cut downe their groues, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosén thee, to be a precious people vnto himselfe, aboue al people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were moe in number then any people: for yee were the fewest of all people:

8 But because the Lord ^c loued you, and because he would keepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, ^d that the Lord thy God, he is God, the faithful God which keepeth couenant and mercie vnto them that loue him and keepe his Commandements, euen to a thousand generations,

10 And rewardeth ^e them to their face that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him to his face.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I command thee this day to do them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the couenant, and the ^f mercie which he sware vnto thy fathers.

^a Chap. 31. 8.

^a Into thy power.

^{*} Exod. 23. 32. and 34. 12.

⁺ Or, any of them

^b God would haue his seruice pure without all idolatrous ceremonies and superstitions. Chap. 12. 3. * Chap. 14. 2. and 26. 18. 19. * Exod. 19. 5. 1. per. 2. 9.

^c Freely, finding no cause in you more then in others so to doe.

^d And so put difference betweene him & idoles.

^e Meaning, manifestly, or in this life.

^f This couenant is grounded vpon his free grace: there fore in recompensing their obedience, he hath respect to his mercy, and not to their merits.

^e Let not wealth & ease cause thee forget Gods mercies, whereby thou wast deliuered out of miserie. We must feare God, serue him onely, and confesse his name, which is done by swearing lawfully.

^g By doubting of his power, refusing lawfull meanes, and abusing his graces.

^h Here he condemneth all mans good intentions.

ⁱ God requireth not only that we serue him al our life, but also that we take paine that our posteritie may set forth his glory.

^k Nothing ought to moue vs more to true obedience then the great benefits which we haue receiued of God.

^l But because none could fully obey the Law, we must haue our recouers to Christ to be iustified by faith.

13 And he wil loue thee, and blesse thee, and multiplie thee: hee will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle and the increase of thy kine, and the flockes of thy sheepe in the land, which he swaue vnto thy fathers to giue thee.

* Exod. 23. 26.

14 Thou shalt be blessed about all people: * there shal be neither male nor female barren among you, nor among your cattell.

* Exod. 9. 14. and 15. 26.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the cuil diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

g We ought not to be merciful where God commandeth severity.
* Exod. 11.

16 Thou shalt therefore consume all people which the Lord thy God shal giue thee: * thine eye shal not spare them, neither shalt thou serue their gods, for that shal be thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

* Or, plagues or trials: as Chap. 29. 3. exod. 15. 25. and 16. 4.

19 The great * tentations which thine eyesawe, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shal the Lord thy God doe vnto all the people, whose face thou fearest.

* Exod. 23. 28. Josh. 24. 12.
h There is not so small a creature, which I will not arme to fight on thy side against them.

20 * Moreouer, the Lord thy God will send * hornets among them vntill they that are left, and hide them selues from thee be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by litle and litle: thou maiest not consume them at once, least the * beasts of the field increase vpon thee.

i So that it is your commodity that God accomplish not his promise so soone as you would wish.

23 But the Lord thy God shal giue them before thee, and shal destroy them with a mightie destruction, vntill they be brought to nought.

24 And hee shal delyuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntill thou hast destroyed them.

* Chap. 12. 3. exod. 23. 24. * Josh. 7. 1. 21. 2. mac. 12. 40. k And be inticed to idolatry.

25 The grauen images of their gods shall yee * burne with fire, and * couet not the siluer and gold, that is on them, nor take it vnto thee, least thou * be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into

thine house, least thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

* Chap. 13. 17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulness of Gods benefits causeth destruction.

Yee shall keepe all the commandements which I command thee this day, for * to doe them: that yee may liue, and be multiplied, and gocin, and possesse the land which the Lord swaue vnto your fathers.

a Shewing that it is not enough to heare the word, except we expresse it by example of liue.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in the wilderness, for to humble thee and to * prouue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, and made thee hungry, & fed thee with M A N, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by * bread onely, but by euery word that proceedeth out of the mouth of the Lord, doeth a man liue.

c Man liueth not by meate only, but by the power of Gods word, which giueth it strength to nourish vs. d As they that gobare footed.

4 Thy rayment waxed not old vpon thee, neither did thy foote * swell those fourtie yeeres.

5 Know therefore in thine heart, that as a man nutureth his sonne, so the Lord thy God * nutureth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou maiest walke in his wayes, & feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and * depths that spring out of valleyes and mountaines:

* Or, meeres.

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oyle oliue, and of honic:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land * whose stones are yron, and out of whose mountaines thou shalt digge brasfe.

f Where there are mines of mettall.

10 And when thou hast eaten and filled thy selfe, thou shalt * blesse the Lord thy God for the good land, which he hath giuen thee.

g For to receiue Gods benefits, and not to be thankfull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinances, which I command thee this day:

12 Least when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased,

creased, & thy siluer and golde is multiplyed, and all that thou hast is increased,

14 Then thine heart^a be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness (wherein were fire serpents, and scorpions, and drouth, where was no water, * who brought forth water for thee out of the rock of flint:

16 Who fed thee in the wilderness with * M^aN, which thy fathers knew not) to humble thee, & to prooue thee, that he might do thee good at thy latter end.

17 Beware least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he whichⁱ giueth thee power to get substance to establish his couenant which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I^k testify vnto you this day that yee shal surely perish.

20 As the nations which the Lord destroyeth before you, so yee shall perish, because yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

* God doeth them not good for their owne righteousness, but for his owne sake: 7 Moses putteth them in remembrance of their finnes. 17 The two Tables are broken. 26 Moses prayeth for the people.

Hear O Israel, Thou shalt passe ouer Iorden^a this day, to go in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, *even* the children of the Anakims, whom thou knowest, and of whom thou hast^b heard say, Who can stand before the children of Anak?

3 Vnderstand therefore that this day the Lord thy God is he which^c goeth ouer before thee as a consuming fire: hee shal destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my^d righteousness the Lord hath brought me in, to possesse this land: but for the wickednesse of those nations the Lord hath cast them out before thee.

For thou entrest not to inherite their land for thy righteousness, or for thy vp-

right heart: But for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore; that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a^e stifnecked people.

7 Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt, vntill yee came vnto this place yee haue rebelled against the Lord.

8 Also in Horeb yee prouoked the Lord to anger so that the Lord was wrath with you, *euē* to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the couenant, which the Lord made with you: and I abode in the mount fourty dayes and fourtie nights, and I neither ate bread nor yet dranke water:

10 * Then the Lord deliuered me two Tables of stone, written with the^f finger of God, and in them was contained according to all the wordes which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the assemblie.

11 And when the fourtie dayes and fourtie nights were ended, the Lord gaue me the two Tables of stone, the Tables, I say, of the couenant.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue^h corrupt their wayes: they are loone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stifnecked people.

14 ⁱ Let me alone, that I may destroy them, and put out their name from vnder heauen, and I wil make of thee a mightie nation, and greater then they be.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the couenant were in my two hands)

16 Then I looked, and behold, ye had sinned against the Lord your God: for yee had made you a molten calfe, and had turned quickly out of the^k way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and

h By attributing Gods benedictions to thine own wisdom and labour, or to good fortune

* Num. 20. 11.

* Gen. 16. 15.

i If things concerning this life proceede onely of Gods mercy much more spiritual gifts and life euerlasting k Or, take to witness the heauen & the earth as Chap. 4. 26.

a Meaning, shortly.

b By the report of the spies, Num. 13. 29.

c To guide thee & gouerne thee

d Man of himself can deserue nothing but Gods anger, & if God spare any, it commeth of his great mercie,

e I like stubburne oxen which wil not endure their masters yoke. f He proueth by the length of time, that their rebellion was most great & intolerable.

* Exod. 24. 18. and 34. 28.

* Exod. 31. 18

g That is, miraculously, and not by the hand of men.

* Exod. 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

i Signifying the prayers of the faithful are a barre to stay Gods anger, & he cōsume not all.

k That is, from the law: where in he declareth what is the cause of our perdition

cast them out of my two hands, and brake them before your eyes.

18 And I fel downe before the Lord, fourty dayes, and fourty nights, as before: I neither ate bread, nor dranke water, because of all your sinnes, which yee had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraide of the wrath and indignation, wherewith the Lord was moued against you, *euen* to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, *euen* to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which yee had made, and burnt him with fire, and stamped him and ground him small, *euen* vnto very dust: and I cast the dust thereof into the riuer, that descended out of the ^m mount.

22 Also * in Taberah, and in * Massah, * and in Kibroth-hattaauah yee prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee ^a rebelled against the commandement of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fel downe before the Lord ^o fourtie dayes & fourtie nights, as I fel downe before, because the Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroye not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 ^p Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubburnes of this people, nor to their wickednes, nor to their sinne,

28 Least the countrey, whence thou broughtest them, say, * because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

⁵ The second tables put in the Arke. ⁸ The tribe of Leui is dedicated to the seruice of the Tabernacle. ¹² What the

Lord requirerh of his. 16 The circumcision of the heart. 17 God regardeth not the person. at The Lord is the prayse of Israel.

IN the same time the Lord said vnto mee, ^a Hew thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables, the words which were vpon the first Tables, which thou brakest; and thou shalt put them in the Arke.

3 And I made an Arke of ^a Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the tenne commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the ^b assembly) and the Lord gaue them vnto me.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to ^c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the co-uenant of the Lord, *and* to stand before the Lord, to ^d minister vnto him, *and* to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: *for* the Lord is his ^e inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, fourty dayes and fourtie nights, and the Lord heard mee at that time also, *and* the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe foorth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doeth the Lord thy God ^f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God, with all thine heart, and with all thy soule:

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day, for thy wealth:

14 Behold, heauen, and the Heauen of heauens

^l Whereby he sheweth what danger they are in, that haue authoritie. and resist not wickednesse.

^m Horeb, or Sinai.

ⁿ Num. 11. 1. 3.

^o Exod. 17. 7.

^p Num. 11. 24.

^a At the returne of the spies.

^o Whereby is signified that God requireth earnest continuance in prayer.

^p The godly in their prayers ground on Gods promise, and confesse their sinnes.

^q Num. 14. 16.

^a Exod. 34. 1.

^a Which wood is of long continuance.

^b When you were assembled to receiue the law.

^c This mountaine was also called Hor, Num. 20. 28.

^d That is, to offer sacrifices & to declare the law to the people.

^e So God turned the curse of Iaakob, gen. 49. 7. vnto blessing.

^f For all our sinnes & transgressions. God requireth nothing but to turne to him and obey him.

* 7^{al}. 14. 1.

g Although he
was Lord of
heaven and
earth, yet wold
he chuse none
but you.
h Cut off all
your euill affe-
ctions, Ierem.
44.

heauens is the Lords thy God, & the * earth,
with all that therein is.

15 ^g Notwithstanding, the Lord set his
delight in thy fathers to loue them, and did
chuse their seed after them, *euē* you aboue
all people, as *appeareth* this day.

16 ^h Circumcise therefore the fore-
skin of your heart, and harden your necks
no more.

17 For the Lord your God is God of
gods, and Lord of lords, a great God, might-
ie and terrible, which accepteth no * per-
sons nor taketh reward :

18 Who doeth right vnto the fatherlesse
and widowe, and loueth the stranger, giuing
him foode and raiment.

19 Loue yee therefore the stranger : for
yee were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God:
thou shalt serue him, and thou shalt cleaue
vnto him, and ⁱ shalt sweare by his Name.

21 He is thy prayse, and he is thy God,
that hath done for thee these great and terri-
ble things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt
* with feuentie persons, and now the Lord
thy God hath made thee, as the * starres of
the heauen in multitude.

CHAP. XI.

*1 An exhortation to loue God, and keepe his law. 10 The
praises of Canaan. 18 To meditate continually the word
of God. 19 To teach it vnto the children. 26 Blessing
and cursing.*

Therefore thou shalt loue the Lord thy
God, and shalt keepe that, which hee
commandeth to be kept: that is, his ordinan-
ces, and his lawes, and his commandements
alway.

2 And ^a consider this day (*for I speake not*
to your children, which haue neither know-
en nor seene) the chastisement of the Lord
your God, his greatnesse, his mighty hand,
and his stretched out arme,

3 And his signes, and his actes, which hee
did in the middes of Egypt vnto Pharaoh
the King of Egypt and vnto all his land :

4 And what he did vnto the hoste of the
Egyptians, vnto their horses, & to their char-
rets, when he caused the waters of the red
Sea to ouerflowe them, as they pursued after
you, and the Lord destroyed them vnto this
day :

5 And ^b what hee did vnto you in the
wildernesse, vntill yee came vnto this place:

6 And what he did vnto Dathan and A-
biram the sonnes of Eliab the sonne of Reu-
ben, when the earth opened her mouth, and
swallowed them with their householdes and
their tents, and all their substance that [†] they
had in the mids of all Israel.

7 For your eyes haue seene all the great

actes of the Lord which he did.

8 Therefore shal yee keepe * all the com-
mandements, which I command you this
day, that yee may be strong, and goe in and
possesse the land whither yee goe to pos-
sesse it :

9 Also that yee may prolong *your* dayes
in the land, which the Lord sware vnto your
fathers, to giue vnto them and to their seed,
euē a land that floweth with milke and ho-
nie.

10 ¶ For the land whither thou goest to
possesse it, is not as the land of Egypt, from
whence yee came, where thou sowedst thy
seed, and wateredst it with thy * ^d feet as a
garden of herbes :

11 But the land whither yee goe to pos-
sesse it, is a land of mountaines and valleys,
and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God
care for : the eyes of the Lord thy God *are*
alwaies vpon it, from the beginning of the
yeere, euē vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto
my commandements, which I command
you this day, that yee loue the Lord your
God and serue him with all your heart, and
with all your soule,

14 I also wil giue raine vnto your land in
due time, * the first raine and the latter, that
thou maicst gather in thy wheate, and thy
wine, and thine oyle.

15 Also I will send grasse in thy fields for
thy cattell, that thou mayest eate, and haue
ynough.

16 *But* beware least your heart ^f deceiue
you, and least ye turne aside, and serue other
gods, and worship them,

17 And *so* the anger of the Lord be kind-
led against you, and he shut vp the heauen,
that there be no raine, and that your land
yeeld not her fruit, and yee perish quickly
from the good land, which the Lord giueth
you.

18 ¶ Therefore shal yee lay vp these my
words in your heart and in your soule, and
* binde them for a signe vpon your hand,
that they may be as a frontlet betweene your
eyes,

19 And ye shall * teach them your chil-
dren, speaking of them, when thou sittest
in thine house, and when thou walkest by
the way, and when thou liest downe, and
when thou risest vp.

20 And thou shalt write them vpon the
posts of thine house, and vpon thy gates,

21 That your dayes may be multiplied,
and the dayes of your children, in the land
which the Lord sware vnto your fathers
to giue them, as long as ^g the heauens are
about

^c Because ye
haue felt both
his chastisements
& his benefice.

^d Or, labour.
As by making
gutters for the
water to come
out of the riuer
Nilus to water
the land.

^e In the seed
time, and to-
ward harvest

^f By denising
to yourselves
foolish deuot-
ions according
to your owne
fantasies.

* Chap. 6. 8.

* Chap. 4. 10.
and 6. 7.

^g As long as
the heauens en-
dure. 2. Pet. 3.
10. 12.

a Ye, which
haue seene
Gods graces
with your eyes,
ought rather to
be moued,
then your chil-
dren, which
haue onely
heard of them.

b As well con-
cerning his be-
nefices, as his
corrections.

[†] *E*t, *was* at their
seene.

about the earth.

22 ¶ For if yee keepe diligently all these commandments, which I command you to doe: *that is*, to loue the Lord your God, to walke in all his waies, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and yee shall possesse great nations and mightier then you.

24 * All the places whereon the soles of ^h your feete shall tread, shalbe yours: your coast shalbe from the wildernesse and from Lebanon, and from the riuier, *euē* the riuier Perath, vnto the vttermost ⁱ Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 * The blessing, if yee obey the commandments of the Lord your God which I command you this day:

28 And the * curse, if yee will not obey the commandments of the Lord your God, but turne out of the way, which I command you this day, to goe after other gods, which yee haue not ^k known.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, ^l where the sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the * groue of Moreh?

31 For yee shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, and yee shall possesse it, and dwell therein.

32 Take heede therefore that yee * doe all the commandments and the lawes, which I set before you this day.

CHAP. XII.

3 To destroy the Idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

THese are the ordinances and the lawes, which yee shall obserue and doe in the land (which the Lord God * of thy fathers giueth thee to possesse it) as long as yee liue vpon the earth.

2 * Yee shall vtterly destroy all the places wherein the nations which yee shall possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

3 * Also yee shall ouerthrow their altars, and breake downe their pillars, and burne their ^b groues with fire: and yee shall hewe downe the grauen images of their gods, and abolish their names out of that place.

4 Yee shall * not doe so vnto the Lord your God,

5 But yee shall seeke the place which the Lord your God shall * choosc out of all your tribes, to put his Name there, *and* there to dwell, and thither thou shalt come,

6 And yee shall bring thither your burnt offerings, and your sacrifices, & your tithes, and the ^d offering of your handes, and your vowes, and your free offerings, and ~~the~~ first borne of your kine and of your sheepe.

7 And there yee shall eate * before the Lord your God, and yee shall reioyce in all that yee put your hande vnto, *both* yee, and your households, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that wee doe ^f here this day: *that is*, euery man whatsoeuer seemeth him good in his owne eyes.

9 For yee are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and *when* hee hath giuen you ^g rest from all your enemies round about, and yee dwell in safetie,

11 When there shall be a place which the Lord your God shal chuse, to cause his name to dwell there, thither shall yee bring all that I command you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your * speciall vowes which yee vowe vnto the Lord:

12 And yee shall reioyce before the Lord your God, yee, and your sonnes and your daughters, and your seruants, and your maidens, & the Leuite that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lord shall ^h chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the ⁱ blessing of the Lord thy God which hee hath giuen thee: *both* the vncleane and the cleane may eate thereof, * as of the roe bucke, and of the Hart.

16 Onely yee shall not eate the blood, *but* powre

* *Leb. 1. 3.*
h This was accomplished in Davids & Salomons time.

i Called Mediterraneum.

* *Chap. 28. 2.*
and 30. 1.

* *Chap. 28. 15.*

l Hee reproveth the malice of men which beaue that which is certaine, to follow that which is vncertaine.

* *Chap. 27. 13.*
Job. 8. 33.

l Meaning, in Samaria.

* *Or, plaine.*

* *Chap. 5. 32.*

a Whereby they are admonished to seeke none other God.

* *Chap. 7. 5.*

* *Iudg. 2. 2.*
b Wherein they sacrificed to their idoles.
c Ye shall not serue the Lord with superstitions.
* *1. King. 8. 29.*
2. chro. 6. 5. and 7. 12. 16.

d Meaning the first fruits.

e Where his Arke shall be.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

g It had not bene enough to conquer, except God had maintained the in rest vnder his protection

* *Or, that which ye chuse out for your vowes.*

* *Chap. 10. 9.*

h As was declared euer by the placing of the Arke, as in Shiloh 243 yeeres, or as some write more then 300 yeeres, and in other places till the temple was built.

i As God hath giue thee power and abilitie.
k Euery one might eate at home as well as beast appointed for sacrifice as the other.

powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the¹ tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shal chuse, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou maiest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke, and the hart is eaten, so shalt thou eate them: both the vn-cleane and the cleane shal eate of them alike.

23 Onely be t^r sure that thou eate not the blood: for the blood^m is the life, and thou maiest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine^a holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shalbe powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these wordes which I commande thee, that it may goe well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, least thou be taken in^a a snare after them, after that they be destroyed before thee, & least thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue^q burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I commande you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

CAAP. XIII.

⁵ The intisers to idolatrie must be slaine, ⁶ So neere of kinred or friendship, ¹² Or great multitude or power.

¶ If there arise among you a prophet or a dreamer of^a dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath tolde thee, come to passe) saying, ^b Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of that prophet, or vnto that dreamer of dreames: for the Lord your God^c prooueth you, to know whether yee loue the Lord your God with all your heart, and with all your soule.

4 Yee shal walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shal^d be slaine, because hee hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away foorth of the middes of thee.

6 ¶ If^e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, ^f that lyeth in thy bosome, or thy friend, which is as thine owne^f soule, intise thee secretly, saying, Let vs goe and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee or farre off from thee, from the one end of the earth vnto the other.

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shewe mercie, nor keepe him secret:

9 But thou shalt euen kill him: ^g thine hand shall be first vpon him to put him to death, and then the hands of all the people.

^p By following their superstitions and idolatries, and thinking to serue me thereby.

^q They thought nothing too deare to offer to their idoles.

* Chap. 4. 2.
iob. 1. 7.
prou. 30. 6.
reuel. 12. 18.

^a Which saith that he hath things reueiled vnto him in dreames.
^b He sheweth wherunto the false prophets tend.

^c God ordaineth all these things that his may be knowen

^d Being conuict by testimonies, and condemned by the iudges.

^e All naturall affections must giue place to Gods honour.
^f Whom thou louest as thy life.

^g As the witness is charged, Chap. 17. 7.

¹ Meaning, whatsoeuer was offered to the Lord might not be eaten, but where he had appointed.

* Ezech. 7. 31.

* Gen. 28. 14.
chap. 9. 18.

[†] Euen be strong, or constant.
^m Because the life of beasts is in their blood.

ⁿ That which thou wilt offer in sacrifice.

^o God by promise bindeth himselfe to doe good to them that obey his word.

10 And thou shalt stone him with stones, that hee die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

* Chap. 17. 13.

11 That* all Israel may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities which the Lord thy God hath giuen thee to dwell in)

† Ebr. children of Belial.

13 † Wicked men are gone out from among you, and haue drawn away the inhabitants of their citie, saying, Let vs goe and serue other gods, which yee haue not knowen,

h Which art appointed to see faults punished.

14 Then^b thou shalt seeke, and make search and enquire diligently: & if it be true, and the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterlie, and all that is therein, and the cattell thereof with the edge of the sword.

i Signifying that no idolatrie is so execrable, nor more grievously to be punished, then of them which once professed God.

16 Andⁱ thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie and all the spoile thereof euerie whit, vnto the Lord thy God: and it shalbe an heape for euer: it shall not be built againe.

k Of the spoyle of that idolatrous and cursed citie, Reade, Chap. 7. 26. and iosh. 7. 11.

17 And there shall cleaue nothing of the^k damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercie, and haue compassion on thee & multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voice of the Lord thy God, and keepe all his commandements which I command thee this day, that thou doest that which is right in the eyes of the Lord thy God.

CHAP. XIII.

The manners of the Gentiles in marking themselves for the dead may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuite, stranger, fatherlesse, and widowe.

* Leuit. 19. 28.

Yee are the children of the Lord your God.* Yee shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

* Chap. 7. 6 and 26. 12. 19.

a Therefore thou oughtest not to follow the superstitious of the Gentiles. b This ceremonial Law instructed the Iewes to seeke a spirituall purenesse euen in their meate and drinke,

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a^a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4^b These are the beasts, which yee shall eate, the beeſe, the sheepe, and the goate,

5 The Hart, and the roe bucke, and the

bugle, & the wilde goate, and the vnicorne, and the wildeoxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cudde, that shall yee eate.

7 But these yee shall not eate, of them that chewe the cudde, and of them that diuide and cleaue the hoofe *onely*: the camel, nor the hare, nor the conie: for they chew the cud, but diuide not the hoofe: *therefore* they shall be vnclane vnto you:

8 Also the swine, because hee diuideth the hoofe, and cheweth not the cud, shall be vnclane vnto you: ye shall not eate of their flesh, nor touch their dead carkeises.

* Leuit. 11. 9.

9 ¶ * These yee shall eate, of all that are in the waters: all that haue finnes and scales shall yee eate.

10 And whatsoever hath no finnes nor scales yee shall not eate: it shall be vnclane vnto you.

11 ¶ Of all cleane birds yee shall eate:

12 But these are they, whereof yee shall not eate: the Eagle, nor the goſhawke, nor the osprey,

13 Nor the glead nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcrow, nor the⁺ ſeameaw, nor the hawke after her kinde,

+ Or, cuckew.

16 Neither the little owle, nor the great owle, nor the redſhanke,

17 Nor the pellicane, nor the ſwanne, nor the cormorant:

18 The ſtorke alſo, and the heron in his kinde, nor the lapwing, nor^{*} the backe.

* Leuit. 11. 19.

19 And euery creeping thing that flieth, shall be vnclane vnto you: it shall not be eaten.

20 But of all cleane foules yee may eate.

21 Yee shall eate of nothing that^c dieth alone, but thou shalt giue it vnto the^d ſtranger that is within thy gates, that he may eate it: or thou mayest ſell it vnto a ſtranger: for thou art an holy people vnto the Lord thy God. Thou shalt not^{*} ſee the a kid in his mothers milke.

c Because their blood was not ſhed, but remaineth in them. d Which is not of thy religion.

* Exod. 23. 19.

and 34. 26.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

22 Thou shalt^e giue the tithe of all the increaſe of thy ſeede, that commeth forth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place which he ſhal chuſe to cauſe his name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the firſt borne of thy kine and of thy ſheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, fo

f When he shall giue thee abilitie.

† Or, bind vp.

g After the Priest hath receiued the Lords part.

h Besides the yeerely tythes that were giue to the Leuites, these were laid vp in store for the poore.

a He shall only releafe his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay

* Chap. 28. 12.

* Or, any of thy cities.

so that thou art not able to carie it, because the place is farre from thee; where the Lord thy God shall chuse to set his Name, when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce, both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 At the ende of three yeere thou shalt bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

The yeere of releasfing of debts. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

At the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God to obserue and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and thou shalt lend vnto many nations, but thou thy selfe shalt not borowe, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou

shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 Because there shall be euer some poore in the land, therefore I commande thee, saying, Thou shalt open thine hande vnto thy brother, to thy needie, and to thy poore in thy land.

12 If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee fixe yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptye,

14 But shalt giue him a liberall rewarde of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because hee loueth thee and thine house, and because he is well with thee,

17 Then shalt thou take a naule, & pierce his eare through against the doore, & he shall be thy seruant for euer: and vnto thy maid seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee fixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

* Mat. 5. 42. Luke 6. 34.

† Ebr. thine eye is small.

† Ebr. let not thine heart be small.

c To trie your charitie, Mat. 26. 11. d Thou shalt be liberall.

* Exod. 21. 2. iere. 34. 14.

e In token that thou doest acknowledge the benefite which God hath giue thee by his labours.

* Exod. 21. 6.

f To the yeere of Iubile, let. 25. 40.

g For the hired seruant serued but three yeeres and hee fixe.

* Exod. 34. 19.

h For they are the Lords.

21 * But

* *Leuit. 22. 29. 20.
chap. 17. 1.
vs. 10. 35. 12.*

21 * But if there be any blemish therein, *as if it be lame, or blind, or haue any euill fault,* thou shalt not offer it vnto the Lord thy God,

i Thou shalt as well eate them, as y^e roe bucke, and other wild beasts.

22 But shalt eate it within thy gates: the vnclane, and the cleane *shall eate it alike,* as the Roe bucke, and as the Hart.

23 Onely thou shalt not eate the blood thereof, *but* powre it vpon the ground as water.

CHAP. XVI.

1 *Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles. 18 What officers ought to be ordeined. 21 Idolatrie forbidden.*

a Reade Exod. 13. 4.

Thou shalt keepe the moneth of ^a Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

b Thou shalt eate the Easter lambe.

* *Chap. 12. 5.*

2 Thou shalt therefore ^b offer the Passeouer vnto the Lord thy God, of sheepe and bullockes * in the place where the Lord shall chuse to cause his Name to dwell.

* *Exod. 12. 14. 15.*

3 Thou * shalt eate no leauened bread with it: *but* seven dayes shalt thou eate vnleauened bread therewith, *euē* the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the daye when thou camest out of the land of Egypt, all the dayes of thy life.

c Which signified that affliction, which thou hadst in Egypt.

4 And there shall be no leauen seene with thee in all thy coasts seven dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euē.

d This was chiefly accomplished, when the Temple was built.

5 Thou mayest ^d not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Passeouer at euē, about the going downe of the Sunne, in the season that thou camest out of Egypt.

e Which was institute to put them in remembrance of their deliuerance out of Egypt: and to continue the in the hope of Iesus Christ of whom this lambe was a figure.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morowe, and goe vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seventh day *shall be* a solemne assemblie to the Lord thy God. thou shalt do no worke *therein*.

f Beginning at the next morning after the Passeouer, *Leuit. 23. 15. exod. 13. 4.*

9 ¶ Seven weekes shalt thou ^f number vnto thee, and shalt beginne to number the seven weekes, when thou beginnest to put the sickle to the corne:

g Or: as thou art able, willingly.

10 And thou shalt keepe the feaste of weekes vnto the Lord thy God, * *euē* a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, & thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

13 ¶ Thou shalt ^g obserue the feast of the Tabernacles seven daies, when thou hast gathered in thy corne, and thy wine.

g That is, the 15 day of the seventh moneth, *Leuit. 23. 34.*

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widowe, that are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which hee shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

* *Exod. 23. 15. and 34. 23.*

17 Euery man *shall giue* according to the gift of his ^h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

* *Eccles. 35. 4.*

18 ¶ ⁱ Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

h According to the abilitie that God hath giuen him.

19 Wrest not thou the law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the word of the iust.

i He gaue authoritie to that people for a time to chuse theiues magistrates.

20 That which ^k is iust and right shalt thou follow, that thou mayest liue, and possess the land which the Lord thy God giueth thee.

k The Magistrate must constantly follow the tenor of the law, and in nothing decline from iustice,

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ^l pillar, which thing the Lord thy God hateth.

l Or, image.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16 and 17. What things he ought to auoide, 18 and what he ought to embrace.

Thou

Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is ^a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or ^b woman that hath wrought wickednesse in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone and serued other gods, and worshiped them: as the Sunne, or the Moone, or any of the hoste of heauen, which I haue not ^c commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou enquire diligently: and *if it be true*, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, *whether it be man or woman*, and shalt stone them with stones, till they die.

6 ^a At the mouth [†] of two or three witnessess shall he that is worthy of death, die: *but* at the mouth of one witnessse, he shall not die.

7 The hands of the ^d witnessess shal be first vpon him, to kill him: and afterward the hands of all the ^e people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuerfie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shal chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the ^f iudge that shall be in those dayes, and aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the law, which they shal teach thee, and according to the iudgement which they shal tel thee, shalt ^g thou doe: thou shalt not decline from the thing which they shall shew thee, *neither* to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to ^h minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shal heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whome the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou ⁱ shalt not set a [†] stranger ouer thee, which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people againe to ^k Egypt, for to increase the number of horses, seeing the Lord hath said vnto you, Yee shall hencefoorth goe no more againe that way.

17 Neither shall hee take him many wiues, least his heart [†] turne away, neither shall hee gather him much siluer and golde.

18 And when hee shal sit vpon the throne of his kingdom, then shall he write him this ^m law repeated in a booke, by the ⁿ Priests of the Leuites.

19 And it shal be with him, & he shal read therein all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this Law, and these ordinances, for to doe them:

20 That his heart be not lifted vp about his ^o brethren, and that he turne not from the commandement, to the right hand or to the left, *but* that hee may prolong his dayes in his kingdom, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

³ The portion of The Leuites. ⁶ Of the Leuite coming from another place. ⁹ To avoid the abomination of the Gentiles. ¹⁵ God wil not leaue them without a true Prophet. ²⁰ The false prophet shall he slaine. ²² How he may be knowne.

The Priests of the Leuites, and all the tribe of Leui ^{*} shal haue no part nor inheritance with Israel, ^{*} *but* shal eate the offerings of the Lord made by fire, and his ^{*} inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shall be the Priests duety of the people, that they which offer sacrifice, whether *it be* bullocke or sheepe, shal giue vnto the Priest the ^b shoulder, and the two cheekes, and the mawe.

4 The first fruites *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister

^a Chap. 15. 21.
^a Thou shalt not serue God for fashions sake, as hypocrites doe.

^b Shewing that the crime can not be excused by the frailtie of the person.

^c Whereby he condemneth al religion and seruing of God which God hath not commanded.

^a Num. 35. 30.
chap. 19. 15.
mar. 18. 16.
2. cor. 13. 1.
[†] Ebr of two witnesses or three witnesses.

^d Whereby they declared that they testified the truth.

^e To signifie a common consent to maintaine Gods honour & true religion.

^f Who shall giue sentence as the Priests confesse him by the Law of God,

^g Thou shalt obey their sentence as the controuersie may haue an end.

^h So long as he is the true minister of God, and pronounceth according to his word.

[†] Or, mayest not.
ⁱ Who is not of thy nation, least he change true religion into idolatry, and bring thee to slauerie.
^k To reuenge their iniuries, and to take the of their best horses, 1. King. 10. 28.
[†] From the law of God.

^m Meaning, the Deuteronomie.
ⁿ He shal cause it to be written by them, or he shal write it by their example.

^o Whereby is meant, that kings ought to loue their subjects, as nature bindeth one brother to loue another.

^{*} Num. 18. 20.
^{*} Chap. 18. 9.
[†] 1. cor. 9. 13.
^a That is, the Lords part of his inheritance.

^b The right shoulder, Num. 18. 18.

ster in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where hee remained, and come with all the desire of his heart vnto the place, which the Lord shal chuse,

7 Hee shall then minister in the name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmer, or that counselleth with spirits, or a soothfayer, or that asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt be vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto forcerers: † as for thee, the Lord thy God hath not † suffred thee so.

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidest, * Let me heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his mouth, and he shall speake vnto the al that I shal command him.

19 And whosoever wil not hearken vnto my words, which hee shall speake in my name, I wil require it of him.

20 But the Prophet that shal presume to speake a word in my name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the Name of the Lord, if the thing follow not nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

2 The franchised townes. 14 Not to remoune thy neighbours bounds. 16 The punishment of him that beareth a false witness.

¶ When the Lord thy God shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shal flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the heluë, and hit his neighbour that hee dieth, the same shall flee vnto one of the citics, and liue,

6 Least the auenger of the blood follow after the manslayer, while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, thou shalt appoint out three cities for thee.

8 And when the Lord thy God enlarge thy coasts (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou keepe all these commandments to doe them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) then thou shalt adde three cities moe for thee besides those three,

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherite, least blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay wait for him, & rise against him, and

* Vnder this sure note he compriseth all the other tokes

* Chap. 12. 29

* Exod 21. 13. num. 35. 9. 11. 16. 20. 2.

a Make an open and readie way.

b Which killeth against his wil, & bare no hatred in his hart,

c That murder be not committed vpon murder.

* Num. 35. 12.

* Or, cannot be judged to death.

d When thou goest ouer Jordan to possesse the whole land of Canaan.

* 1. 20. 7.

* Left thou be punished for innocent blood.

e Meaning, to serue God vnfeinedly, and not to seek ease

d Not constrained to liue of himselfe.

e Signifying they were purged by this ceremony of passing betweene two fires.

* Leuit. 18. 21. * Leuit. 20. 27. * 1. Sam. 28. 7.

f Without hypocrisie, or mixture of false religion.

† Ebr. but thou not so.

‡ Ebr. giuen, or appointed.

* Act. 7. 37.

g Meaning a continuall succession of Prophets, till Christ the end of all Prophets come

* Exod 20. 19.

* Act. 3. 22 and 7. 37.

h Which promise is not only made to Christ, but to all that teach in his name, Ila. 59. 21. i. By executing punishment vpon him.

smite any man that he die, and flee vnto any of these cities,

12 Then the Elders of his city shall send and fetch him thence, and deliver him into the hands of the avenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the crye of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remooue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ One witnesse shall not rise against a man for any trespassse, or for any sinne, or for any fault that he offendeth in, *but* at the mouth of two witnessses, or at the mouth of three witnessses shall the matter be stablished.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespassse,

17 Then both the men which strue together, shall stand before the Lord, *even* before the Priests and the Iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witnesse be founde false, *and* hath giuen false witnesse against his brother,

19 * Then shall yee doe vnto him as hee had thought to do vnto his brother: so thou shalt take euill away foorth of the middes of thee.

20 And the rest shall heare *this*, and feare, and shall hencefoorth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 12 The trees that beare fruitte, must not be destroyed.

When thou shalt goe foorth to warre against thine enemies, and shalt see horses and charrets, *and* people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when yee are come neere vnto the battell, then the Priest shall come foorth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God goeth with

you, to fight for you against your enemies, *and* to saue you.

5 ¶ And let the officers speake vnto the people, saying, what man is *there* that hath built a new house, and hath not dedicated it: let him goe & returne to his house, least he die in the battell, & another man dedicate it.

6 And what man is *there* that hath planted a vineyard, and hath not eaten of the fruit: let him goe and returne againe vnto his house, least he die in the battell, and another eate the fruit.

7 And what man is *there* that hath betrothed a wife, and hath not taken her: let him go & returne againe vnto his house, lest he die in the battell, & another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne vnto his house, least his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a citie to fight against it, * thou shalt offer it peace.

11 And if it answer thee againe peaceably, & open vnto thee, then let all the people that is found therein, bee tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, *but* make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, *even* all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

17 But shalt utterly destroy them: *10 wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, *and* so yee should sinne against

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefit by his grace.
d The Hebrew word signifies to make common or prophane, Leuit. 19.25.

* Iudg. 7.3.

* Num. 21.22. chap. 2.26.

e If it accept peace.

* Ios. 8.2.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executors of his will, chap. 7.1.

f The Magistrates.

g Then who-soeuer pardoneth murder, offendeth against the word of God.

* Chap. 17.6. mat. 18.16. iosh. 8.17. * 2. Cor. 13.1. hebr. 10.23.

h Gods presence is where his true ministers are assembled.

* Tru. 19.5. iosh. 13.62.

* Exod. 21.23. leuit. 24.20. mat. 5.38.

a Meaning, vp-on iust occasio: for God permitte not his people to fight when it seemeth good to them.

* Chap. 11.7.

b Is present to defend you with his grace and power.

against the Lord your God.

19 ¶ When thou hast besieged a citie long time, & made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee, vntil thou subdue it.

CHAP. XXI.

Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

If one be found ^a slaine in the land, which the Lord thy God giueth thee to possess it, lying in the fildes, and it is not known who hath slaine him,

2 Then thine Elders and thy Iudges shall come foorth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ^a stonie ^b valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui (whom the Lord thy God hath chosen to minister, & to blesse in the name of the Lord) shall come foorth, and by their worde shall all strife and plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their handes ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

8 O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the *crie* of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shall see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to

thine house, ^d and shee shall haue her head, and pare her nailes,

13 And shee shall put off the garment that shee was taken in, and shee shall remaine in thine house, ^e and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and shee shall be thy ^f wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another ^g hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appoynteth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne: before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him ^h double portion of all that he hath: for hee is the first of his strength, & to ⁱ him belongeth the right of the first borne.

18 If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his ^k mother, & they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, and he will not obey our admonition: hee is a riotour, and a drunkard.

21 Then all the men of his citie shall ^l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespassse worthy of death, & is put to death, and thou hangest him on a tree,

23 His body shall not remaine ^m all night vpon the tree, but thou shalt bury him the same day: for the ⁿ curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherite.

CHAP. XXII.

Hee commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparrell, nor man the womans. 6 Of the damme and her young birdes. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being founde a virgine. 22 The punishment of adulterie.

^d Signifying that her former life must be changed before shee could be ioyned to the people of God.

^e As hauing renounced parents and country.

^f This onely was permitted in the warres: otherwise the Israelites could not marrie strangers.

^g This declareth that the pluralitie of wiues came of a corrupt affection.

^h Or, while the sonne of the hated liueth.

ⁱ As much as to two of the others.

^k Except he be vnworthy, as was Reuben Iakobs sonne.

^l For it is the mothers dutie also to instruct her children.

^m Which death was also appointed for blasphemers & idolaters: so to disobey the parents is most horrible.

ⁿ For Gods law by his death is satisfied, and nature abhorreth crueltie.

^o Gala. 3. 13.

^a Some read, For man shall be in steede of the tree of the field, to come out in the siege against thee.

^a This law declareth how horrible a thing murther is, seeing that for one man, a whole country should be punished, except a remedie be found.

^b Or, rough. ^b That the blood shed of the innocent beast in a solitary place, might make them abhorre the fact.

^c This was the prayer which the Priests made in the audience of the people.

Thou

^b Exod. 23. 4.
a As though
thou sawest it
not.

b Shewing, that
brotherly affe-
ction must be
shewed, not
only to them
diuel neere vn-
to vs, but also
to them which
are farre off.

c Much more
art thou bound
to doe for thy
neighbours
perion.

d For that
were to alter
the order of
nature, and to
despire God.

e If God de-
test crueltie
done to little
birds, how
much more to
man, made ac-
cording to his
image.

f The tenor of
this Law, is to
walke in sim-
plicitie, and not
to be curious
of new inuen-
tions.

* Num. 15. 38.

g That is, be an
occasion that
there is slander-
ed.

THOU * shalt not see thy brothers oxe nor
his sheepe goe astray, and * with draw
thy selfe from them, *but* shalt bring them a-
gaine vnto thy brother.

2 And if thy brother bee not ^b neere
vnto thee, or if thou know him not, then
thou shalt bring it into thine house, and it
shall remaine with thee, vntill thy brother
seeke after it: then shalt thou deliuer it to
him againe.

3 In like manner shalt thou doe with
his ^c asse, and so shalt thou doe with his rai-
ment, and shalt so doe with all lost things of
thy brother, which hee hath lost: if thou hast
found them, thou shalt not withdraw thy
selfe from them.

4 ¶ Thou shalt not see thy brothers asse
nor his oxe fall downe by the way, and with-
draw thy selfe from them, *but* shalt lift them
vp with him.

5 ¶ The ^d woman shall not weare that
which pertaineth vnto the man, neither shal
a man put on womans raiment: for all that
doe so, *are* abomination vnto the Lord thy
God.

6 ¶ If thou find a birds nest in the way,
in any tree, or on the ground, *whether they*
beyong or egges, and the damme sitting
vpon the yong, or vpon the egges, ^e thou
shalt not take the damme with the yong,

7 *But* shalt in any wise let the damme goe,
and take the young to thee, that thou mayest
prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house,
thou shalt make a battlement on thy rooffe,
that thou lay not blood vpon thine house, if
any man fall thence.

9 ¶ Thou shalt not ^f sow thy vineyard
with diuers kinds of seedes, least thou defile
the increase of the seed which thou hast sow-
en, and the fruite of the vineyard.

10 ¶ Thou shalt not plowe with an oxe
and an asse together.

11 ¶ Thou shalt not weare a garment of
diuers sorts, as of woollen & linen together.

12 ¶ Thou shalt make thee fringes vpon
the foure quarters of thy vesture, wherewith
thou couerest thy selfe.

13 ¶ If a man take a wife, and when he
hath lien with her, hate her,

14 And lay ^g slanderous things vnto her
charge, and bring vp an euil name vpon her,
and say, I tooke this wife, and when I came
to her, I found her not a maide,

15 Then shal the father of the maide and
her mother take and bring the signes of the
maides virginie vnto the Elders of the citie
to the gate.

16 And the maides father shall say vnto
the Elders, I gaue my daughter vnto this

man to wife, and hee hateth her:

17 And loe, he laieth slanderous things
vnto her charge, saying, I found not thy
daughter a maide: loe, these *are the tokens of*
my daughters virginie: and they shall
spread the ^b vesture before the Elders of the
citie.

18 Then the Elders of the citie shal take
that man and chastise him,

19 And shal condemne him in an hun-
dredth *shekels* of siluer, and giue them vnto the
father of the maide, because he hath brought
vp an euil name vpon a maide of Israel: and
shee shal bee his wife, and hee may not put
her away all his life.

20 ¶ But if this thing be true, that the
maide be not found a virgine,

21 Then shall they bring forth the
maide to the doore of her fathers house, and
the men of her citie shal stone her with stones
to death: for she hath wrought folly in Isra-
el, by playing the whore in her fathers
house: so thou shalt put euill away from a-
mong you.

22 ¶ * If a man bee found lying with a
woman married to a man, then they shall die
euen both twaine: *to wit*, the man that lay
with the wife, and the wife: so thou shalt put
away euill from Israel.

23 ¶ If a maide be betrothed vnto an hus-
band, and a man find her in the towne and
lie with her,

24 Then shal yee bring them both out
vnto the gates of the same citie, and shall
stone them with stones to death: the maide
because shee cried not, *being* in the citie, and
the man, because he hath * humbled his
neighbours wife: so thou shalt put away euill
from among you.

25 ¶ But if a man find a betrothed maide in
the field, and force her, and lie with her, then
the man that lay with her, shal die alone:

26 And vnto the maide thou shalt doe no
thing, because there is in the maide no cause
of death: for as when a man riseth against his
neighbour and woundeth him to death, so
^k is this matter.

27 For hee found her in the fields: the be-
trothed maide cried, and there was no man
to succour her.

28 ¶ * If a man find a maide that is not
betrothed, and take her, and lie with her, and
they be found,

29 Then the man that lay with her, shall
giue vnto the maides father fifty *shekels* of
siluer: and shee shall be his wife, because
he hath humbled her: he can not put her a-
way all his life.

30 ¶ No man shal take his fathers wife,
nor shall vncover his fathers skirt.

h Meaning, the
sheete, wherein
the signes of
her virginie
were.

i For the fault
of the child re-
doundeth to
the shame of
the parents:
therefore he
was recompen-
sed when there
was faultlesse.

* Lewis. 20. 10

* Or, defiled.

* Or, no sinne
worthy of death.

k Meaning, &
the innocents
can not be pu-
nished.

* Exod. 22. 16.

l He shall not
lie with his
stepmother:
meaning here
by al other de-
grees forbidden.
Lewis. 18

CHAP. XXIII.

1 What men might not be admitted to office. 2 What they ought to auoide when they goe to warre. 3 Of the fugitiue seruant. 17 To flee all kind of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine & corne.

NOne that is hurt by burling, or that hath his priuie member cut off, ^a shall enter into the Congregation of the Lord.

² **A** bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

³ **The** Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

⁴ Because they ^e met you not with bread and water in the way, when yee came out of Egypt, and ^{*} because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

⁵ Neuerthelesse, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

⁶ Thou ^d shalt not seeke their peace nor their prosperitie all thy dayes for euer.

⁷ ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

⁸ The children that are begotten ^e of them in their third generation, shall enter into the Congregation of the Lord.

⁹ ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednesse.

¹⁰ ¶ If there be among you any that is vnclane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste,

¹¹ But at euen hee shall wash *himselfe* with water, and when the sunne is downe, hee shall enter into the hoste.

¹² ¶ Thou shalt haue a place also without the hoste whither thou shalt ^f resort,

¹³ And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt ^g couer thine excrements.

¹⁴ For the Lord thy God walketh in the middes of thy campe to delyuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall bee holy, that he see no filthy thing in thee & turne away from thee.

¹⁵ ¶ Thou shalt not ^h deliuer the seruant vnto his master, which is escaped from his master vnto thee.

¹⁶ Hee shall dwell with thee, *euen* among you, in what place hee shall chuse, in one of thy cities where it liketh him best: thou shalt not vexe him.

¹⁷ ¶ There shall be no whore of the daughters of Israel, neither shall there be a whorekeeper of the sonnes of Israel.

¹⁸ Thou shalt neither bring the ⁱ hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both these *are* abomination vnto the Lord thy God.

¹⁹ ¶ ^{*} Thou shalt not giue to vsurie to thy brother: *as* vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

²⁰ Vnto a ^k stranger thou mayest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may ^l blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

²¹ ¶ When thou shalt vow a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and *so* it should be sinne vnto thee.

²² But when thou abstainest from vow-ing, it shall be no sinne vnto thee.

²³ That which is gone out of thy lips, thou shalt ^m keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

²⁴ ¶ When thou comest vnto ⁿ thy neighbours vineyard, then thou mayest cate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy ^o vessell.

²⁵ When thou comest into thy neighbours corne ^{*} thou mayest plucke the eares with thine hand, but thou shalt not mooue a sickle to thy neighbours corne.

CHAP. XXIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

When a man taketh a wife, and marrieth her, ifso be shee find no fauour in his eyes, because he hath espied some filthinesse in her, ^a then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

² And when shee is departed out of his house, and gone her way, and marrie with another man,

³ And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

⁴ Then her first husband, which sent her away, may not take her againe to be his wife, *after*

^a Either to beare office, or to marrie a wife.
^b This was to cause them to liue chastly, that their posteritie might not be reiected.

^{*} *Deu. 13. 1.*
^e Hereby he cōdemneth all, that further not the children of God in their vocation.
^g *Num. 22. 5. 6.*

^d Thou shalt haue nothing to doe with them:

^e If the fathers haue renouced their idolatrie, and receiued circumcision.

^f For the necessity of nature.

^g Meaning hereby that his people should be pure both in soul and bodie.
^h This is meant of the heathen, who fled for their masters crueltie, and embraced the true religion.

[†] *Ebr. g. c. p.*

ⁱ Forbidding hereby that any gaine gotten of euil things should be applied to the seruice of God, *Mich. 1. 7.*
^{*} *Exod. 22. 25.*
leuit. 25. 36.

^k This was permitted for a time for the hardness of their heart. If thou shewest thy charitie to thy brother, God will declare his loue toward thee.

^m If the vow be lawfull and godly.

ⁿ Being hired for to labour.

^o To bring home to thine house.
^{*} *Matth. 12. 1.*

^a Hereby God approoueth not that light diuorcement, but permitte it to auoide further inconuenience, *Mat. 19. 7.*

b Seeing that by dimittin her, he iudged her to be vnclene and defiled.

e That they might learne to know one another's conditions, & so afterwarde liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

* Leuit. 13. 2.

* Num. 12. 10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though he would be vnthankfull, yet God will not forget it.

* Leuit. 19. 13.
16. 4. 14.

* 2. King. 14. 6.
2. Chron. 25. 4.
1. Tim. 3. 1. 29. 30.
1. Cor. 13. 20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

* Leuit. 19. 9.
and 23. 22.

after that she is ^b defiled: for that ^a abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherite.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, neither shall be charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the neather nor the vpper ^d millstone to pledge: for this gage is *his* liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heede of the ^{*} plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heede yee doe as I commanded them.

9 Remember what the Lord thy God did vnto ^{*} Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe ^e into his house to fet his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righteousness vnto thee ^f before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ^{*} Thou shalt giue him his hire for his day, neither shall the Sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: least hee crie against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ ^{*} The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the ^g stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ ^{*} When thou cuttest downe thine haruest in thy field, and hast forgotten a

sheafe in the field, thou shalt not goe againe to fet it, but it shall be for the stranger, for the fatherlesse, & for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou ^h beatest thine oliue tree, thou shalt not goe ouer the boughs againe, but it shall be for the stranger, for the fatherlesse, and for the widowe.

21 When thou gatherest thy ⁱ vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widowe.

22 And remember that thou wast ^h a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offender. 5 To raise spcedes to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

W HEN there shall be strife betweene men, & they shall come vnto iudgement, ^a and sentence shall be giuen vpon the, and the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, ^b and to be beaten before his face, according to his trespassse, vnto a certaine number.

3 ^c Fourtie stripes shall he cause him to haue and not past, least if he should exceede and beate him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ ^{*} Thou shalt not mowell the ox that treadeth out the corne.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without: *that is*, vnto a stranger, but his ^d kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto mee.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loofe his shooe from his foote, and spit in his face, and answer, and saye, So shall it be done vnto

^h Or, gatherest thine olives.

ⁱ Or, the grapes of thy vineyard. ^h God iudged them not mindful of his benefite, except they were beneficiall vnto others.

^a Whether there be a plaine title or none, the Magistrates ought to trie our fautes and punish according to the crime. ^b When the crime deserueth not death.

^c The Iewes of superstition after they took one away. 2. Cor. 11. 24.

¹ 1. Cor. 9. 9.
1. Tim. 5. 18.

^d Ruth 4. 3. made. 22. 24. make. 12. 19. Luke. 20. 28.

^e Because the Hebrew word signifyeth not the natural brother, and the word, that signifieth a brother is taken also for a kinsman: it seemeth that it is not meant that the natural brother should marrie his brothers wife, but some other of the kindred, that was in that degree which might marrie.

to that man, that will not build vp his brothers house.

e This law importeth, that godly shamefastnesse be preferred: for it is an horrible thing to see a woman past shame.

† Ebr. Bone and Bone.

† Ebr. Ephah and ephah: reads egod. 16. 36.

* Exod. 17. 8.

f This was partly accomplished by Saul, about 450. yeeres afterwarde.

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of God.
b To be called vpon, serued, & worshipped spiritually, chap. 12. 5.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to ridde her husband out of the hands of him that smiteth him, & put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two manner of † weights, a great and a small,

14 Neither shalt thou haue in thine house diuers † measures, a great and a small:

15 But thou shalt haue a right and iuste weight: a perfitte and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, and all that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when yee were come out of Egypt:

18 How he mette thee by the way, and smote the hindmost of you, all that were feeble behinde thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithes of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, & shalt possesse it, and dwell therein,

2 Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & goe vnto the place, which the Lord thy God shall chuse to place his Name there.

3 And thou shalt come vnto the priest, that shal be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before

the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, & sojourned there with a small companie, and grewe there vnto a nation great, mightie and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heard our voice, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and honie.

10 And now, loe, I haue brought the first fruites of the land which thou, O Lord, hast giuen mee, and thou shalt set it before the Lord thy God, and worshippe before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy commandements which thou hast commanded me: I haue transgressed none of thy commandements, nor forgotten them.

14 I haue not eatē thereof in my mourning, nor suffred ought to perish through vncleanesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voice of the Lord my God: I haue done after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *even* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and honie.

16 ¶ This daye the Lord thy God doth command thee to doe these ordinances, and

e Meaning Iacob, who serued twentie yeeres in Syria.

d Onely by Gods mercie, & not by their fathers desertings.

e Alledging the promises made to our fathers, Abraham, Isaac & Iacob.

f In token of a thankful heart, and mindfull of his benefite.

g Signifying y God giueth vs not goods for our selues onely, but for their vies also, which are committed to our charge.

h Without hypocisie.

* Chap. 14. 27
i Of malice and contempt.

k Or, for any necessitie. l By putting this to any prophane vse, in As farre as my sinfull nature would suffer: for else, as Dauid & Paul say, there is not one iust, Psal. 14. 3. rom. 3. 10.

and lawes : keepe them therefore , and doe them withⁿ all thine heart , and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements , and his lawes , and to hearken vnto his voyce.

18 ° And the Lord hath set thee vp this day, to be a^{*} precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements ,

19 And to make thee^{*} high aboue all nations (which he hath made) in praise, and in name, and in glorie, ^{*} and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

^a They are commanded to write the Lawe vpon stones for a remembrance, ^s also to build an altar. 13 The curfings are giuen on mount Ebal.

Then Moses with the Elders of Israel ^a commanded the people, saying, Keepe all the commandements, which I command you this day.

2 And when yee shall passe ^{*} ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp greate stones, and plaister them with plaister,

3 ^b And shalt write vpon them all the wordes of this Law, when thou shalt come ouer, that thou mayest goe into the land which the Lord thy God giueth thee: a land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee

4 Therefore when yee shall passe ouer Iorden, yee shall set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 ^{*} And there shalt thou build vnto the Lord thy God an altar, ^{euen} an altar of stones: thou shalt lift none ^c yron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God :

8 And thou shalt write vpon the stones all the wordes of this Law, ^d wel and plainly.

9 ¶ And Moses & the Priests of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel : this daye thou art become the people of the Lord thy God.

10 Thou ^e shalt hearken therefore vnto the voice of the Lord thy God, and doe his commandements & his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shal stand vpon mount Gerizzim, to blesse the people when yee shall passe ouer Iorden : Simeon , and Leui, and Iudah , and Issachar, and ^f Ioseph, and Benjamin.

13 And these shall stand vpon mount Ebal to ^g curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voice,

15 ¶ Curfed be the man that shall make any carued or molten ^h image, ^{which is} an abomination vnto the Lord, the worke of the hands of the craftesman, & putteth it in a secrete place: And all the people shal answere, and say: So be it.

16 Curfed bee hee that ⁱ curseth his father and his mother: And all the people shall say: So be it.

17 Curfed bee hee that remooueth his neighbours ^k marke: And all the people shal say: So be it.

18 Curfed bee hee that maketh the ^l blind goe out of the way: And all the people shall say: So be it.

19 Curfed be he that hindereth the right of the stranger, the fatherlesse, & the widow: And all the people shal say: So be it.

20 Curfed bee he that lieth with his fathers wife : for he hath vncovered his fathers ^m skirt: And all the people shal say: So be it.

21 Curfed be he that lieth with any beast: And all the people shall say: So be it.

22 Curfed be hee that lieth with his sister, the daughter of his father, or the daughter of his mother: And al the people shal say: So be it.

23 Curfed be hee that lieth with his ⁿ mother in lawe: And all the people shall say: So be it.

24 Curfed be he that smiteth his neighbour ^o secretly: And all the people shall say: So be it.

25 ^{*} Curfed be hee that taketh a reward to put to death innocent blood : And all the people shal say: So be it.

26 ^{*} Curfed be he that confirmeth not all the wordes of this Lawe, to doe them: And all the people shal say: So be it.

CHAP. XXVIII.

¹ The promises to them that obey the commandements. ¹⁵ The threatnings to the contrarie.

IF ^{*} thou shalt obey diligently the voice of the Lord thy God , and obserue and doe all his commandements, which I command thee this day , then the Lord thy God will ^{*} set thee on high aboue all the nations of the earth.

^f Meaning, Ephraim and Manasseh.

^g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

^h Vnder this he containeth all the corruption of Gods seruice and the transgression of the first Table.

ⁱ Or contemne: and this appertaineth to the second Table.

^k He condemneth all iniuries and extorsions.

^l Meaning, that helpeth not & counselleth not his neighbour.

^m In committing villanie against him, Leuit. 20. 11. and ezech. 22. 10. and chap. 22. 30.

ⁿ Meaning, his viues mother.

^o For God, that seeth in secret, will reuenge it, * Eccl. 22. 13.

* Galat. 3. 10.

* Leuit. 26. 3.

^a He wil make thee the most excellent of all people.

2 And

ⁿ With a good and simple conscience.

^o Signifying, that there is a mutuall bond betweene God and his people. * Chap. 7. 6. and 14. 2. * Chap. 4. 7. and 28. 1. * Chap. 7. 6. and 14. 2.

^a As Gods minister and charged with the same.

* Ioh. 4. 1.

^b God would that his Lawe should be set vp in the borders of ^c land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice.

* Exod. 20. 25. Ioh. 8. 31.

^c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one altar in Iudah.

^d That euery one may well read it, and vnderstand it.

^e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keep his lawes.

b ¶ Then thou
thinkest thy
felte forfaker.
c Thou shalt
liue wealthy.

d Thy childre
and fuccellion.

e Al thine en-
terprifes shall
haue good suc-
celle.

f Meaning,
many wayes.

g God will
bless vs, if we
doe our duetie.
¶ nor be idle.

h In that he is
thy God, and
thou art his
people.

i For nothing in
the earth is pro-
fitable, but
when God fen-
deth his bles-
sings from hea-
uen.

* Chap. 15. 6.

¶ Or, the lowest.

* Ios. 23. 6.

* Leuit. 26. 14.
Lament. 2. 17.
mala: 2. 2.
baruc. 1. 20.

2 And all these blessings shall come on thee, and ^b ouertake thee, if thou shalt obey the voice of the Lord thy God.

3 Blessed shalt thou be in the ^c citie, and blessed also in the field.

4 Blessed shall be the fruit ^d of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shall be thy basket and thy dough.

6 Blessed shalt thou be, when thou ^e comest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee ^f seven wayes.

8 The Lord shall command the blessing ^{to be} with thee in thy store houses, and in all that thou settest thine ^g hand to, and will bless thee in the land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as he hath sworne vnto thee, if thou shalt keepe the commandements of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of the Lord is ^h called vpon ouer thee, and they shall be afraid of thee.

11 And the Lord shall make thee plentiful in goods, in the fruite of thy body, and in the fruite of thy cattell, and in the fruit of thy ground, in the land which the Lord swaue vnto thy fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, ^{even} the ⁱ heauen to giue raine vnto thy land in due season, and to bless all the worke of thine hands: and ^{*} thou shalt lend vnto many nations, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head, and not the ^{*} taile, and thou shalt be aboue onely, and shalt not be beneath, if thou obey the commandements of the Lord thy God, which I command thee this daye, to keepe and to doe ^{them}.

14 But thou shalt not decline from any of the wordes, which I command you this day, ^{either} to the ^{*} right hand or to the left, to goe after other gods to serue them.

15 ¶ ^{*} But if thou wilt not obey the voice of the Lord thy God, to keepe and to doe all his commandements and his ordinances, which I commande thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Curfed shalt thou be in the towne, and curfed also in the field.

17 Curfed shall thy basket be, and thy ^{*} dough.

18 Curfed shall be the fruite of thy bodie, and the fruite of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Curfed shalt thou be when thou comest in, and curfed also when thou goest out.

20 The Lord shall send vpon thee cursing, trouble, and ^{*} shame, in all that which thou settest thine hand to doe, vntill thou be destroyed, and perish quickly, because of the wickednesse of thy workes whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleaue vnto thee, vntill he hath consumed thee from the land, whither thou goest to possesse it.

22 ^{*} The Lord shall smite thee with a consumption, and with the feauer, and with a burning ague, and with feruent heate, and with the sword, and with ^{*} blasting, and with the mildew, and they shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head, shall be ^{*} brasse, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy land, dust and ashes: ^{even} from ^{*} heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out oneway against them, and shalt flee seven wayes before them, and shalt be ⁱ scattered through all the kingdomes of the earth.

26 And thy ^m carkeis shall be meate vnto all foules of the aire, and vnto the beastes of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emeroides, and with the skabbe, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madnesse, and with blindness, and with a stonying of heart.

29 Thou shalt also grope at noone daies, as the ⁿ blinde gropeth in darknesse, and shalt not prosper in thy waies: thou shalt neuer but be oppressed with wrong and be powdered euermore, and no man shall succour thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not eate the fruite.

31 Thine ox shall be slaine before thine eyes, and thou shalt not eate thereof: thine asse shall be violently taken away before thy face,

¶ Or, store.

¶ Or, rebuke.

* Leuit. 26. 16.

¶ Or, drought.

k It shall giue thee no more moisture then if it were of brasse.
¶ Or, out of the air, as dust raised with wind.

l Some reade, thou shalt be a terror and fear, when they shall heare how God hath plagued thee.

m Thou shalt be curfed both in thy life and in thy death: for the buriall is a testimonie of the resurrection, which signe for thy wickednesse thou shalt lack.

n In things most euident and cleare thou shalt lacke discretion and iudgement.

¶ Or, make it common.

face, and shall not be restored to thee: thy sheepe shall be giuen vnto thine enemies, and no man shall rescue *them* for thee.

32 Thy sonnes and thy daughters shall be giuen vnto another people, and thine eyes shall still looke for them, euen till they fall out, and there shall be no power in thine hand.

33 The fruite of thy land and all thy labours shal a people, which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be madde for the fight which thine eyes shall see.

35 The Lord shal finite thee in the knees, and in the thighes, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lord shall bring thee and thy King (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue known, and there thou shalt serue other gods: *euen* wood and stone,

37 And thou shalt * be a wonder, a pro- uerb and a common talke among all people, whither the Lord shall carie thee.

38 * Thou shalt carie out much seede into the field, and shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the wormes shall eate it.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoynt thy selfe with the oyle: for thine oliues shall * fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruit of thy land shall the grasshopper consume.

43 The stranger that is among you, shall clime aboue thee vp on hie, and thou shalt come downe beneath alowe.

44 Hee shall lende thee, and thou shalt not lend him: he shall be the head, and thou shalt be the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and overtake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keepe his commandements, and his ordinances, which hee commanded thee:

46 And they shalbe vpon * thee for signes and wonders, and vpon thy seed for euer,

47 Because thou seruedst not the Lord thy God with ioyfulness and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine ene-

mies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *euen* from the ende of the worlde, flying *swift* as an Eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a * fierce countenance, which will not regard the person of the old, nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattell, and the fruite of thy land vntill thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, *neither* the * increase of thy kine, nor the flocks of thy sheepe, vntill hee haue brought thee to nought.

52 And hee shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in al the land: and hee shall besiege thee in all thy * cities throughout all thy land, which the Lord thy God hath giuen thee.

53 * And thou shalt eate the fruite of thy bodie: *euen* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the sieg and straitnesse wherein thine enemies shall inclose thee:

54 *So that* the man (that is tender and exceeding daintie among you) * shalbe grieued at his brother, and at his wife, *that lieth* in his bosome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom hee shall eat, because he hath nothing left him in that sieg, and straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and daintie * woman among you, which neuer would venter to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shalbe grieued at her husband *that lieth* in her bosome, and at her sonne, and at her daughter,

57 And at her * afterbirth (that shal come out from betweene her feete) and at her children, which shee shall beare: for when all things lacke, shee shall eate them secretly, during the sieg and straitnesse, wherewith thine enemy shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe * all the wordes of this Law (that are written in this booke) and feare this glorious and fearefull name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede,

When they shall returne from their captiuitie.

As he did Manasseh, Iosachim, Zedechias and others.

Jer. 24. 9. 1. and 25. 9. 1. King. 9. 7.

Mic. 6. 15. Hag. 1. 6.

Or, he shaken be- fore they be ripe.

Under one kind he concei- neth al the ver- mine, which de- stroy the fruits of the land: & this is an eu- ident token of Gods curse.

Gods plagues shall be euident signes that he is offended with thee.

Or, barbarous, cruell, or impudent

Or, first borne of thy bullocks.

Or, gates.

Lam. 2. 6. 29. 2. King. 6. 29. Lam. 4. 10. baruch. 3. 3.

Cap. 15. 9.

As came to passe in 7 dayes of Ioram, king of Israel, 2. king 6. 29 and who the Romanes besieged Ieru- salem.

Hunger shall so bite her, that she shall be ready to eate her child before it be deliuered.

For he that offendeth in one is guilty of all, lam. 2. 10.

CHC

euen great plagues and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinary or written.
* Chap. 10. 22.

61 And euery sicknesse, and euery plague, which is not * written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And yee shall be left fewe in number, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voice of the Lord thy God.

y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so he will reioyce ouer you, to destroy you, and bring you to nought, and yee shall be rooted out of the land, whither thou goest to possesse it.

z Or, thou shalt be in doubt of thy life.

64 And the Lord shall scatter thee among all people, from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knownen nor thy fathers, *euen* wood and stone.

65 Also among these nations thou shalt finde no reste, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and *looking to returne* till thine eyes fall out, and a sorrowfull minde.

66 And thy life shall * hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, & at the euening, thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

x Because they were vnmindfull of that miracle, when the sea gaue place to the to passe through.

68 And the Lord shall bring thee into Egypt againe with * ships by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there *shalbe* no buyer.

CHAP. XXIX.

1 The people are exhorted to obserue the commandements. 10 The whole people from the highest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

a That is, the articles, or conditions.

THese are the * wordes of the couenant which the Lord commanded Moses to make with the children of Israel in the land of Moab beside the couenant which he had made with them in ^b Horeb.

b At the first giuing of the law, which was forty yeeres before.

2 ¶ And Moses called all Israel, and said vnto them, Yee haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The * great tentations which thine eyes haue seene, those great miracles and wonders:

c The prooffe of my power.

4 Yet the Lord hath not ^d giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God if it be not giuen him from aboue.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed old vpon you, neither is thy shooe waxed olde vpon thy foote.

e Made by mans art, but manna, which is called the breade of Angels.

6 Yee haue eaten no * bread, neither drunke wine, nor strong drinke, that yee might knowe how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battel, and wee slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that yee shall doe.

* Chap. 4. 6. 1. King. 2. 3

10 Yee stande this day euery one of you before the Lord your ^f God: your heads of your tribes, your Elders and your officers, *euen* all the men of Israel:

f Who knoweth your hearts and therefore ye may not thinke to dissemble with him.

11 Your children, your wiues, and thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest ^g passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, Gen. 15. 10.

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But *as well* with him that standeth here with vs this day before the Lord our God, as with him ^h that is not here with vs this day.

h Meaning their posteritie.

16 For yee know, how wee haue dwelt in the land of Egypt, and howe wee passed through the middes of the nations, which yee passed by.

17 And yee haue seene their abominations and their idoles (wood, and stone, siluer and gold) which were among them,

18 That there should not be among you man nor woman, nor family, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, *and* that there should not be among you ⁱ any roote that

i Such sinne, as the bitter fruits thereof might choke and destroy you.

bring

R. 18. 8. 23.

* Or, fluster.

k For as he is
thirstie, desireth
to drink much,
so he that fol-
loweth his ap-
petites, seeketh
by all meanes,
and yet cannot
be satisfied.

l Gods plagues
vpon them that
rebel against
him, shall be so
strange, that all
ages shall be a-
stonished.

* Gen. 19. 24.
25.

* 1. Kings. 9. 8.
Iere. 22. 8.

* Or which had
not giuen them a
land to possesse.

m Moses here-
by reprooueth
their curiositie,
which seeke
those things
which are only
known to
God: and their
negligence that
regard not that
which God
hath reueiled
vnto them, as
the Law.

bringeth forth^a gall and wormewood,

19 So that when he heareth the words of this curse, he ^a blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnesse of mine owne heart, thus adding^k drunkennesse to thirst.

20 The Lord will not bee mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the^l generation to come, *euene* your children, that shall rise vp after you, and the stranger, that shall come from a farre land, shall say when they shall see the plagues of this land, and the diseases thereof, where-with the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not be sowne, nor bring forth, nor any grasse shall grow therein, like as in the ouerthrowing of^a Sodom and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land: howe fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when hee brought them out of the land of Egypt,

26 And went and serued other gods and worshipped them: *euene* gods which they knew not, and ^a which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

29 The^m secret things *belong* to the Lord our God, but the things reuiled *belong* vnto vs, and to our children for euer, that we may doe all the words of this Law.

CHAP. XXX.

1. Mercie shewed when they repent. 6 The Lord doeth circ-
umcise the heart. 11 All excuse of ignorance is taken a-
way. 15. 19 Life and death is set before them. 20 The
Lord is their life which obey him.

NOwe when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou

shalt^a turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voice in all that I command thee this day: thou, and thy children with all thine^b heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the vt-
most part of^c heauen, from thence will the Lord thy God gather thee, and from thence will he^d take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and hee will shewe thee fauour, and will multiplie thee about thy fathers.

6 And the Lord thy God will^e circum-
cise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee:

8^f Returne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe, and^g reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commandement which I command thee this day, is^h not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that wee may doe it?

13 Neither is it beyond theⁱ sea, that thou shouldest say, who shall goe over the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the^k word is very neere vnto thee; *euene* in thy mouth and in thine heart, for to^l doe it.

15 Behold, I haue set before thee this day

a By calling to remembrance both his mercies and his plagues.

b In true repen-
tance is none
hypocisie.

c Euen to the
worldes end.

d And bring
thee into thy
countrie.

e God will
purge all thy
wicked affecti-
ons: which
thing is not in
thine owne
power to doe.

f If we will
haue God to
worke in vs
with his holy
Spirit, we must
turne againe to
him by repen-
tance.

g He meaneth
not that God is
subiect to these
passions, to re-
ioyce or to be
sad: but he vseth
this manner of
speech to de-
clare the loue
that he beareth
vnto vs.

h The lawe is
so euident that
none can pre-
tend ignorance.

* Rom. 1 c. 6.

i By heauen and
the sea he mea-
neth places
most farre di-
stant.

k Euen the law
and the Gospel.
l By faith in
Christ.

R

life

m So that to loue and obey God, is onely life and felicity.

n He addeth these promises, to signifie that it is for our profite that we loue him, and not for his.

* Chap. 4. 26.

• That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office.
* Num. 20. 12.
chap. 3. 26.

* Num. 27. 18.

* Num. 21. 24.

b Into your hands.

* Chap. 7. 2.

* Or, be of good courage.

e For he that must gouerne the people, hath need to be valiant to repress vice, and constant to mainteine vertue.

life and good, death and euill,

16 In that I command thee this day, ^m to loue the Lord thy God, to walke in his waies, and to keepe his commandements, and his ordinances, and his lawes, that thou maiest ⁿ liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that yee shal surely perish, yee shall not prolong your dayes in the lande, whether thou passest ouer Iorden to possesse it.

19 * I call heauen & earth to recorde this day against you, *that* I haueset before you life and death, blessing and cursing: therefore ^o chuse life, that *both* thou and thy seed may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, and the length of thy daies: that thou mayest dwell in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2. 7. *Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the lawe to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.*

Then Moses went and spake these wordes vnto all Israel,

2 And said vnto them, I am an hundreth and twenty yeere old this day: I ^a can no more goe out and in: also the Lord hath said vnto me, * Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will go ouer before thee: he will destroy these nations before thee, and thou shalt possesse them. * Ioshua, he shall goe before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as he did to * Sihon and to Og kings of the Amorites, and vnto their land, whom he destroyed.

5 And the Lord shal giue them ^b before you that yee may doe vnto them according vnto euery * commandement, which I haue commanded you.

6 Plucke ^c vp your hearts therefore, and be strong: dread not, nor be affraid of them: for the Lord thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto him in the sight of all Israel, Bee ^e of a

good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And the Lord himselfe doth ^d goe before thee: he will be with thee: he will not faile thee, neither forsake thee: feare not *therefore*, nor be discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Eucry seuenth yeere * when the yeere of freedome *shalbe* in the feast of the Tabernacles:

11 When all Israel shall come to appeare ^e before the Lord thy God, in the place which he shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, & thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the words of this Lawe,

13 And that their children which ^f haue not knowen it, may heare it, and learne to feare the Lord your God, as long as yee liue in the land, whither yee goe ouer Iorden to possesse it.

14 ¶ Then the Lord sayd vnto Moses, Beholde, thy daies are come, that thou must die: Call Ioshua, and stand yee in the Tabernacle of the Congregation that I may giue him a ^g charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a ^h cloud: and the pillar of the cloud stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe *to dwell* therein) and will forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will ⁱ hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

* Num. 1. 2.
* Chap. 15. 1.

e Before the Arke of the couenant, which was the signe of Gods presence and the figure of Christ.

f Which were not borne while the law was giuen.

g Or, commandment.

h In a cloud that was fashioned like a pillar.

i That is, I will take my fauour from them: as to turne his face toward vs is to shew vs his fauour.

CHAP. XXXII.

7 The song of Moses containing Gods benefites toward the people, 15 and their ingratitude toward him, 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

HEarken, yee^a heauens, and I will speake: and let the earth heare the wordes of my mouth.

2 My^b doctrine shall drop as the raine, and my speach shall still as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the^c mightie God: for all his wayes are iudgement. God is true, and without wickednesse: iuste, and righteous is he.

5 They haue corrupted themselues toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe yee so reward the Lord, O foolish people and vnwise: is not hee thy father, that hath bought thee? he hath^d made thee, and proportioned thee.

7 ¶ Remember the daies of old: consider the yeeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they will tell thee.

8 When the most hie God diuided to the nations their inheritance, when he separated the sonnes of Adam, he appoynted the borders of the^e people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a waste, and roaring wildernes: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stirreth vp her nest, f^flootereth ouer her birdes, stretcheth out her winges, taketh them, and beareth them on her winges,

12 So the Lord alone led him; and there was no^g strange god with him.

13 He caried him vp to the hie places of the earth, that he might eate the fruites of the fieldes, and he caused him to sucke^h honny out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, & goates, with the fat of the graines of wheate, and the redⁱ licour of the grape hast thou drunke.

15 ¶ But he that should haue bene^j i vp-right, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee forsooke

R 2

God

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this^k song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and honie, and they shall eate, and fill themselues, and waxe fatte: then shall they turne vnto other gods, and serue them, and contemne mee, and breake my couenant.

21 And then when many aduersities and tribulations shal come vpon them, this song shall^l answere them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put yee it in the side of the Arke of the couenant of the Lord your God, that it may be there for a^m witnesse against thee.

27 For I know thy rebellion & thy stiffe necke: beholde, I being yet aliuie with you this day, yee are rebellious against the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and yourⁿ officers, that I may speake these words in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death yee will vtterly be corrupt and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because yee will commit euill in the sight of the Lord, by prouoking him to anger through the^o worke of your hands.

30 Thus Moses spake in the audience of all the congregation of Israel the words of this song, vntill he had ended them.

i To preserve you and your children from Idolatrie, by remembering Gods benefite

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

l That these euils are come vpon them, because they forsooke me,

m Job. 1. 6.

n Of thine infidelitie, when thou shalt turne away from the doctrine contained therein,

o As gouerners, iudges, and magistrates,

p By idolatrie, and worshipping Images, which are the worke of your hands.

a As witnesses of this people's ingratitude.

b He desireth that he may speake to Gods glorie, and that the people, as grass, may receive the dew of his doctrine.

c The Hebrew word is rocke, noting that God only is mighty, faithfull, and constant in his promise.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

e When God by his providence diuided the world he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach thee to flee.

g Or, god of strange nation

h Meaning of the land of Canaan, which was his in respect of Egypt.

i That is, abundance of all things euen in the very rockes.

j Ebr blood.

i He sheweth what is the principal end of our vocation.

k By changing
his seruice for
their superstitions.

l Scripture cal-
leth new, what
foeuer man in-
uenteth, be the
error neuer so
olde.

m He calleth
them Gods chil-
dren not to ho-
nour them,
but to shew
thē from what
dignitie they
are fallen.

* Rom. 10. 19.
n Which I haue
not fauoured,
nor giuen my
lawes vnto thē.

o They shal be
staine both in
the field and at
home.

p Reioycing to
see the godly
afflicted, & at-
tributing that
to themselves
which is
wrought by
Gods hand.

q They would
consider the fe-
licitie, that was
prepared for
thē if they had
obeyed God.
* Iosb 23. 10.

† Or, deliuered
them to their ene-
mies.

God *that* made him, and regarded not the strong God of his saluation.

16 They prouoked him with * strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knew not: ¹ new gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, *that* begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angrie, for the prouocation of his ^m sonnes and of his daughters.

20 And hee said, I wil hide my face from them: I will see what their end shall bee: for they are a froward generation, children in whom is no faith.

21 They haue mooued me to ielousie with *that which* is not God: they haue prouoked me to anger with their vanities: * and I wil mooue thē to ielousie with *those which* are no * people: I wil prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 *They shall be* burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents *creeping* in the dust.

25 The sword shal * kill them without, and in the chambers feare: both the young man and the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemy, lest their aduersaries should ^p waxe proud, and lest they should say, Our hie hand and not the Lord hath done all this:

28 For they are a nation void of counsell, neither is there *any* vnderstanding in them.

29 Oh that they were wise, *then* they would vnderstand this: they would ^q consider their latter end.

30 How should * one chase a thousand, and two put tenne thousand to flight, except their strong God had sold them, and the Lord had * shut them vp?

31 For their god *is* not as our God, euen our enemies being iudges.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorah: their grapes *are* grapes of gall, their clusters be bitter.

33 Their [†] wine *is* the poison of dragons, and the cruel gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures?

35 * Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them make haste.

36 For the Lord shall iudge his people, and * repent toward his seruants, when he seeth that their power is gone, and none [†] shut vp *in hold* nor left *abroad*.

37 When men shall say, Where are their gods, their mighty God in whome they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering: let them arise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill, and giue life: I wound, and I make whole: * neither is there *any* that can deliuer out of mine hand.

40 For I [†] lift vp mine hand to heauen, and say, I liue foreuer.

41 If I whet my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will rewarde them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eat flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemy.

43 * Yee nations praise his people: for he will auenge the ^u blood of his seruants, and will execute vengeance vpon his aduersaries, and wil be mercifull vnto his land, and to his people.

44 ¶ Then Moses came and spake all the words of this song in the audience of the people, he and * Hoshea the sonne of Nun.

45 When Moses had made an ende of speaking all these words to all Israel,

46 Then he said vnto them, * Set your hearts vnto all these words which I testifie against you this day, that yee may command them vnto your children, that they may obserue and doe all the words of this Law.

47 For it is no * vaine word concerning you, but it is your life, and by this word yee shall prolong your dayes in the land, whither yee goe ouer Iorden to possesse it.

48 * And

† The fruits of the wicked are as poison, detestable to God, and dangerous for man.

* Eccles. 28. 1.
rom. 12. 19.
hebr. 10. 30.

† Or, change his
minds.
When neither
strong nor
weak in a man-
ner remaine.

* 1 Sam. 2. 6.
rob. 13. 2.
* Psal. 16. 13

† That is, I
swear, reade
Gen. 14. 22.

* Rom. 15. 10.
u Whether the
blood of Gods
people be shed
for their sinnes,
or trial of their
faith, he promi-
seth to reuenge
it.

† Or, Hoshea.

* Chap. 6. 6. and
11. 18.

x For I wil per-
forme my pro-
mise vnto you,
Isa. 55. 10.

* Num. 27. 12.

48 * And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

* Gen. 25. 8.

* Num. 20. 25.
28. and 33. 38.

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

* Num. 20. 12.

13. and 27. 14.

* Or, ſtrife.

* Ye were not

earnelt and cō-

ſtant to main-

teine mine ho-

nour.

51 Becauſe yee * treſpaſſed againſt me among the children of Iſrael, at the waters of * Meribah, at Kadeſh in the wilderneſſe of Zin: for yee * ſanctified me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the land before thee, but ſhalt not goe thither, *I meane*, into the land which I giue the children of Iſrael.

CHAP. XXXIII.

* Moſes before his death bleſſeth all the tribes of Iſrael. 26
There is no god like to the God of Iſrael: 29 Nor any people like vnto his.

Now this is the ^a bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

^a This bleſſing containeth not only a ſimple prayer, but an aſſurance of the effect thereof.

2 The Lord came from Sinai, and roſe vp from Seir vnto them, and appeared clearly from mount Paran, and he came with ten ^b thouſands of Saints, and at his right hand a fierie Lawe for them.

^b Meaning, infinite Angels.

3 Though he loue the people, yet ^c all thy Saints are in thine hands: and they are humbled at ^d thy feet, to receiue thy words.

^c Ebr. his ſaints that is, the children of Iſrael.
^d As thy diſciples.

4 Moſes commanded vs a Law for an ^e inheritance of the Congregation of Iakob.

^e To vs and our ſucceſſors.

5 Then ^f hee was among the [†] righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

* Or, Moſes.
* Or, Iſrael.

6 ¶ Let ^f Reuben liue, & not die, though his men be a ſmall number.

^f Reuben ſhall be one of the tribes of Gods people, though for his ſinne his honour be diminished and his familie but ſmall.

7 ¶ And thus *he bleſſed* Iudah, and ſaid, Heare, O Lord, the voice of Iudah, & bring him vnto his people: his hands ſhall be ^g ſufficient for him, if thou helpe him againſt his enemies.

^g Signifying that he ſhould hardly obſcure Iakobs promiſe, Gen. 49. 8.
* Exod. 28. 30.

8 ¶ And of Leui he ſaid, Let thy * Thummim and thine Vrim be with thine holy one, whom thou didſt prooue in Maſſah, and didſt cauſe him to ſtrive at the waters of Meribah.

^h He preferred Gods glory to all naturall affection, Exod. 32. 29.

9 Who ſaid vnto his father and to his mother, ^h I haue not ſcene him, neither knew he his brethren, nor knew his owne children: for they obſerued thy word, and kept thy couenant.

10 They ſhal teach Iakob thy iudgments,

and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the work of his hands: ⁱ ſmite through the loines of them that riſe againſt him, and of them that hate him, that they riſe not againe.

ⁱ He declareth that the miniſters of God haue many enemies, and therefore haue need to be prayed for.

12 ¶ Of Benjamin he ſaid, The beloued of the Lord ſhall ^k dwell in ſafetie by him: *the Lord* ſhall couer him all the day long, and dwell betweene his ſhoulders.

^k Becauſe the temple ſhould be built in Zio, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there.
* Or, ſountaines.

13 ¶ And of Ioſeph he ſaid, Bleſſed of the Lord is *his* land for the ſweetneſſe of heauen, for the dew, and for the ^l depth lying beneath.

14 And for the ſweet increaſe of the ſun, and for the ſweet increaſe of the moone,

15 And for *the ſweetneſſe* of the top of the ancient mountaines, and for the ſweetneſſe of the olde hilles,

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the ^l buſh, ſhall come vpon the head of Ioſeph, and vpon the toppe of the head of him that was ^m ſeparated from his brethren.

^l Which was God appearing vnto Moſes, Exod. 3. 2.
* Gen. 49. 26.

17 His beautie *ſhal be like* his firſt borne bullocke, and his ⁿ hornes as the hornes of an vnicorne: with them he ſhall ſmite the people together, *euē* the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Maſſeſch.

* Or, ſtrength.

18 ¶ And of Zebulun he ſaide, Reioyce, Zebulun, in thy ⁿ going out, and *thou* Iſſaſchar in thy tents.

ⁿ In thy prosperous voya- ges vpon the Sea, Gen. 49. 13:
* Or, mount Zion.
ⁿ The tribe of Zebulun.

19 They ſhall call the people vnto the ^o mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for ^p they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

20 ¶ Alſo of Gad he ſaide, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his pray the arme with the head.

21 And he looked to himſelfe at the beginning, becauſe there was a portion of the ^o Lawgiuer hid: yet he ſhall come with the heads of the people, to execute the iuſtice of the Lord, and his iudgements with Iſrael.

^o So that the portion of the Gadites, and others on this ſide Iorden was Gods, though it was not ſo knowne.

22 ¶ And of Dan he ſaide, Dan is a lions whelp: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſatiſfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe the ^p Weſt and the South.

^p Meaning, neere the ſea.

24 ¶ And of Aſher he ſaid, Aſher *ſhal be* bleſſed with children: he ſhall be accep-

R 3 table

q Thou shalt be strong, or thy country full of metals. It seemeth that Simco is left out, because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

r Who was plentiful in issue as a fountain.

s Thine enemies for feare shall lie and faine to be in subiection.

a Which was a part of mount Abarim, Num. 27. 12. Chap. 3. 27. 3. num. 2. 4.

b Called Mediterranean.

table vnto his brethren, and shall dippe his foote in oyle.

25 Thy shoes *shal be* yron and brasse, and thy strength *shal continue* as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: hee shall cast out the enemy before thee, and will say, Destroy *them*.

28 Then Israel ^r the fountaine of Iaakob shal dwell alone in safetie in a land of wheate, and wine: also his heauens shall droppe the dew.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shield of thine helpe, and which is the sword of thy glory: therefore ^s thine enemies shal be in subiection to thee, and thou shalt tread vpon their hie places.

CHAP. XXXIII.

1 Moses seeth all the land of Canaan, 5 Hee dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses roome. 10 The prayse of Moses.

Then Moses went from the plaine of Moab vp into mount ^a Nebo vnto the toppe of Pilgah that is ouer against Iericho: and the Lord shewed him ^{*} all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost ^b sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees,

vnto Zoar.

4 And the Lord said vnto him, ^{*} This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seed: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And ^c he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto ^d this day.

7 Moses was now an hundreth & twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And ^e Ioshua the sonne of Nun was full of the spirite of wisedome: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knewe ^f face to face)

11 In all the miracles and wonders which the Lord sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mighty ^g hand and all that great feare, which Moses wrought in the sight of all Israell.

^{*} Gen. 12. 7. and 13. 15.

^c To wit, the Angel of the Lord. Iude 9. ^d That the Iewes might not haue occasion thereby to commit idolatrie.

^e Hereby appeareth the fauour of God ^f leaueth not his Church destitute of a gouernour.

^f Vnto whom the Lord did reueale him selfe so plainly, as Exod. 33. 11.

^g Meaning, the power of God working by Moses in the wilderness.

THE BOOKE OF IOSHUA.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses that a Prophet should be raised up vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Ioshua to be ruler & gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approoued of God: he is adorned with most excellent giftes and graces of God, both to gouerne the people with counsell, & to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people, and appoynteth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefits, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of Genesis to the end of this booke are contained 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph, 290. So that Genesis containeth 2369. Exodus, 140. the other three bookes of Moses, 40. Ioshua, 27. So the whole maketh 2576. yeeres.

CHAP.

CHAP. I.

3 The Lord encourageth Ioshua to invade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promisseth to assist Ioshua, if he obey his word. 11 Ioshua commandeth the people to prepare themselves to passe over Iorden, 12 and exhorteth the Reubenites to execute their charge.



Ow after the ^a death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: nowe therefore arise, goe ouer this Iorden, thou and all this people, vnto the land which I giue them, *that is*, to the children of Israel.

3 * Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

4 * From the ^b wilderness and this Lebanon euen vnto the great Riuer, the riuer ^c Perath: all the land of the ^e Hittites, euen vnto the great ^d sea toward the going downe of the sunne, shalbe your coast.

5 There shal not a man bee able to withstand thee all the dayes of thy life: as I was with Moses, so will I bee with thee: * I will not leaue thee, nor forsake thee.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 Onely bee thou strong, and * of a most valiant courage, that thou mayest obserue and doe according to al the Law which Moses my seruant hath cominanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and ^f night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ^g haue good successe.

9 Haue not I cominanded thee, saying, Be strong and of a good courage, feare not, nor be discouraged: for I the Lord thy God *will be* with thee, whithersoever thou goest.

10 ¶ Then Ioshua cominanded the officers of the people, saying,

11 Passe through the hoste, and cominmand the people, saying, Prepare you vi-
tailes: for ^h after three dayes yee shal passe ouer this Iorden, to goe in to possesse the land which the Lord your God giueth

you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasse spake Ioshua, saying,

13 * Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this ⁱ land.

14 ¶ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you ^j on this side Iorden: but yee shall goe ouer before your brethren armed, all that be men of warre, & shall helpe them,

15 Vntill the Lord haue giuen your brethren rest, as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall yee returne vnto the land of your possession and shall possesse it, which *land* Moses the Lords seruant ^k gaue you on this side Iorden toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, wee will doe, and whithersoever thou sendest vs, we will goe.

17 As wee obeyed Moses in all things, ^l so will wee obey thee: onely the Lord thy God be with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandement, & wil not obey thy words in all that thou commandest him, let him be put to death: onely be strong and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requirerth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

Then Ioshua the sonne of Nun sent out of ^a Shittim two men to spie secretly, saying, Goe viewe the land, and *also* Iericho: and they went, and ^b came into an ^c harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Behold there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, ^d Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them) Therefore said she thus, There came men vnto mee, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow ye after them quickly, for yee shall ouertake them.

6 (But

^a The beginning of this booke dependeth on the last chapter of Deu. which was written by Ioshua as a preparation to his historie.

^b Chap. 14.9.

^c Deut. 11.24.

^d Of Zin, called Kadesh and Paran.

^e Or, Euphrates.

^f Meaning, the whole land of Canaan.

^g Called Mediterraneanum.

^h Heb. 13.5.

ⁱ Deut. 31.23.

^j Or, grow stronger, and stronger.

^k Deu. 5.32. and 28.14.

^l He sheweth wherein consisteth true profession, euen to obey the word of God.

^m Shewing that it was not possible to gouerne well without continuall studie of Gods word.

ⁿ Or, gouerne wisely.

^o Meaning, from the day that this was proclaimed. Chap. 3.2.

^p Num. 32.22.

^q Which belongeth to Sihon the King of the Amorites, and Og King of Bashan.

^r Or, beyond Iordan from Iericho.

^s By your request, but yet by Gods secret appointment. Deut. 33.21.

^t They do not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

^u Which place was in the plaine of Moab neere vnto Iorden.

^v Heb. 11.31.

^w James. 2.25.

^x Or, rauerners house, or hostellers.

^y Though the wicked see the hand of God on them, yet they repit not, but seeke how they may by their power & policie resist his working.

^c Meaning, vpon
on the house:
for then their
houses were
flat about, so
that they might
doe their busi-
ness thereupon.

6 (But shee had brought them vp to the
roofof the house, and hid them with the
stalkes of flaxe, which she had spread abroad
vpon the roofo)

7 And certaine men pursued after them,
the way to Iorden, vnto the foordes, and as
soone as they which pursued after them,
were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee
came vp vnto them vpon the roofo,

9 And said vnto the men, I know that
the Lord hath giuen you the land^d, and that
the^d feare of you is fallen vpon vs, and that
all the inhabitants of the land faint because
of you.

^d For so God
promised, deut.
28.7. chap. 5. 1

* Exod. 14. 21.

22.

* Chap. 4. 23.

10 For wee haue heard, how the Lord
* dried vp the water of the red sea * before
you, when you came out of Egypt, and what
you did vnto the two kings of the Amorites,
that were on the other side Iorden, vnto
* Sihon and to Og, whom yee vtterly de-
stroyed:

11 And when wee heard it, our hearts
* did faint, and there remained no more
* courage in any because of you: for * the
Lord your God, he is the God in heauen
about, and in earth beneath.

* Or, melted.
* Or, spirit.
* Herein ap-
peareth the
great mercy of
God, that in
this common
destruction he
would draw a
most miserable
sinner to repent
and confesse
his Name,

12 Now therefore, I pray you, sweare
vnto me by the Lord, that as I haue shewed
you mercie, yee will also shewe mercy vnto
my fathers house, and giue me a true token,

13 And that yee will saue aliue my fa-
ther and my mother, and my brethren, and
my sisters, and all that they haue: and that
yee will deliuer our * soules from death.

* Or, liues.
† We warrant
you on paine
of our liues.

14 And the men answered her, * Our life
for you to die, if yee ytter not this our busi-
ness: and when the Lord hath giuen vs the
land, wee will deale mercifully and truly
with thee.

15 Then shee let them downe by a cord
through the window: for her house was
vpon the towne wall, and shee dwelt vpon
the wall.

16 And she said vnto them, Goe you into
the^s mountaine, leaſt the pursuers meete
with you, and hide your selues there three
dayes, vntill the pursuers be returned: then
afterward may yee goe your way.

^g Which was
neere vnto the
citie.

17 And the men said vnto her, ^h We will
be blamelesse of this thine othe, which thou
hast made vs sweare.

^h We shalbe
discharged of
our oth, if thou
doest performe
this condition
that followeth:
for so shalt thou
and thine be de-
liuered.

18 Behold, when we come into the land,
thou shalt binde this corde of red threed in
the window, whereby thou lettest vs downe,
and thou shalt bring thy father and thy mo-
ther, and thy brethren, and all thy fathers
household home to thee.

19 And whosoever then doeth * goe out
at the doores of thine house into the streete,

ⁱ his blood shall be vpon his head, and wee
will be guiltlesse: but whosoever shall be
with thee in the house, his blood shall be on
our head, if any hand touch him:

ⁱ He shall be
guilty of his
owne death,

20 And if thou vtter this our ^k matter,
wee will be quite of thine othe, which thou
hast made vs fware.

^k So that o-
thers should
think to escape
by the same
meanes.

21 And shee answered, According vnto
your words, so be it: then shee sent them a-
way, and they departed, and she bound the
* red cord in the windowe.

* Or, scarlet co-
loured,

22 ¶ And they departed, and came into
the mountaine, and there abode three daies,
vntill the pursuers were returned: and the
pursuers fought them throughout all the
way, but found them not.

23 So the two men returned, and descen-
ded from the mountaine, and passed ^l ouer,
and came to Ioshua the sonne of Nun, and
told him all things that came vnto them.

^l To wit, the
riuer Iorden.

24 Also they said vnto Ioshua, Surely the
Lord hath deliuered into our hands all the
land: for euen all the inhabitants of the
countrie faint because of vs.

CHAP. III.

³ Ioshua commandeth them to depart when the Arke remo-
ueth. 7 The Lord promiseth to exalt Ioshua before the
people. 9 Ioshuas exhortation to the people. 16 The wa-
ters put asunder whiles the people passe.

Then Ioshua rose very early, and they re-
moued from Shittim, and came to ^a Ior-
den, he, and all the children of Israel, and
lodged there, before they went ouer.

^a VVhich ac-
cording to the
Ebrewes was
in March, and
about 40. daies
after Moses
death.

2 And after ^b three dayes the officers went
throughout the hoste,

^b VVhich time
was giuen for
to prepare the
vittailles, Chap.
1. 11.

3 And commanded the people, saying,
when ye see the Arke of the couenant of the
Lord your God, and the Priests of the Le-
uites bearing it, ye shall depart from your
place, and goe after it.

4 Yet there shall be a space betweene
you and it, about * two thousand cubites by
measure: yee shall not come neere vnto it,
that ye may know the way, by the which yee
shall goe: for yee haue not gone this way in
times past.

* Or, a mile.

5 (Now Ioshua had said vnto the people,
* Sanctifie your selues: for to morowe the
Lord will doe wonders among you)

* Leuit. 20. 7.
num. 11. 18.
Chap. 7. 13.
1. sam. 16. 5.

6 Also Ioshua spake vnto the Priests, say-
ing, Take vp the Arke of the Couenant, and
goe ouer before the people: so they tooke vp
the Arke of the couenant, and went before
the people.

7 ¶ Then the Lord said vnto Ioshua, This
day will I begin to magnifie thee in the sight
of all Israel, which shal know, that * as I was
with Moses, so will I be with thee.

* Chap. 1. 5.

8 Thou shalt therefore command the
Priests that beare the Arke of the couenant,
saying, When yee are come to the brinke of
the

^e Euen in the chanel, where the stream had run, as verse 17.

^d By this miracle in diuiding the water.

^e Which should set vp twelue stones in remembrance of the benefite.

^a Psalm 124. 5.

^a 1. 45.

¹ Chron. 12. 15. ² Because the river was accustomed at this time to be full, the miracle is so much the greater.

^g Either tarrying till the people were past, or as some read, sure, as though they had bene vpon the drie land.

^a Deut. 27. 2.

^a As Chap. 3. 17.

the waters of Iorden, yee shall stand still ^c in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Ioshua said, ^d Hereby ye shall know that the liuing God is among you, and that he wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you ^e twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests, (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, ^{*} shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to go ouer Iorden, the Priests bearing the ^{*} Arke of the Couenant went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (^{*} for Iorden vseth to fill all his ^f banks all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vp on an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stode drie within Iorden ^g ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIII.

^a God commanded Ioshua to set vp twelue stones in Iorden. ¹⁸ The waters returne to their olde course. ²⁰ Other twelue stones are set vp in Gilgal. ²¹ This miracle must be declared to the posteritie.

And when all the people were wholly gone ^{*} ouer Iorden, (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a ^{*} readines, twelue stones, which yee shall take a-

way with you, and leaue them in the ^b lodging where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man.

5 And Ioshua said vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your ^c children shal aske their fathers in time to come, saying, what mean you by these stones?

7 Then yee may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iordé were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Ioshua, according to the number of the tribes of the children of Israel and caried them away with them vnto the lodging, & laid them downe there.

9 And Ioshua set vp ^d twelue stones in the mids of Iorden, in the place where the feete of the Priests, which bare the Arke of the couenant stood, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hastened and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests ^e before the people.

12 And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourty thousand prepared for warre, went before thee ^f Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ^g feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priestes that beare the ^h Arke of the Testimonie, to come vp out of Iorden.

17 Ioshua

^b Meaning, the place where they should campe;

^c God comforteth; that not onely wee our selues profit by his wonderfull works, but that our posteritie may know the cause the reaf, and glorifie his Name.

^d Besides the twelue stones which were caried by the tribes and set vp in Gilgal,

^e Meaning in the presence or sight of the people. ^a Num 32. 27. 29.

^f That is before the Arke. ^g Or, reuerenced him.

^g Because the Arke testified Gods presence, and the tables of the law contained therein, signified Gods wil toward his people.

17 Ioshua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the arke of the couenant of the Lord were come vp out of the middes of Iorden, and assoone as the soles of the Priests feet were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

h Called Abib or Nisan, containing part of March & part of Aprill.

19 ¶ So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal in the East side of Iericho.

20 Also the twelue stones, which they tooke out of Iordē, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, when your children shall aske their fathers in time to come, and say, what meane these stones?

22 Then ye shall shew your children, & say, Israel came ouer this Iordē on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill yee were gone ouer, as the Lord your God did the red Sea, * which he dried vp before vs, till we were gone ouer,

* Exod. 14. 21. 22. i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

24 That all the people of the world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

CHAP. V.

5 The Canaanites are afraid of the Israelites. 3 Circumcision is commanded the second time. 10 The Passeouer is kept. 12. Manna ceaseth. 13. The Angel appeareth vnto Ioshua.

a The Amorites were on both sides Iorden, whereof two Kings were slaine already on the side toward Moab.

NOW when all the kings of the * Amorites, which were beyond Iorden Westward, and all the kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

* Exod. 4. 25. b For now they had left it of about 40. yeeres.

2 ¶ That same time the Lord sayde vnto Ioshua, * Make thee sharpe kniues, ^b and returne, and circumcise the sonnes of Israel the second time.

c Gilgal was so called, because they were there circumcised.

3 Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in ^c the hill of the foreskins.

4 And this is the cause why Ioshua circumcised: all the people, ^{euen} the males that came out of Egypt, the men of warre were dead in the wilderness by the way after they came out of Egypt.

d For they looked daily to remooue at the Lords commandement: which thing they that were new circumcised could not do without great danger.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernes by the way after they came out of Egypt, were ^d not circumcised.

6 For the children of Israel walked forty yeeres in the wilderness, till all the people

of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware, that hee would not shew them the land, * which the Lord had sworne vnto their fathers; that hee would giue vs, ^{euen} a land that floweth with milke and honie.

* Num. 14. 23.

7 So their sonnes whom hee raised vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they ^e were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the ^f shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

g For their fore was so grievous that they were not able to remooue, f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morowe after the Passeouer, vnleavened bread, and parched corne in the same day.

12 And the M^AN ceased on the morowe after they had eaten of the corne of the land, neither had the children of Israel M^AN any more, but did eate of the fruite of the lande of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stood a * man against him, hauing a sword drawn in his hand: and Ioshua went vnto him, and saide vnto him, Art thou on our side, or on our aduerfaries?

* Exod. 23. 13.

14 And hee said, Nay, but as a captaine of the hoste of the Lord am I now come: then Ioshua fel on his face to the earth, and ^s did worship, and said vnto him, what saith my Lord vnto his seruant?

g In that that Ioshua worshippeth him, he acknowledgeth him to be God: in that ^f he calleth himselfe the Lords captaine, he declareth himselfe to be Christ.

15 And the captaine of the Lords hoste said vnto Ioshua, * Loose thy shoe of thy foot: for the place whereon thou standest, is holy: and Ioshua did so:

* Exod. 3. 5. ioh. 4. 7. alij. 7. 33.

CHAP. VI.

3 The Lord instructeth Ioshua what hee should doe as touching Iericho. 6 Ioshua commandeth the Priests and warriors what to doe. 20 The walles fall 22 Rahab is saved. 24 All is burnt saue golde and mettall. 26. The curse of him that buildeth the citie.

NOW Iericho was ^a shut vp, and ^b closed, ^c because of the children of Israel: none might goe out nor enter in.

a That none could goe out b That none could come in c For feare of the Israelites.

2 And the Lord said vnto Ioshua, Behold, I haue giuen into thine hand Iericho & the king thereof, & the strong men of warre.

3 All yee therefore ^{that be} men of warre, shal compass the citie, in going round about the citie ^d once: thus shal you doe fixe daies:

d Euery day once.

4 And

That the conquest might not be assigned to mans power but to the mercie of God, which with most weake things can ouercome & which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manassich.

g Meaning the reuerward wherein was the standard of the tribe of Dan, Numb. 10. 25.

h For that day.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

k Besides euery day once for the space of six dayes.

4 And seuen Priests shal beare seuen trumpets of ^e rammes hornes before the Arke: and the seuenth day yee shall compasse the citie seuen times, and the Priests shall blowe with the trumpets.

5 And when they make a long *blast* with the rammes horne, and yee heare the sound of the trumpet, all the people shall shoute with a great shoute: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of the couenant, and let seuen Priestes beare seuen trumpets of rammes hornes before the Arke of the Lord.

7 But he said vnto the people, ^f Goe and compasse the citie: and let him that is armed goe foorth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rammes hornes, & went foorth before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priestes, that blew the trumpets: then the ^g gathering *hoste* came after the Arke, as they went and blew the trumpets.

10 (Now Ioshua had commanded the people, saying, Yee shall not shout, neither make any noise with your voice, neither shal a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shal yee shout)

11 So the Arke of the Lord compassed the citie, and went about it ^h once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the ⁱ gathering *hoste* came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner ^k seuen times: onely that daye they compassed the citie seuen times.

16 And when the Priests had blown the trumpets the seuenth time, Ioshua said vnto the people, Shout: for the Lord hath giuen you the citie.

17 And the city shall be ^l an execrable thing, *both* it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for ^{*} she hid the messengers that we sent.

18 Notwithstanding, be yee ware of the execrable thing, least yee make your selues execrable, & in taking of the execrable thing make also the hoste of Israel ^{*} execrable, and trouble it.

19 But all siluer, and gold, and vessels of brasie, and yron shalbe ^m consecrate vnto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown the trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and the ^{*} wall fell downe flat: so the people went vp into the citie, euery man streight before him: ^{*} and they tooke the city.

21 And they vtterly destroyed all that was in the citie, both man & woman, young, and olde, and ox, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, ^{*} as yee sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her familie, and put them ⁿ without the hoste of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer, and the golde, and the vessels of brasie and yron, they put into the treasure of the ^o house of the Lord.

25 So Ioshua saued Rahab the harlot, and her fathers household, and all that shee had, and shee ^p dwelt in Israel euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this city Iericho: ^q hee shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shal he set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

CHAP. VII.

¹ The Lord is angry with Achan. ⁴ They of Ai put the Israelites to flight. ⁶ Ioshua prayeth to the Lord. ¹⁶ Ioshua enquireth out him that sinned, and stoneth him and all his.

B Vt the children of Israel committed a trespasse in the ^{*} excommunicate thing: for

That is, appointed who-ly to be destroyed.

* Chap. 2. 4.

* Leuit. 27. 21. num. 21. 2. deut. 13. 15. 17. m And therefore cannot be put to any priuate vse, but must be first molten and then serue for the Tabernacle.

* Heb. 11. 30.

* 2. Mac. 12. 15 16.

* Chap. 2. 14. heb. 11. 31.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged. o Meaning, the Tabernacle.

p For she was married to Salmon prince of the tribe of Iudah. Mat. 1. 5: q He shal build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel. 1. King. 16. 34.

r In taking that which was commanded to be destroyed:

Ioshuas prayer.

Ioshua.

Achan put to death

* Chap. 22. 20.
1. Chron. 2. 7.

for* Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

b This was a cite of the Amorites: for there was another so called among the Amorites, here. 49. 3. The first Ai is called Aiath, Isa. 10. 28.

2 And Ioshua sent men from Iericho to ^b Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp, and viewed Ai,

3 And returned to Ioshua, and said vnto him, Let not all the people goe vp, *but* let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

c God would by this overthrow make them more earnest to search out and punish the sinne committed.

5 And the ^c men of Ai smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the ^d other side Iorden.

d This infirmity of his faith sheweth how we are inclined of nature to distrust.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie ^e Name?

e When thine enemies shall blaspheme thee and say, that thou wast not able to defend vs from them.

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, & haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, *but* haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye ^f destroy the excommunicate from among you.

f Then, to suffer wickedness unpunished, is to refuse God willingly.

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, *There*

is an execrable thing among you, O Israel, *therefore* yee cannot stand against your enemies, vntill yee haue put the ^g execrable thing from among you.

g Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore yee shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is ^h takē with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, & because he hath wrought folly in Israel.

h That is, sold guilty, either by lots, or by the iudgement of Vrim, Num. 27. 21.

16 ¶ So Ioshua rose vp early in the morning and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and ⁱ make confession vnto him, & shew me now what thou hast done: hide it not from me.

i By declaring the truth: for God is glorified when the truth is confessed.

20 And Achan answered Ioshua, and said, In deepe, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I sawe among the spoile a goodly ^k Babylonish garment, and two hundreth shekels of siluer, and a wedge of gold of fiftie shekels weight, and I coueted them, & tooke them: and behold, they lie hid in the earth in the middes of my tent, and the siluer vnder it.

k Such a rich garment as the States of Babylon did weare.

22 ¶ Then Ioshua sent messengers, which ranne vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

l Or, nephew. Some read, a plate: others, a rod, and some a tongue.

24 Then Ioshua tooke Achan the ^m sonne of Zerah, and the siluer, and the garment, and the ⁿ wedge of golde, and his ^o sonnes, and his daughters, and his oxen, & his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

m This iudgement onely appertained to God, and to whom he will reuile it: to man he hath commanded not to punish the child for fathers fault, Deut. 24. 16.

25 And Ioshua said, ⁿ In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

ned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth vp an Altar. 32 Hee writeth the Law vpon stones, 35 And readeth it to all the people.

After, the Lord said vnto Ioshua, * Feare not, neither bee thou faint hearted: take all the men of warre with thee and arise, goe vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

2 And thou shalt do to Ai and to the king thereof, as thou diddest vnto * Iericho and to the king thereof: neuertheless the spoile thereof and * the cattell thereof shall yee take vnto you for a pray: thou shalt lie in wait against the citie on the ^a backe side thereof.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirtiethousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, yee ^b shall lie in wait against the citie on the backside of the citie: goe not very farre from the citie, but be yee all in a readinesse.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till wee haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and ^c destroy the city: for the Lord your God will deliuer it into your hand.

8 And when you haue taken the citie, ye shall set it on fire: according to the commandement of the Lord shall yee doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the west side of Ai: but Ioshua lodged that night ^c among the people.

10 And Ioshua rose vp early in the morning, and ^d numbred the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him, went vp and drew neere, and came against the city, and pitched on the North

side of Ai: and there was a valley betweene them and Ai.

12 And he tooke about five thousand men, and set them to lie in waite betweene Beth-el and Ai, on the west side of the citie.

13 And the people set all the hoste that was on the North side against the citie, and the liers in waite on the west, against the citie: and Ioshua went the same night into the ^e middes of the valley.

14 ¶ And when the king of Ai saw it, then the men of the citie hastened and rose vp early, and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knew not that any lay in waite against him on the backside of the citie.

15 Then Ioshua and all Israel ^g as beaten before them, fled by the way of the wilderness.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, ^h Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hastened, and set the citie on fire.

20 And the men of Ai looked behind them, and sawe it: for loe, the smoke of the citie ascended vp ⁱ to heauen, and they had no ⁱ power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel sawe that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the ⁱ other issued out of the citie against them: so were they in the middes of Israel, these ⁱ being on the one side, and the rest on the other side: and they slew them, so that they let none of them ⁱ remaine nor escape.

23 And the king of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, ⁱ that is, in the wilderness, where they chased them,

^e He sent these few, that the other which lay in ambush might not be discovered.

^f To the intent that they in the citie might the better discover his armie.

^g As they which fained to flee for fear.

^h Or, lift vp the banner, to signify when they shall inuade the citie.

ⁱ Or, toward the heauen.
ⁱ Or, place.

ⁱ Which came out of the ambush.

* Deut. 7.2.

* Deut. 1.21.
29. and 7.18.

* Chap. 6.21.

* Deut. 20.14.

^a Meaning, on the West side, as ver. 9.

^b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

* Or, drive out (the inhabitants) of the citie.

^c With the rest of the armie.

^d That is, viewed or mustered them, and set them in aray.

them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which hee had stretched out with the speare, vntill hee had vtterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoile of this citie, Israel tooke for a pray vnto themselves, according vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wildernes vnto this day.

29 And the king of Ai he hanged on a tree, vnto the euening. And as soone as the Sunne was downe, Ioshua commanded that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the city, and * lay thereon a great heap of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the * booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a rehearfall of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as hee that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should blesse the people of Israel.

34 Then after ward hee read all the words of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commanded, which Ioshua read not before al the Congregation of Israel, * as well before the women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 Diuers Kings assemble themselves against Ioshua. 3 The

craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual shauerie.

AND when all the kings that * were beyond Iorden, in the mountaines and in the valleys, and by all the coasts of the ^b great sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselves together, to fight against Ioshua, and against Israel with one accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselves ambassadors, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and bound vp,

5 And old shooes and clouted vpon their feet: also the raiment vpon them was old, and al their prouision of bread was dried, and moulded.

6 So they came vnto Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, we be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel sayd vnto the ^d Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, we are thy seruants. Then Ioshua said vnto them, who are yee? and whence come yee?

9 And they answered him, From a very farre countrey thy seruants are come for the Name of the Lord thy God: for we haue heard his fame, and all that he hath done in Egypt,

10 And all that hee hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailles with you for the iourney, and goe to meeete them, and say vnto them, we are your seruants: now therefore make yee a league with vs.

12 This our bread we tooke it hote with vs for vitailles out of our houses, the day we departed to come vnto you: but now behold it is dried, and it is moulded.

13 Also these bottels of wine which we filled, were newe, and loe, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great iourney.

14 ¶ And

k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Ioshua that they were entred.

* Num. 31. 28. 29. as vs. 28.

l That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23. * Chap. 7. 25. 26.

* Exod. 20. 25. deut. 27. 5.

n Meaning, the ten commandments, which are the summe of the whole Law.

* Deut. 11. 29. and 27. 12. 13.

* Deut. 31. 12. 13. o So neither yong nor olde, man nor woman, were exempted from hearing the worde of the Lord.

a In respect of the plaine of Moab. b The maine sea called Mediterranean.

d Ebr. one man. * 2 Sam. 21. 1.

e Because they were al worne,

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

f Ebr. in your hand.

f The wicked lacke no art, nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

Some thinke
that the Israe-
lites are of their
vitailes, and so
made a league
with them.

14 ¶ And the 5 men accepted *their tale* concerning their vitales, and counseled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their ^h iourney, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-earim.

18 And the children of Israel slew them not, because the princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation ⁱ murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, we haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this wee will doe to them, and let them liue, least the wrath be vpon vs because of the ^k othe which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hew woode, and draw water vnto all the congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, wherefore haue yee beguiled vs, saying, we are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shal none of you be freed from being bondmen, and hewers of wood, and drawers of water for ^l the house of my God.

24 And they answered Ioshua, and said, because it was told thy seruants, that the Lord thy God had ^{*} commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the ^m hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the ⁿ altar of the Lord vnto this day, in the place which hee should chuse.

h From Gilgal

i Fearing least
for their fault
the plague of
God should
haue light vpon
them all.

k This doeth
not establish
raith othes. but
sheweth Gods
mercy toward
his, which
would not pu-
nish them for
this fault.

l For the vses of
the tabernacle,
and of the Tem-
ple when it
shal be built.
Dnu. 7. 1.

m Who were
minded to put
them to death
for feare of
Gods wrath.

n That is, for
the sacrifices of
the Temple, as
verſe. 23.

CHAP. X.

1 Fiue Kings make warre against Gibeon whom Ioshua discomfited. 11 The Lord rained hailstones and slew many. 12 The Sunne standeth at Ioshuas prayer. 26 The fiue kings are hanged. 29 Many moe cities and Kings are destroyed.

Now when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* for as hee had done to Iericho and to the king thereof, so he had done to Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and al the men thereof were mightie.

3 Wherefore ^a Adoni-zedek king of Ierusalem sent vnto Hohani king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachiſh, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, and the king of Eglon gathered themselves together, and went vp, they with all their hosts, and besieged Gibeon, and made ^b warre against it.

6 And the men of Gibeon sent vnto Ioshua, *euen* to the hoste to Gilgal, saying, withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: *they were* more that died with the

* Chap. 6. 13. 34

* Chap. 8. 3. 24.
29.

a That is, Lord
of iustice: so ty-
rants take to
themselves glo-
rious names,
when in deede
they be very e-
nemies against
God and al ius-
tice.

b So enuious
the wicked are;
when any de-
part from their
band.

c Left Ioshua
should haue
thought that
God had sent
this great pow-
er against him
for his vnlaw-
ful league with
the Gibeonites;
the Lord here
strengtheneth
him.

d So wee see
that all things
serue to execute
Gods vengeance
against the wic-
ked.

* Isa. 28. 21.
eul. 46. 4. 5.

e Some reade,
in the booke
of y^e righteous
meaning Mo-
ses, the Chaldee
text readeth in
the booke of
the Law: but it
is like that it
was a booke
thus named
which is now
lost.

f By taking a-
way the ene-
mies harts, and
destroying the
with hailstones

* Ebr. cut off all
their trains or
taile.

g Or, in safetie,
so that none
gaue them as
much as an euil
word.

h Signifying
what should
become of the
rest of Gods
enemies, (sing y^e
kings theselues
were not spar-
red.

d hailstones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone stood still, vntill the people auenged them selues vpon their enemies: (is not this written in the booke of * Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord f fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was told Ioshua, saying, The fiue kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roule great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand yee not still: follow after your enemies, and i smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these fiue kings vnto me foorth of the caue.

23 And they did so, and brought out those fiue kings vnto him foorth of the caue, euen the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, & said vnto the chief of the men of warre, which went with him, Come neere, set your feet vpon the h neckes of these kings: and they came neere and set their feet vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, but be strong and of a good courage: for thus wil the Lord do to all

your enemies, against whom yee fight.

26 So then Ioshua smote them, and slewe them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the Sunne, Ioshua gaue commandement, that they should take* them downe off the trees, & cast them into the caue (wherein they had beene hid) & they laid great stones vpon the caues mouth, which remaine vntill this day.

28 ¶ And that same day Ioshua tooke * Makkedah, and smote it with the edge of the sword, and the king thereof destroyed hee with them, and * all the foules that were therein, he let none remaine: for hee did to the king of Makkedah * as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue* it also and the king thereof into the hand of Israel: and he smot it with the edge of the sword, and al the * foules that were therein: he let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue* Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the foules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of * Gezer came vp to helpe Lachish: but Ioshua smote him and his people vntil none of his remained.

34 ¶ And from Lachish Ioshua departed vnto * Eglon, and all Israel with him, and they besieged it, and assaulted it,

35 And they tooke it the same day, and smote it with the edge of the sword, and all the foules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken * it, they smot it with the edge of the sword, and the king thereof, and al the cities thereof, and all the foules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken* it, and the king thereof, and all the cities thereof, they smote

* Deut. 21. 23.
shup. 8. 29.

* Ioshua tooketh
Makkedah.

* Or, euery person.

* Chap. 6. 21:

* Libnah is ta-
ken.

* Or, person.

* Lachish is ta-
ken.

* The king of
Gezer is slaine

* Eglon is ta-
ken.

* Hebron is ta-
ken.

* Debir is ta-
ken.

smote them with the edge of the sword, and vtterly destroyed all the foules that were therein, hee let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreyes, and the South countreyes, and the valleys, and theⁱ hil sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at^k one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in^l Gilgal.

CHAP. XI.

2 *Diuers Kings and cities, and countreyes overcome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.*

And when Iab king of Hazor had heard this, then hee^a sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of^b Cinneroth, and in the valleys, and in the borders of Dor west ward,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder^c Hermon in the land of Mizpeh.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not affraid for them: for to morow about this time will I deliuer them all^d flaine before Israel: thou shalt^d hough their horses, and burne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto^e Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

9 And Ioshua did vnto them as the Lord

bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreouer, they smote all the^f persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

12 So all the cities of those Kings, and all the Kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, ^gas Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their^h strength, saue Hazor only, that Ioshua burnt.

14 And all the spoile of these cities and the cattell the children of Israel tooke for their pray, but they smote eueryⁱ man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord^j had commanded Moses his seruant, so did Moses^j command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the^k mountaine of Israel, and the lowe countrey of the same,

17 From the mount^k Halak, that goeth vp to Scir, euen vnto^k Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those Kings,

19 Neither was there any citie that made peace with the children of Israel, ^lsaue those Hiuites that inhabited Gibeon: all^l other they tooke by battel.

20 For it came of the Lord, to^m harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, and shewe them no mercie but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of

^f Both men, women and children.

^g Num. 33. 52. deu. 7. 2.

^h Which were strong by situation, and not hurt by warre.

ⁱ All mankind

^j Exod. 34. 11
^k Dent. 7. 2.

^k That is, Samaria.

^l So called, because it was bare and without trees.
^m Or, the valley of Gad.

^l Chap. 9. 3.

^m That is, to giue them ouer to themselves: and therefore they could not but rebell against God and seek their owne destruction.

ⁱ Some reade, Ashdod, which signifieth the descents of the hills.

^k In one battel.

^l Where the arke was, there to giue thanks for their victories.

^a The more that Gods power appeareth, the more the wicked rage against it.

^b Which the Evangelists call the lake of Genezareth, or Tiberias.

^c Which was mount Sion, as Dent. 4. 48.

^d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

^e Which signifieth, hote waters, or, according to some, brine pits.

m Out of the
which came
Goliath, 1. Sam.
17.4.

* Num. 26. 53.
55.

a From Gilgal
where Ioshua
camped.

* Num 21. 24.
den. 3. 6.

† Or, wilderness.

† Or, hill sides.

* Deut. 3. 17.
and 4. 49.
* Deut. 3. 11.
chap. 13. 12.

* Num. 32. 29.

deut. 3. 12
chap. 13. 8.

b Reade Chap.
11. verse 17.

† Or, in Ashdod.

* Chap. 6. 2.
* Chap. 8. 29.

* Chap. 10. 23.

the children of Israel: onely in Azzah, ^m in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7. What Kings Ioshua and the children of Israel killed on both sides of Iorden. 24 Which were in number thirtie and one.

And these are the kings of the land, which the children of Israel smote and possessed their land, on the ^a other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, & from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the [†] plaine, euen the salt Sea Eastward, the way to Beth-ieshemoth, and from the South vnder the [†] springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the giants, which dwelt at Ashtaroth, & at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue *their land* for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westwarde, from Baal-gad in the valley of Lebanon, euen vnto the mount ^b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleyes, and in the plaines, and in the [†] hill sides, and in the wilderness, and in the South, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ * The king of Iericho *was* one: * the king of Ai, which is beside Beth-el, one:

10 The * king of Ierusalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

13 The * king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hopher, one:

18 The king of Aphck, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor one:

20 The king of Shimron-meron, one: the king of Achsaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam [†] of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one: all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

Now when Ioshua was olde, and ^a stricken in yeeres, the Lord said vnto him, Thou art olde and [†] growen in age, and there remaineth exceeding much land to be ^b possessed:

2 This is the land that remaineth, all the [†] regions of the Philistims, and all Geshuri,

3 From [†] Nilus which is [†] in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fise Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the [†] caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from * Bahal-gad vnder mount Hermon, vntil one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto * Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite,

* Chap. 10. 33.

* Chap. 10. 39.

* Chap. 10. 29.
30.

* Chap. 10. 28.

* Chap. 11. 10.

† Or, near vnto Carmel.

* Gen. 14. 1.

a Being almost an hundred & ten yeere olde.
† Ebr. commen in to yeeres.
b After that the enemies are overcome.
† Or, borders.
† Ebr. Shihor.
† Ebr. upon the face of Egypt.

† Ebr. Mesatha.

† Or, the plains of Gad.

c Reade Chap. 11. 8.

as I haue commanded thee.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the * riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites, and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah :

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei : (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel ^d expelled not the Geshurites nor the Maachathites : but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are ^e his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba :

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and * Bamoth-baal, and Beth-baal-meon :

18 And Iahazah, and Kedemoth, and Mephaath :

19 Kiriathaim also, and Sibmah, and Zereeth-shahar in the mount of * Emek :

20 And Beth-peor, and * Ashdodh-piggah, and Beth-ieshimoth :

21 And all the cities of the plaine : and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba the dukes of Sihon, dwelling in the countrey.

22 And ^f Balaam the sonne of Beor the soothsayer did the children of Israel slaye with the sword, among the that were slaine.

23 And the border of the children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coastes were Iazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah :

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim : and from Mahanaim vnto the borders of Debir :

27 And in the valley Beth-aram, & Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, & beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh : and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the * children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance : for the Lord God of Israel is their inheritance, * as he said vnto them.

CHAP. XIII.

² The land of Canaan was diuided among the nine tribes and the halfe. ⁶ Caleb requireth the heritage that was promised him. ¹³ Hebron was giuen him.

These also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto * two tribes and an halfe tribe, beyond Iorden

^g That is, in the land of Moab

^h Num. 32. 39. h Meaning, his nephewes and posteritie.

ⁱ Chap. 18. 7.

^j Num. 21. 8. 9.

^k Num. 34. 17

^l Num. 26. 55 and 33. 54. a As Reuben and Gad and halfe the tribe of Manasseh. Num. 32. 33.

^a Num. 32. 33. dnr. 3. 13 chap. 23. 4.

^b Or, valley.

^c Dnr. 3. 11 chap. 12. 4.

^d Because they destroyed not all as God had commanded, they that remained, were snares & prickes to hurt them, Num. 33. 55. chap. 23. 13. Iudg. 2. 3. e Leui shall liue by the sacrifices, Num. 18. 21.

^f Or, his places of Baal.

^g Or, the valley. ^h Dnr. 3. 17.

ⁱ Num. 32. 3. f So that both they which obeyed wicked counsell, and the wicked counsellor perished by the iust iudgement of God.

Iorden:but vnto the Leuites he gaue none inheritance among them.

b So though
Leui laked, yet
were there still
twelue tribes
by this meanes

4 For the children of Ioseph were ^b two tribes, Manasseh and Ephraim: therefore they gaue no parte vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same for their beastes and their substance.

* NITE. 35.2
chap. 21.2.3.

5 * As the Lord had commanded Moses, so the children of Israel did when they divided the land.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal : and Caleb the sonne of Iephunneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning mee and thee in Kadesh-barnea.

c Which was,
that they two
only should en-
ter into the lād,
Numb. 14. 24.

7 Fourtie yeere olde was I, when Mofes the feruant of the Lord ſent me frō Kadeſh-barnea to ſpie the land, and I brought him word againe, as *I thought* in mine heart.

d Which were
the ten other
spies.

8 But my^d brethren that went vp with
me, discouraged the heart of the people: yet
I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee aliue, as he promised : this is the fourtie and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandred in the wilderneffe : and now loe, I am this day fourescore and fife yeere olde :

11 And yet am as * strong at this time, as I was when Moses sent mee : as strong as I was then , so strong am I now , *either* for warre, or † for gouernment.

* Eccles. 46.9.

12 Now therefore giue mee this mountaine whereof the Lord spake in that daye (for thou heardest in that daye, how the * Anakims *were* there, and the cities great and walled) * if so be the Lord will be with me, that I may driue them out, as the Lord said.

† Ebr. to go out
and come in.

* *Or rights.*

e This he spake
of modestie,
& not of doub-
ting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

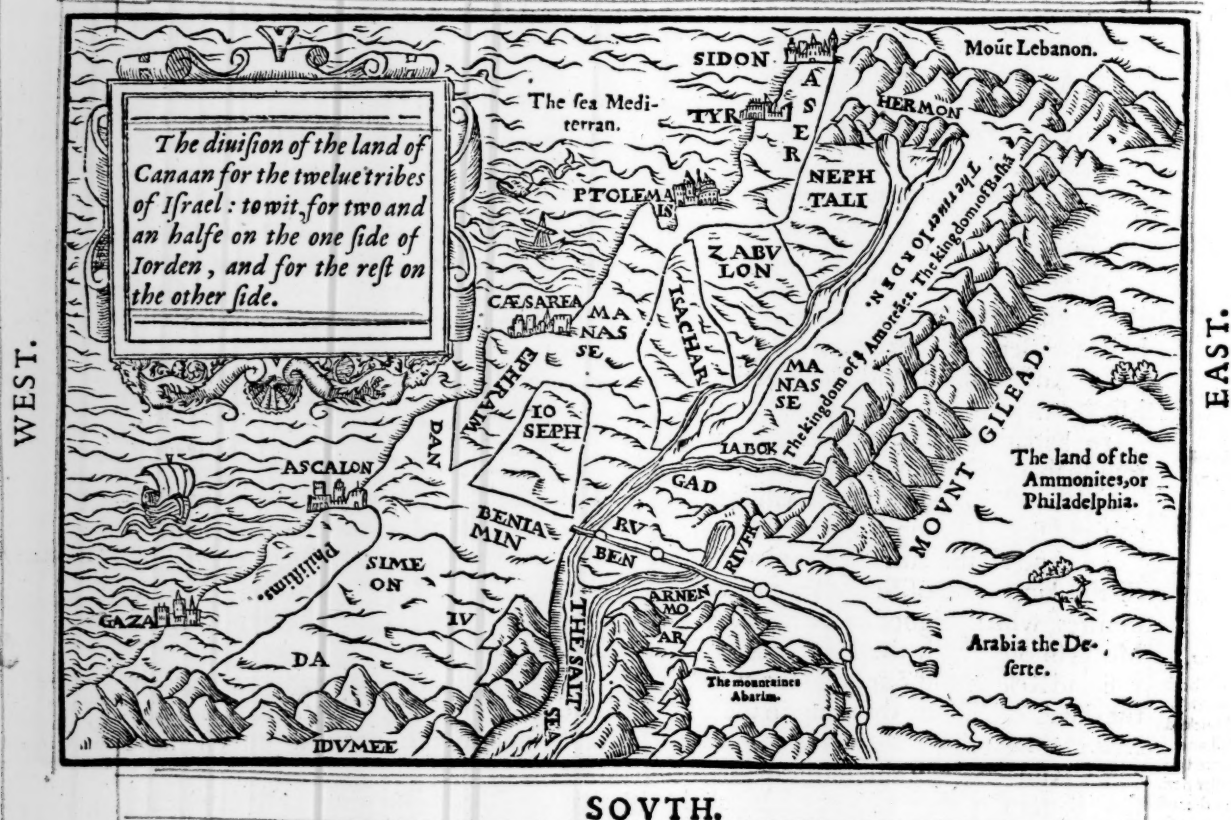
* Ch ap 22, 12
1. macc. 2. 56.

15 And the name of *Hebron *was* beforetime, Kiriath-arba : which *Arba* *was* a ^fgreat man among the Anakims : thus the land ceased from warre.

* Chap. 15. 13.

f Either for his
power or per-
son.

NORTH.



CHAP. XV.

The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Caleb's portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Iudah by their families: *euen* * to the border of Edom and the wilderneffe of *Zin, Southward on the South coast.

2 And their South border was the salt Sea coaste, from the ^a point that looketh Southward.

3 And it went out on the Southside toward Maalet-akrabbim, and went along to Zin, and ascended vp on the South side vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compassse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall be the salt Sea, vnto the ^b end of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the ^c stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummin, which is on the South side of the riuer: also this border goeth vp to the waters of *En-shemesh, and endeth at *En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the South side of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the ^d giants Northward.

9 So this border compasseth from the toppe of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is * Kiriath-iearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, & goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it cometh downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the ends of this coast are to the ^e Sea.

12 And the West border *is* to the great Sea: so this border shall be the boundes of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriath-arba of the father of Anak, which is Hebron.

14 And Caleb ^e droue thence three sonnes of Anak, Shefhai, and Ahiman, and Talmi, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time *was* Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, *euen* to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ^f brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

18 And as she went in *to him*, shee moued him, to aske of her father a field: ^g and shee lighted off her asse, and Caleb said vnto her, What wilt thou?

19 Then she answered, * Giue me a blessing: for thou hast giuen ^h mee the South countrey: giue mee also springs of water. And he gaue her the springs aboue and the springs beneath.

20 This shall be the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hefron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chefil, ⁱ and Hormah,

31 And Ziklag, and Madmanna, and Sanfannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *these* cities are twentie and nine with their villages.

33 ¶ In the lowe countrey *were* Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tapuah, and Enam,

35 Iar-

* Num. 34. 3.

* Num. 33. 36.

^a The Hebrew word signifieth tongue, where-by is meant either the arme of the Sea that commeth into the land, or a rocke, or cape that goeth into the sea.

^b Meaning, the mouth of the riuer where it runneth into the salt sea.

^c Which was a marke to part their countreys

^d Or, the fountain of the sunne.
* 1. King. 1. 9.

^e Or, Rephaim.

^f Or, the cite of woods.

^g Meaning to ward Syria.

* Chap. 14. 15.

^e This was done after the death of Ioshua Iudg. 1. 10. 20.

^f Or, smiting.

^g Because her husband taried too long.

^h Or, grant me this petition.

ⁱ Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1. 14. 15.

^h Which before was called Zephath, Iudg. 1. 17.

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenam, and Hadaſſah, and Migdal-gad,

38 And Dileam, and Mizpeh, and Ioktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteene cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Iiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Aczib, and Mareſſah: nine cities with their villages.

45 Ekron with her [†]townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Aſhdod with their villages.

47 Aſhdod with her townes and her villages: Azzah with her townes and her villages, vnto the ⁱriuer of Egypt, and the great Sea, was their coaſt.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and ^kKiriath-ſannath (which is Debir)

50 And Anab, and Aſhtemoth, and Anim,

51 And Goſhen, and Holon, and Giloh: eleuen cities with their villages,

52 Arab, and Dumah, and Eſhean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, and ^{*}Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: fixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wilderneſſe were Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the ⁱ citie of ſalt, and Engedi: fixe cities with their villages.

63 Neuertheleſſe, the Iebuſites that were the inhabitants of Ieruſalem, could not the children of Iudah ^m caſt out, but the Iebuſites dwell with the children of Iudah at Ie-

ruſalem vnto this day.

CHAP. XVI.

¹ The lot or part of Ephraim. ¹⁰ The Canaanite dwelled among them.

And the lot fell to the ^{*}children of Ioseph from Iorden by Iericho vnto the water of Iericho Eaſtward, and to the wilderneſſe that goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to ^{*}Luz, and runneth along vnto the borders of Archiatharoth,

3 And goeth downe Weſtward to the coaſt of Iaphleti, vnto the coaſt of Beth-horon the nether, and to Gezer: and the endes ^bthereof are at the Sea.

4 So the children of Ioseph, Manasseh and Ephraim ^ctooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eaſt ſide were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the North ſide, and this border returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſt ſide vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, ^d and goeth out at Iorden.

8 And this border goeth from Tappuah Weſtwarde vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the ^e ſeparate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and ſerued vnder tribute.

CHAP. XVII.

¹ The portion of the halfe tribe of Manasseh. ³ The daughters of Zelophehad. ¹³ The Canaanites are become tributaries. ¹⁴ Manasseh and Ephraim require a greater portion of heritage.

His was alſo the lot of the tribe of Manasseh: for he was the ^{*} firſt borne of Ioseph, to wit, of Machir the firſt borne of Manasseh, and the father of Gilcad: now becauſe he was a man of warre, he had Gilcad and Baſhari.

2 And alſo ^{*} of the ^a reſte of the ſonnes of Manasseh by their families, euen of the ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſonnes of Aziel, and of the ſonnes of Shechem, and of the ſonnes of Hephher, & of the ſonnes of Shemida: theſe were

^a That is, to Ephraim and his children: for Manasseh's portion followeth.

^{*} Iudg. 1. 26.

^b Of their inheritance.

^c Seuerally, firſt Ephraim, and then Manasseh.

^d For ſo far the coaſts reach.

^e Becauſe Ephraim's tribe was far greater then Manasseh, therefore he had more cities.

^{*} Gene. 48. 51. and 46. 20. and 50. 23. numbr. 32-39.

^{*} Numbr. 26. 29. ^a For the other halfe tribe had their portion beyond Iorden.

[†] Ele. daughters.

ⁱ Meaning, Nilus, as Chap. 13. 3.

^k Which is alſo called Kiriath-ſepher, verſ. 15

^{*} Chap. 14. 15.

ⁱ Of this citie the ſalt ſea hath his name ^m That is, vnto, though they flew the moſt part, and burnt their citie Iudg. 1. 8.

were the males of Manasseh, the sonne of Ioseph according to their families.

3 ¶ But Zelophehad the sonne of He-pher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritance among our brethren: therefore according to the commandment of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which is on the other side of Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the Sea,

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countries.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, forasmuch as the

Lord hath blessed me hitherto?

15 Ioshua then answered them, if thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 Then the children of Ioshua said, The mountaine will not be ynough for vs: and all the Canaanites that dwell in the lowe country haue charrets of yron, aswel they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioseph spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

*1 The Tabernacle set in Shiloh. 4 Certaine are sent to di-
uide the land to the other seuen tribes. 11 The lot of the
children of Benjamin.*

And the whole Congregation of the children of Israel, came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua said vnto the childre of Israel, How long are yee so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for every tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto the into seuen parts, (Judah shall abide in his coast at the South, and the house of Ioseph shall stand in their coasts at the North)

6 Yee shal describe the land therefore into seuen parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Leuites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasse haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Departe, and goe

*h According to
my father Iacob's
prophecies,
Gen. 48. 19*

*i If this mount
be not large y-
nough, why
dost not thou
get more by de-
stroying Gods
enemies, as he
hath comman-
ded?*

*k So that thou
shalt enlarge
thy portion
thereby.*

*a For they had
now remoued
it from Gilgal
and set it vp in
Shiloh.*

*b As Eleazar,
Ioshua and the
heads of the
tribes had done
to Iudah, E-
phraim: and
halfe of Ma-
nasseh.*

*c That is, into
seuen portions,
to every tribe
one.*

*d For these had
their inheritance
already appoin-
ted.*

*e Before the
Arke of the
Lord.*

*f That is, the sa-
crifices and of-
ferings, Chap.
13. 14.*

*h Num. 26. 33.
and 27. 1. and
36. 2. 11.*

*b Among the
of our tribe.*

*c In the land of
Canaan: five to
the males, and
other five to
the daughters:
of Zelophehad*

*d Meaning, the
city is selfe.*

*e Or, the brooke of
rivers.*

*e That is to-
ward the main
Sea.*

*f In the tribe of
Asher, and tribe
of Issachar.*

*g For at the
first they la-
cked courage,
and after agre-
ed with them
on condition,
contrarie to
Gods comma-
dement.*

The portions of Benjamin,

Ioshua.

Simeon, Zebulun.

g By writing the names of every country and cite.

h That every one should be content with Gods appointment

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Bethel was in the tribe of Benjamin.

* Or, to the sea.

* Or, Rehaim

* Or, Ierusalem.

l Which is in the tribe of Ephraim.

* Chap. 15. 6.

m To the very strait, where the river runneth into the salt sea.

goe through the land, and describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seven parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua^h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot layⁱ betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the North side was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the ends thereof are in the wilderneffe of Beth-auen:

13 And this border goeth along from thence to Luz, ^{euen} to the South side of Luz (the same is^k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lyeth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-earim) a cite of the children of Iudah: this is the West quarter.

15 And the South quarter ^{is} from the end of Kiriath-earim, and this border goeth out^{*} Westward, and commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the^g giants Northward, and descendeth into the valley of Hinnom by the side of^{*} Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to^l En-shemesh, and stretcheth to Geliloth; which is toward the going vp vnto Adummim, and goeth downe to the^{*} stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, ^{that is}, of the border, reach to the point of the salt Sea Northward, ^{and} to the^m ende of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which isⁿ Ierusalem) Gibeath, and Kiriath: foure teene cities with their villages: this is the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

ⁱ The portion of Simeon, ¹⁰ Of Zebulun, ¹⁷ Of Issachar, ²⁴ Of Asher, ³² Of Naphtali, ⁴⁰ Of Dan. ⁴⁹ The possession of Ioshua.

And the second lot came out to Simeon, ^{euen} for the tribe of the children of Simeon according to their families: and their inheritance was in the^a middes of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, & Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuh: thirteene cities with their villages.

7 Ain, Renimon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, ^{and} Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah ^{came} the inheritance of the children of Simeon: for the part of the children of Iudah was too^b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp^c Westward, ^{euen} to Maralah, and reacheth to Dab-basheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

a According to Iacob's prophesie, that he should be scattered among the other tribes Gen. 49. 7.

* Or, Remath-negab.

b But this large portion was giuen them by Gods providence to declare their increase in time to come.

c Meaning, toward the great Sea.

toward the sunne rising vnto the border of Chilloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el,

15 And Kattah, and Nahallal, and Shimron, and Idalah, and ^d Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, *euen* for the children of Issachar according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and ^e En-gannim, and Enhaddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimath, & Beth-shemesh, and the ends of their coasts reach to Iorden: sixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities, and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and commeth to ^f Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of ^g Zor, and this border turneth to Hofah, and the ends thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *euen* to the children of

Naphtali according to their families.

33 And their coast was from ^h Heleph, and from Allon in Zaanannim, and Adami-nekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the west side, and to Iudah ⁱ by Iorden toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and ⁱ Cinnereth,

36 And Adamah, and Ramah, & Hazor,

37 And Kedesh, and Edrei, & En-hazor,

38 And Iron, and Migdal-el, Horem, and Bethanah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, & Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Balalah,

45 And Iehud, and Bene-berak, and Gathrimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before ^k Iapho.

47 But the coasts of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to ^l fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, ^m Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which he asked, *euen* ⁿ Timnath-erah in mount Ephraim: and he built the citie and dwelt therein.

51 ^o These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle

^h These cities were in the countrey of Zaanannim,

ⁱ Or, euen vnto Iorden.

^j Of the which the lake of Genesareth had his name

^d There was another Beth-lehem in the tribe of Iudah.

^e There was another city of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

^f Ioyneeth to the tribe of Zebulun, which lay more Eastward.

^g Which was Tyrus a strong citie in the Sea.

^k Called Ioppe

^l According as Iakob had prophesied, Gen. 49. 17.

^m Iudg. 18. 29.

ⁿ Chap. 24. 30.

^o Num. 34. 17.

bernacle of the Congregation: so they made an end of diuiding the countrey.

CHAP. XX.

^a The Lord commandeth Ioshua to appoynt cities of refuge.

² The use thereof: 7 and their names.

THe Lord also spake vnto Ioshua, saying,
² Speake to the children of Israel, and saye, * Appoynt you cities of refuge, whereof I spake vnto you by the hand of Moses,

* Exod. 21. 13.
 num. 35. 6. 11.
 14.
 deut. 19. 2.

^a At vnwares,
 and bearing
 him no grudge.

³ That the slayer that killeth any person ^a by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

⁴ And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause [†] to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that hee may dwell with them.

[†] Ebr in the eares
 of the Elders

^b That is, the
 neereft kintred
 of him that is
 slaine.

⁵ And if the ^b auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him before time:

⁶ But he shall dwell in that citie vntill he stand before the Congregation in ^c iudgement, * or vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

^c Till his cause
 were prouoed.
 * Num. 35. 25.

⁷ ¶ Then they appoynted Kedesh in [†] Galil in mount Naphtali, & Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

[†] Or, Galile.

⁸ And on the other side Iorden toward Iericho Eastward, they appointed * Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the ^d tribe of Manasseh.

* Deut. 4. 43.
 1. chron. 6. 78.

^d Out of the
 halfe tribe of
 Manasseh be-
 yond Iorden.

⁹ These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stood before the ^e Congregation.

^e Before the
 iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the [†] principal fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

[†] Or, the chiefe
 of the fathers.

² And spake vnto them at Shiloh in the

land of Canaan, saying, * The Lord commanded ^a by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattel.

* Num. 35. 2.
^a By Moses, by
 whose ministe-
 ry God shew-
 ed his power.

³ So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

⁴ And the lot came out for the families of the ^b Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin ^c thirteene cities.

^b He meaneth
 them that were
 Priests: for
 some were but
 Leuites.

^c Euery tribe
 gaue moe or
 fewer cities ac-
 cording as their
 inheritance was
 great or litle,
 Num. 35. 8.

⁵ And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

⁶ Also the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

⁷ The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

⁸ So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

⁹ ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

¹⁰ And they were the childrens of ^d Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot) ^e

^d For Aaron
 came of Ko-
 hath, and there-
 fore the Priests
 office remained
 in that familie.

¹¹ So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

¹² (But the land of the citie, and the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)

* Chap. 14. 14.
 1. chron. 6. 56.

¹³ ¶ Thus they gaue to the ^e children of Aaron the Priest, a citie of refuge for the slayer, *euen* Hebron with her suburbs, and Libnah with her suburbs,

^e That is, the
 familie of the Ko-
 hathites, of
 whom Aaron
 was chiefe.

¹⁴ And Iattir with her suburbs, and Estemoa, and her suburbs,

¹⁵ And Holon with her suburbs, and Debir with her suburbs,

¹⁶ And Ain with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

¹⁷ And out of the tribe of Benjamin *they*

^fThe suburbs were a thousand cubites from the wall of the citie round about, Num. 35. 4.

they gaue Gibeon with her ^fsuburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, ^g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 *They gaue* them the citie of refuge for the slayer, ^h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibethon with her suburbs,

24 Aialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the ⁱ halfe tribe of Manasseh, Tanah with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath *were* tenne with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, *they gaue* out of the halfe tribe of Manasseh, the citie of refuge for the slayer, ^k Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Daberath with her suburbs,

29 Iarmuth with her suburbs, Engannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ^l Galil with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the ^m rest of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, ⁿ Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites ⁿ within the possession of the children of Israel, *were* eight and fourtie with their suburbs.

42 These cities lay euery one *seuerally* with their suburbs rounde about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * Their failed nothing of all the good things, which the Lord had said vnto the house of Israel, *but* all came to passe.

CHAP. XXII.

ⁱ Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memorial. 15 The Israelites reprove them. 22 Their answer for defence of the same.

Then ^a Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord ^b commanded you, and haue obeyed my voice in all that I commanded you:

3 You haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandment of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne yee and goe to your tents, to the land of your possession, which Moses the seruant of the Lord ^c hath giuen you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moses the seruant of the Lord commanded you: *That is*, ^d that yee loue the Lord your God, and walke in all his wayes, and keepe his

^m Bezer and Ramoth were the cities of refuge vnder the Merarites, and beyond Iorden. Chap. 20. 8.

ⁿ Thus according to Iacob's prophesie they were scattered throughout the country, which God vsed to this end, that his people might be instructed in the true religion by them.

* Chap. 23. 14. 15.

^a After that the Israelites enjoyed the land of Canaan.

^b Which was to goe armed before their brethren, Num. 32. 29.

* Num. 32. 33. chap. 13. 8.

* Deut. 10. 12. ^c He sheweth wherein consisteth the fulfilling of the law

^l They are here called the rest, because they are last numbered, and Merari was the yongest brother, Gen. 46. 11.

commandements, and cleave vnto him, and serue him with all your heart and with all your soule.

^a He commended them to God and praised for them.

6 So Ioshua ^d blessed them and sent them away, and they went vnto their tents.

7 ¶ Now vnto ^e one halfe of the tribe of Manasseh Moses had giuen ^a possession in Bashan: and vnto the ^{other} halfe thereof gaue Ioshua among their brethren on this side Iorden westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with gold, with brasie and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your ^e brethren.

^a Which remained at home & went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built ^f there an altar by Iorden, a great altar to see to.

^g Ebr. Geliloth, which countrey was also called Canaan, because the Amorites dwelling there were called Canaanites. ^f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

11 ¶ When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe ^{vp} to warre against them.

^g Such now was their zeale that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one ^{was} chiefe of their fathers houshold among the ⁺ thousands of Israel.

^h Or, multitudes.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

^h Not onely of the princes, but also of the common people.

16 Thus saith ^h the whole congregation

of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day from the Lord, in that yee haue built you an altar for to rebell this day against the Lord?

17 Haue wee too little for the wickednesse ^{*} of Peor, whereof we are not ⁱ clenfed vnto this day, though a plague came vpon the Congregation of the Lord?

^{*} Num. 25. 4. ⁱ Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednes and idolatrie.

18 Ye also are turned away this day from the Lord: and seeing yee rebell to day against the Lord, euen to morowe he will be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be ^k vnclane, come yee ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but ^l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

^k In your iudgment.

20 Did not Achan the sonne of Zerah trespasse grievously in the execrable thing, & wrath fell on ^{*} all the Congregation of Israel: and this man alone ^m perished not in his wickednesse.

^l To vse any other seruice than God hath appointed, is to rebell against God, 1. Sam. 15. 23.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

^{*} Chap. 7. 1. 5. ^m Signifying, that if many suffered for ones fault, for the fault of many all should suffer.

22 The Lord God of gods, the Lord God of Gods, hee knoweth, and Israel himselfe shal know: if by rebellion, or by transgression against the Lord ^{we haue done it}, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord ⁿ himselfe require it:

ⁿ Let him punish vs.

24 And if we haue not ^{rather} done it for feare of ^{this} thing, saying, In time to come your children might say vnto our children, what haue yee to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lord: so shall your children make our children ^o cease from fearing the Lord.

^o Or, to turne backe from the true God.

26 Therefore we sayd, wee will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a ^{*} witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings,

^{*} Gen. 31. 43. chap. 24. 27. verse 34.

and

and that your children ſhould not ſay to our children in time to come, Ye haue no part in the Lord.

28 Therefore ſayd we, if ſo bee that they ſhould ſo ſay to vs or to our generations in time to come, then will we anſwere, Behold the faſhion of the altar of the Lord, which our fathers made, not for burnt offering nor for ſacrifice, but it is a witneſſe betweene vs and you.

29 God forbidde, that we ſhould rebell againſt the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for ſacrifice, ſaue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Prieſt, and the princes of the Congregation and heads ouer the thouſands of Iſrael which were with him, heard the words, that the children of Reuben, & the children of Gad, and the children of Manaſſeh ſpake, they were well content.

31 And Phinehas the ſonne of Eleazar the Prieſt ſayd vnto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceiue, that the Lord is among vs, becauſe yee haue not done this treſpaſſe againſt the Lord: now yee haue deliuered the children of Iſrael out of the hand of the Lord.

32 ¶ Then Phinehas the ſonne of Eleazar the Prieſt with the princes returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Iſrael, and brought them anſwere.

33 And the ſaying pleaſed the children of Iſrael: and the children of Iſrael bleſſed God, and minded not to goe againſt them in battel, for to deſtroy the land, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar *Ed*: for it ſhall be a witneſſe betweene vs, that the Lord is God.

CHAP. XXIII.

2 Iofhua exhorteth the people, that they ioyne not themſelues vnto the gentiles, 7 that they name not their Idols 14 The promiſe, if they feare God, 15 And threatnings, if they forſake him.

And a long ſeaſon after that the Lord had giuen reſt vnto Iſrael from all their enemies round about, and Iofhua was old, and ſtricken in age,

2 Then Iofhua called all Iſrael, and their Elders, and their Heads, and their Iudges, and their officers, and ſaid vnto them, I am olde, and ſtricken in age.

3 Alſo yee haue ſcene all that the Lorde

your God hath done vnto all theſe nations before you, howe the Lord your God himſelfe hath fought for you.

4 Beholde, I haue diuided vnto you by lot theſe nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue deſtroyed, euen vnto the greate Sea & weſtward.

5 And the Lord your God ſhall expel them before you, and caſt them out of your fight, and yee ſhall poſſeſſe their land, as the Lord your God hath ſaid vnto you.

6 Be yee therefore of a valiant courage, to obſerue and doe all that is written in the booke of the Law of Moſes, that yee turne not therefrom to the right hand nor to the left,

7 Neither company with theſe nations: that is, with them which are left with you, neither make mention of the name of their gods, nor cauſe to ſwear by them, neither ſerue them nor bow vnto them:

8 But ſticke faſt vnto the Lord your God, as yee haue done vnto this day.

9 For the Lord hath caſt out before you great nations and mightie, and no man hath ſtand before your face hitherto.

10 * One man of you ſhal chaſe a thouſand: for the Lord your God, he fighteth for you, as he hath promiſed you.

11 Take good heede therefore vnto your ſelues, that yee loue the Lord your God.

12 Els, if yee goe backe, and cleaue vnto the reſt of theſe nations: that is, of them that remaine with you, and ſhall make mariages with them, and goe vnto them, and they to you,

13 Know yee for certaine, that the Lord your God will caſt out no more of theſe nations from before you: * but they ſhall be a ſnare and deſtruction vnto you, and a whip on your ſides, and thornes in your eyes, vntill yee periſh out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I enter into the way of all the world, and ye know in all your hearts and in all your ſoules, that * nothing hath failed of all the good things which the Lord your God promiſed you, but all are come to paſſe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promiſed you, ſo ſhall the Lord bring vpon you euery euill thing, vntill he haue deſtroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee ſhall tranſgreſſe the covenant of the Lord your God, which he com-

T₃ mandated

a Your ties bearing witneſſe.

† Or, ſuethroweth theſe nations.

† Ebr. as the ſame ſit.

b Which yet remaine and are not overcome, as chap. 13.2.

* Deut. 5. 32. and 28. 14.

c And not yet ſubdued.

* Pſal. 16. 4.

d Let not the Iudges admit an othe which any ſhall ſwear by their idoles

* Leuit. 24. 8. deut. 32. 30.

† Ebr. ſoules.

† Or, as of their affinitie.

† Or, haue conuerſation with them.

* Exod. 23. 33. numb. 33. 55.

deut. 7. 16.

e Meaning, they ſhall be a continuall grief vnto you, and ſo the cauſe of your deſtruction on. f ſide according to the courſe of nature. g Moſt certainly.

* Chap. 21. 45.

† Or, promiſes.

† Or, threatnings as chap. 24. 20. h He ſheweth that no euil can come vnto man except he offend God by diſobedience.

¶ They ſignifie a wonderfull care that they haue toward their poſteritie, that they might liue in the true ſeruite of God.

¶ Ebr. it was good in their eyes.

¶ By preſeruing vs and gouerning vs.

¶ Whom if yee had offended, he would haue puniſhed with you.

¶ Or, praized.

† Ebr. ſaid.

¶ Or, witneſſe, as deut. 27.

¶ Or, common in your eyes.

manded you, and shall goe and serue other gods, and bow your selues to them, then shall the wrath of the Lord waxe hot against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Ioshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, and they presented themselves before ^b God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the ^c flood in old time, *euē* Terah the father of Abraham, and the father of Nahor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seede, and * gaue him Izhak.

4 And I gaue vnto Izhak, * Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: and when I had *so* done among them, I brought you out.

6 So I * brought your fathers out of Egypt, and yee came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto * the red Sea.

7 Then they cryed vnto the Lord, and he put * a darkenesse betwene you and the Egyptians, and brought the sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also yee dwelt in the wildernesse ^d a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: there fore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the ^e men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, & the Gergashites, the Hiuites and

the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, *euē* the two kings of the Amorites, and not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee did not labour, and cities which yee built not, and yee dwell in them, and cate of the vineyards and oliue trees, which ye planted not.

14 Now therefore ^f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue the Lord.

15 And [†] if it seeme euill vnto you to serue the Lord, choose you this day whom yee will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: [‡] but I and mine house will serue the Lord.

16 Then the people answered and sayde, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, hee brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved vs in all the way that we went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, *euē* the Amorites which dwelt in the land: therefore will we also serue the Lord, ^h for he is our God.

19 And Ioshua sayd vnto the people, Yee can not serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If yee forsake the Lord and serue strange gods, * then he wil returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, Yee are witnesses ⁱ against your selues, that yee haue chosen you the Lord, to serue him: and they said, *we are witnesses.*

23 Then put away now, *said he*, the strange ^k gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God will we serue, and his voice will we obey.

25 So Ioshua ^l made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these wordes in the

^a That is, the nine tribes and the halfe.

^b Before the Ark, which was brought to Shechem, when they went to bury Iosephs bones.

* Gen. 11.31.

^c Euphrates in Mesopotamia.

Gen. 11.26.

* Gen. 21.2.

* Gen. 25.26.

* Gen. 36.8.

* Gen. 46.6.

* Exod. 3.10.

* Exod. 12.37.

* Exod. 14.9.

[†] Or, a cloud.

^d Euen fourtie yeeres.

* Num. 21.29.

* Num. 22.5.

deut. 33.4.

^e Because it was the chiefe citie, vnder it he containeth all the countrey: els they of the citie fought not, 6.1.2.

* Exod. 23.21. deut. 7.20. chap. 11.20.

^f This is the true use of Gods benefites to learne thereby to feare and serue him with an vpright conscience.

[†] Ebr. if it be euill in your sight.

^g This teacheth vs that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

^h How much more are we bound to serue God in Christ, by whom we haue receiued the redemption of our foules.

* Chap. 23. 15.

ⁱ If you doe the contrarie, your owne mouthes shall condemne you.

^k Out of your hearts and o-therwise.

^l By ioyning God and the people together: also he repeated the promises & threatenings out of the law.

the booke of the Law of God, and tooke a great stone, and pitched it there vnder an oke that was in the Sanctuary of the Lord.

27 And Ioshua said vnto all the people, Behold, this stone shalbe a witnesse vnto vs: for it hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnesse against you, least yee denie your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the North side of

mount Gaash.

31 And Israel serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had known all the workes of the Lord that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of the sonnes of Hamor the father of Shechem, for an hundreth pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died whom they buried in the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

n Such are the people commonlie as their rulers are.

* Gen. 50. 26
exod. 13. 19.

* Gen. 33. 19

† Ebr. Gibeath Phinehas

THE BOOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefits and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrarie to their solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slavery, to the intent they might feelee their owne miseries and so call vnto him and be deliuered) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were foureene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first king of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that Common wealth is in, when as God giueth not a Magistrate to reteine his people in the purenesse of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute capitaine.
6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.



After that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall goe vp for vs against the Canaanites, to fight first against the?

2. And the Lord said, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: So Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their handes, and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slewe the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbes of his hands and of his feet.

7 And Adoni-bezek said, Seuentie kings hauing the thumbes of their hands and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me: so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had

* Or, the Lord of Bezek.

d This was Gods iust iudgment, as the tyrant himselfe confesseth, that as he had done, so did he receive, Leui. 24. 19. 20.

see

† Or, stone.

m Rather then mans dissimulation should not be punished, the dum creatures shall crie for vengeance.

* Chap. 19. 50.
iudg. 2. 9.

a By the iudgment of Vrim, read Exod. 28. 30. num. 27. 21. 1. sam. 28. 6.
b Who shalbe our capitaine,

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

e Which was afterward built againe, and possessed by the Iebusites, 2. Sa. 5. 6.

* Ios. 15. 14. f These three were giants, & the children of Anak.

g Reade Ios. 15. 13.

h This was one of 5 names of Moses father in lawe, reade Num. 10. 29.

* Num. 2. 1. 3 i These cities & others were afterward possessed of the Philistines. 1. Sam. 6. 17.

* Num. 14. 24. ios. 14. 13. and 15. 14.

k For after that the tribe of Iudah had burnt it, they built it againe.

* Gen. 28. 19.

set the citie on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slewe f Shefhai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euen to him wil I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, and she lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And shee answered him, Giue me a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of h Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

18 Also Iudah tooke i Azzah with the coastes thereof, & Askelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and hee expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to view Beth-el (and the name of the citie before time was * Luz)

24 And the spies saw a man come out of

the citie, and they said vnto him, Shew vs, we pray thee, the way into the citie, * and wee will shewe thee mercie.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

28 Neuerthelesse when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitantes of the land: for they did not driue them n out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-she mesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuerthelesse the inhabitants of Beth-she mesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites o droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites p dwelt still in mount Heres in Aialon, and in Shaalbim, and when the q hand of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from r Selah and vpward.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites sell to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

And

* I. 2. 14.

* Ios. 17. 12.

l Wherefore God permitted the Canaanites to dwell still in the land, reade chap. 3. 4.

* Ios. 16. 10.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

n But made them pay tribute as the others did.

o Or, afflicted them

p Or, would dwell.

q Meaning, when he was stronger than they.

r Which was a citie in Arabia, or as some read from the rock

^a That is, messenger, or prophet, as some thinke, Phinehas.

And an ^a Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, & haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

^{* Deut. 7. 2.}
^{* Deut. 12. 3.}

2 * Ye also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but yee haue not obeyed my voice. Why haue yee done this?

^{* Ios. 2. 3. 13.}

3 Wherefore, I said also, I will not cast them out before you, but they shall be * as thornes vnto your sides, and their gods shall be your * destruction.

^{* Or, Iuare.}

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people lift vp their voice, and wept.

^{* Or, sweeping.}

5 Therefore they called the name of that place, * Bochim, and offered sacrifices there vnto the Lord.

^b After that he had diuided to euery man his portion by lot, Ios. 24. 28.

6 ¶ Now when Ioshua had ^b sent the people away, the children of Israel went euery man into his inheritance, to possesse the land.

^c Meaning, the wonders and miracles.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great ^c workes of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundredth and ten yeeres olde:

^d Heres by turning the letters backward, is Sereh, as Ios. 24. 30.

9 And they buried him in the coastes of his inheritance, in ^d Timnath-heres in mount Ephraim, on the North side of mount Gash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.

^e That is, all manner of idols.

11 ¶ Then the children of Israel did wickedly in the fight of the Lord, and serued ^e Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *even* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued * Baal, and ^f Ashtaroth.

^{* Chap. 10. 6.}
^f These were idols, which had the forme of an ewe or sheepe among the Sidonians.
^{* Psal. 44. 12.}
^g In all their enterprises.
^h The vengeance.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the handes of spoylers, that spoyled them, and he * solde them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ^h Whither soeuer they went out, the ^h hand of the Lord was sore against them, as

the Lord had said, & as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp * Iudges, which [†] deliuered them out of the hands of their oppressours.

^{* Or, Magistrates.}
[†] Ebr. saved.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, and turned quickly out of the ⁱ way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

Meaning from the true religion.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the daies of the Iudge (for the Lord [†] had compassion on their gronings, ^k because of them that oppressed them and tormented them)

[†] Ebr. repented.
^k Seeing their crueltie.

19 Yet * when the Iudge was dead, they returned, and [†] did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

^{* Chap. 3. 12.}
[†] Ebr. corrupt themselves.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the ^l nations, which Ioshua left when he died,

^l As the Hiuites, Jebusites, Amorites, &c.

22 That through them I may ^m prooue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

^m So that both outward enemies and false prophets are but a triall to proue our faith.
Deut. 13. 3.
and chap. 3. 1.

23 So the Lord left those nations, and droue them not out immediatly, neither deliuered them into the hand of Ioshua.

CHAP. III.

¹ The Canaanites were left to trie Israel. ⁹ Othniel deliuereth Israel. ²¹ Ehud killeth king Eglon. ³¹ Shamgar killeth the Philistims.

These nowe are the nations which the Lord left, that he might prooue Israel by them (*even* as many of Israel as had not knowen all the ^a warres of Canaan,

^a Which were archieued by the hand of God, and not by the power of man.

2 Onely to make the generations of the children of Israel to know, & to teach them warre, which doubtlesse their predeceffours knew ^b not)

^b For they trusted in God, & he fought for them.

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntil one come to Hamath.

4 And these remained to prooue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hande of Moses.

^s And

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,

6 And they tooke their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hande of Chushanrishathaim king of [†] Aram-naharaim, and the children of Israel serued Chushanrishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauour to the children of Israel, and he saued them, *euen* Othniel the sonne of Kenaz, Caleb's yonger brother.

10 And the [†] Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushanrishathaim king of [†] Aram into his hand, and his hand preuailed against Chushanrishathaim.

11 So the land had rest [†] fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord [†] strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel serued Eglon king of Moab eightene yeeres.

15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a sauour, Ehud the sonne of Gera the sonne of [†] Iemini, a man [†] lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud [†] made him a dagger with two edges of a cubit length, and he did gird it vnder his raiment vpon his right thigh,

17 And hee presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the [†] quarries, that were by Gilgal, and said, I haue a secret errand vnto thee, O king. Who saide, keepe [†] silence: and all that stood about him,

went out from him.

20 Then Ehud came vnto him, (and hee fate alone in a sommer parler, which hee had) and Ehud said, I haue a message vnto thee from God. Then hee arose out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fatte closed about the blade, so that hee could not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the [†] porch, and shut the doores of the parler vpon him, and locked them.

24 And when he was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, [†] Surely hee doeth his easement in his sommer chamber.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parler, they tooke the key, and opened them, and beholde, their Lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirah.

27 And when he came home, [†] he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, *euen* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about ten thousand men, all [†] fed men, and all *were* warriours, and there escaped not a man.

30 So Moab was [†] subdued that day, vnder the hand of Israel: and the [†] land had rest fourescore yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims fixe hundred men with an oxe[†] goad, and he also deliuered Israel.

CHAP. III.

[†] Israel sinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel [†] began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord solde them into the hand of [†] Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called

Contr ary to Gods commā- dement, Deut. 32.

d Trees or woods erected for idolatrie.

† Or, Mesopotamia.

e He was stirred vp by the spirit of the Lord.

† Or, Syria.

f That is, 32 vnder Ioshua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

† Or, Benjamin.

† Or, left handed.

† Or, made a dagger to be made.

h Or as some read, from the places of idols. i Till all be departed.

† Or, hee

† Ebr. hee came out of his feete.

† Or, sent the trumpet to be blowne, Num. 10. 2. 3.

† Or, strong, and big bodied.

† Ebr. humbled. i Meaning, the Israelites.

i So that it is not the number, nor the means that God regardeth, when he will get the victory.

† Ebr. added, or continued to doe euill.

a There was another Iabin, whom Ioshua killed, & burnt his cite Hazor Iosh. 11. 13.

^b That is, in a wood, or strong place.

called Sifera, which dwelt in ^b Harosheth of the Gentiles.

3 Then the children of Israel cryed vnto the Lord: (for he had nine hundreth charrets of yron, and twentie yeeres he had vexed the children of Israel very fore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth ^c iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel ^d commanded, saying, Goe, and drawe towarde mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will drawe vnto thee to the ^e riuer Kishon Sifera, the captaine of Iabins armie with his charrets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, ^e If thou wilt goe with mee, I will goe: but if thou wilt not goe with mee, I will not goe.

9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sifera into the hande of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun & Naphtali to Kedesh, and ^f he went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the ^g children of ^h Hobab the father in law of Moses, was departed from the ⁱ Kenites, and pitched his tent ^j vntill the plaine of Zaanaïm, which is by Kedesh)

12 Then they shewed Sifera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sifera called for all his charrets, ^k euen nine hundreth charrets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, ^l Vp: for this is the day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sifera and all his charrets, and all his hoste with the edge of the sword before Barak, so that Sifera lighted downe off his charret, and fled away on his feete.

16 But ^m Barak pursued after the charrets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sifera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sifera fled away on his feete to the tent of Iael the wife of ⁿ Heber the Kenite: (for peace ^o was betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite)

18 And Iael went out to meete Sifera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, shee couered him with a ^p mantle.

19 And he said vnto her, Giue mee, I pray thee, a little water to drinke: for I am thirstie. And she opened ^q a bottle of milke, and gaue him drinke, and couered him.

20 Againe he said vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is ^r any man there? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a ^s naile of the tent, & tooke an hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and wearie) and ^t so hee died.

22 And behold, as Barak pursued after Sifera, Iael came out to meete him, and said vnto him, Come, and I will shewe thee the man, whom thou seekest: and when he came into her tent, behold, Sifera lay ^u dead, and the naile in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel ^v prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

CHAP. V.

¹ The song of thanksgiving of Deborah and Barak, after the victorie.

Then sang Deborah, & Barak the sonne of Abinoam the same day, saying,

2 Praise yee the Lord for the auenging of Israel, and for the ^w people that offered themselues willingly.

3 Heare, yee kings, hearken yee Princes: I, ^x euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, ^y when thou wentest out of Seir, when thou departedst out of the field of ^z Edom, the earth trembled, and the heauens rained, the clouds also dropped water.

5 ^{aa} The mountaines melted before the Lord, ^{ab} as did that Sinai before the Lord God of Israel.

^a Psal. 83. 10.

^b Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

^c Or, blanket.

^d Chap. 5. 25.

^e To wit, Sifera

^f That is, the pinne or stake, whereby it was fastened to the ground.

^g So he saw that a woman had the honour, as Deborah prophesied.

^h Else, went and was strong.

ⁱ To wit, the two tribes of Zebulun and Naphtali.

^j Deut. 4. 11.
^k Deut. 2. 1.

^l Psal. 97. 5.
^m Exod. 19. 18.

6 In

^a By the spirit of prophesie, resolving of controuersies and declaring the wil of God.

^b And reueiled vnto me by the spirit of prophesie.

^c Psal. 83. 9.
^d Or, valley.

^e Fearing his owne weaknes and his enemies power, he desireth the prophesie to go with him to assure him of Gods will fro time to time.

^f Or he led after him 10000 men

^g Or, posterie.
^h Num. 10. 29.
ⁱ Else, from Rain.
^j Meaning, that he possessed a great part of that countrey.

^k She still in-
courageh him
to this enter-
prise by assu-
ring him of
Gods fauour
and ayd.

* Chap. 3. 31.

* Chap. 4. 18.
b For feare of
the enemies.c Miraculously
stirred vp of
God to pike
them and deli-
uer them.
d They had no
heart to resist
their enemies.

e Ye gouernors

f As in danger
of your ene-
mies.g For now you
may draw wa-
ter without
feare of your
enemies.h To wit, them
that kept thy
people in cap-
tiuitie.i Ioshua first
fought against
Amalek, and
Saul destroyed
him.k Euen the fear-
ned did help to
fight.l Euen the
whole tribe.
m They mar-
celled that they
came not ouer
Iorden to helpe
them.n She reproveth
all them that
came not to
help their bre-
thren in their
necessitie.
o Either by
beating of the
sea, or by min-
ing.p They wan-
nothing, but
lost all.q As a besome
doeth the filth
of the house.

6 In the dayes of * Shamgar the sonne
of Anath, in the dayes of * Iael the hie waies
were^b vnoccupied, and the trauellers walked
through by-waies.

7 The townes were not inhabited: they
decayed, *I say*, in Israel, vntill I Deborah
came vp, which rose vp a^c mother in Israel.

8 They chose new gods: then *was* warre
in the gates. Was there a^d shield or speare
seene among fourty thousand of Israel?

9 Mine heart *is set* on the gouernours of
Israel, and on them that are willing among
the people: prayse yee the Lord.

10 Speake yee that ride on^e white asses,
yeethat dwell^f by Middin, and that walke
by the way.

11 For the noise of the archers *appeased*
among the^g drawers of water: there shall
they rehearse the righteousnes of the Lord,
his righteousnes of his townes in Israel:
then did the people of the Lord^h goe downe
to the gates.

12 Vp Deborah, vp, arise, and sing a
song: arise Barak, and leadⁱ thy captiuitie
captiue, thou sonne of Abinoam.

13 For they that remaine, haue domini-
on ouer the mightie of the people: the Lord
hath giuen me dominion ouer the strong.

14 Of Ephraim^j their roote *arose* against
Amalek: and after thee, Benjamin *shal fight*
against thy peoole, O Amalek: of Machir
came rulers, and of Zebulun they that handle
the pen of the^k writer.

15 And the Princes of Issachar were with
Deborah, and^l Issachar, and also Barak: hee
was set on his feete in the valley: for the di-
uisions of Reuben *were* great^m thoughts of
heart.

16 Why abodest thou among the sheepe-
folds, to heare the bleatings of the flockes:
for the diuisions of Reuben *were* greates
thoughts of heart.

17ⁿ Gilead abode boyond Iorden: and
why doeth Dan remaine in ships? After sate
on the Sea shoare, and taried in his^o decayed
places.

18 But the people of Zebulun & Naph-
tali haue icoparded their liues vnto the death
in the hie places of the field.

19 The Kings came and fought: then
fought the kings of Canaan in Taanach by
the waters of Megiddo: they receiued no
gaine of^p money.

20 They fought from heauen, *euen* the
starres in their courses fought against Sisera.

21 The riuier Kishon^q swept them a-
way, that ancient riuier the riuier Kishon. O
my soule, thou hast marched valiantly.

22 Then were the horse-hooues broken
with the oft beating together of their migh-

tie men.

23 Curse yee^r Meroz: (said the Angel
of the Lord) curse the inhabitants there-
of, because they came not to helpe the Lord,
to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite
shall be blessed aboute *other* women: blessed
shall she be aboute women *dwelling* in tents.

25 Hee asked water, and shee gaue him
milke: shee brought forth^s butter in a lord-
ly dish.

26 She put her hand to the naile, and her
right hand to the workemans hammer: with
the hammer smote she Sisera: she smote off
his head, after she had wounded, and pear-
ced his temples.

27 He bowed him downe at her feete, he
fell downe, and lay still: at her feete he bow-
ed him downe, and fell: and when hee had
funke downe, he lay there^t dead.

28 The mother of Sisera looked out at a
window, & cried through the lattesse, Why
is his charet so long a comming? why tarie
the^u wheelles of his charrets?

29 Her wise ladies answered her, Yea,
shee answered her selfe with her owne
words,

30 Haue they not gotten, and they di-
uide the spoyle: euery man hath a maide or
two. Sisera hath a pray of diuers coloured
garments, a pray of sundry colours made of
needle worke: of diuers colours of needle
worke on both sides, ^u for the chiefe of the
spoile.

31 So let all thine enemies perish, O Lord:
but they that loue him, shalbe as the^x Sunne
when he riseth in his might. And the land
had rest fourtie yeeres.

CHAP. VI.

¹ Israel is oppressed of the Midianites for their wickednesse.
¹⁴ Gideon is sent to be their deliuerer. ³⁷ Hee asketh a
signe.

Afterward the children of Israel commit-
ted wickednes in the fight of the Lord,
and the Lord gaue them into the handes of
Midian seuen yeeres.

2 And the hand of Midian preuailed a-
gainst Israel, ^a and because of the Mi-
dianites the children of Israel made them
dennes in the mountaines, and caues, and
strong holdes.

3 When Israel had sown, then came vp
the Midianites, the Amalekites, and they of
the^b East, and came vpon them,

4 And camped by them, and destroyed
the fruite of the earth, euen till thou come
vnto^c Azzah, and left no foode for Israel,
neither sheepe, nor oxe, nor asse.

5 For they went vp, and their cattel, and
came with their tents as grasshoppers in mul-
titude: so that they and their camels were
with-

r It was a citie
neere Tabor,
where they
fought.s Some reade,
churned milke
in a great cup.

t E. de. de. de.

u Or, feet.

v That is, shee
comforted her
selfe.u Because he
was chiefe of
the armiex Shall grow
daily more and
more in Gods
faueur.a For feare of
the Midianites,
they fled into
the dennes of
the moun-
taines.

b Or, of the East.

b Euen almost
the whole coun-
treys.

without number : and they came into the land to destroy it.

6 So was Israel exceedingly impouderished by the Midianites : therefore the children of Israel cried vnto the Lord.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, and sat vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, & his sonne Gideon threshed wheat by the winepresse, * to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideon answered, ^d Ah my Lord, if the Lord bee with vs, why then is all this come vpon vs? and where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Go in this thy ^e might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

15 And hee answered him, Ah my Lord, whereby shal I saue Israel? behold, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, If I haue found fauour in thy sight, then shewe me ^g a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kid, and vnleavened bread of an ^h Ephah of floure, and put the flesh in a basket, & put the broth in a pot, and brought it out

vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him; Take the flesh and the vnleavened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put forth the end of the staffe that he had in his hand, and touched the flesh and the vnleavened bread: and there arose vp fire out of the stone, and consumed the flesh and the vnleavened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, ⁱ I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, * Iehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, and an other bullocke ^k of seuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the toppe of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the woode of the ^l groue, which thou shalt cut downe.

27 Then Gideon tooke renne men of his seruants, and did as the Lord bade him: but because he feared to do it by day for his fathers household, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the ^m second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, who hath done this thing? and when they inquired and asked, they said, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash saide vnto all that stood by him, will yee plead Baals cause? or will ye saue him? * he that wil contend for him, let him die or the morning. If he be God, let him pleade for himselfe against him that hath cast downe his altar.

V

32 And

^e This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

² 2. King. 17. 35. 38. ier. 10. 2.

^g Or, so prepare his sight.

^d This came not of distrust, but of weaknesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith where by they be iustified.

^e That is, Christ appearing in visible forme.

^f Which I haue giuen thee.

^g Or familia.

^g So that we see how the flesh is enemy vnto Gods vocation, which cannot be persuaded without signes.

^h Of Ephah, see Exod. 16. 36.

ⁱ By the power of God onely, as in the sacrifice of Helias, 1. King. 18. 38

^k Exod. 34. 20. chap. 13. 2. 3.

^l Or, the Lord of peace.

^k That is, as the Chaldee text writeth, fed seuen yeeres.

^l Which groweth about Baals altar.

^m Meaning, the fat Bull, which was kept to be offered vnto Baal.

ⁿ Thus wee ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went and pitched in the valley of Izrael.

34 But the Spirite of the Lord † came vpon Gideon, * and he blew a trumpet, and † Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasseh, which also was ioyned with him, and he sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meet them.

36 Then Gideon said vnto God, † If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece only, and it be drie vpon all the earth, then shal I be sure, that thou wilt saue Israel by myne hand, as thou hast said.

38 And so it was: for hee rose vp early on the morowe, and thrust the fleece together, and wringing the dew out of the fleece, and filled a bowle of water.

39 Againe, Gideon said vnto God, Bee not angry with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vp on the fleece, and let dewe be vpon all the ground.

40 And God did so that same night: for it was † drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

Then * Ierubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside the wel of Harod, so that the hoste of the Midianites was on the North side of them in the valley by the hill of † Moreh.

2 And the Lord saide vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, least Israel make their * vaunt against mee, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * who so is timorous or fearfull, let him returne, and depart early from mount Gilad. And there returned of the people which were at mount Gilad, two and twentie thousand: so tenne thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe

vnto the water, and I will ^b trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shal go with thee: and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So hee brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dogge lappeth, them put by themselves, and euery one that shall bowe downe his knees to ^c drinke, *put apart.*

6 And the number of them that lapped *by putting* their handes to their mouthes, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord said vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the *other*^d people goe euery man vnto his place.

8 ¶ So the people tooke vitayles † with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and † reteined the three hundred men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said vnto him, Arise, * get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy seruant downe to the host,

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the fouldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all * they of the East, lay in the valley like grasshoppers in multitude, and their camels *were* without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a ^f cake of barley bread tumbled from a boue into the host of Midian, and came vnto a tent, and smote it, that it fel, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else saue the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told,

^b I will giue thee a proof to know them that shall goe with thee.

^c Let them depart as vnto mee for this enterprife.

^d That is, the one and thirtie thousand, and seven hundred, Looke vers. 3, and 6.
[†] Ebr. in their hands.
[‡] Or, encourage.

^e Thus the Lord by diuine means doeth strength him, that he faint not in so great an enterprife.

^f Chap. 6. 33.

^g Some read, a trembling noise of barley bread meaning, that one of no reputation should make their great army to tremble.

† Ebr. elad Gideon
* Num. 10. 3.
chap. 3. 27.
o The familie of Abiezer, wherof he was

† This request proceeded not of infidelity, but that he might be confirmed in his vocation.

* Gen. 18. 32.

q Whereby he was assured y it was a miracle of God.

* Chap. 8. 35.

† Ebr. En-harod.

† Ebr. Hammoreb

a God will not that any creature deprive him of his glory.
* Deut. 20. 8.
1. mac. 3. 56.

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told, and the interpretation of the same, hee was worshipped, and returned vnto the hoste of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he diuided the three hundred men into three bands, and gaue euery man a trumpet in his hand with emptie pitchers, and lamps within the pitchers.

17 And hee said vnto them, Look on me, and doe likewise, when I come to the side of the hoste: euen as I doe, so doe you.

18 When I blowe with a trumpet and all that are with me, blow yee with trumpets also on euery side of the hoste, and say, For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the out side of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cryed, The sword of the Lord and of Gideon.

21 And they stood, euery man in his place round about the hoste: & all the hoste ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and the Lord set euery mans sword vpon his neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII,

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iorden. 16 He reneweth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of Idolatrie. 30 Of Gideons finnes and of his death.

Then the men of Ephraim said vnto him, why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom hee said, what haue I nowe done in comparison of you? is not the glea-ning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? And when hee had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundred men that were with him, wearie, yet pursuing them.

5 And hee said vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people: that follow me (for they be wearie) that I may follow after Zebah, and Zalmunna kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that wee should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your flesh with thornes of the wilderness and with briars.

8 ¶ And hee went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, when I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men, that drewe swords.

11 ¶ And Gideon went through them that dwelt in Tabernacles on the East side of Nobah & Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, he followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and enquired of him: and he wrote to him the princes of Succoth and the Elders thereof, euen seuentie and seuen men.

15 And he came vnto the men of Succoth and said, Behold Zebah and Zalmunna,

a They began to caule, because he had the glory of the victorie.

b Which haue slaine two princes, Oreb and Zeeb.

c This last act of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion. e Or, that are as my feet.

e Because thou hast overcome an handfull, thinkest thou to haue overcome the whole?

f Or, beare in pieces.

f Having gotten the victory.

g A side Eastward beyond Iorden.

h He went by the wilderness where the Arabians dwell in tents.

i Some read, before the sun rose vp.

k Or, described.

by whom yee vpbraided me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then hee tooke the Elders of the citie, and thornes of the wildernesse and briers, and † did teare the men of Succoth with them.

† Ebr. brake in pieces, as one sheweth come.

17 Also he brake downe the towre of Penuel, and slew the men of the citie.

* 1. King. 12. 25

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, * As thou art, so were they: euery one was like the children of a king.

* Or, they were like vnto thee.

19 And he said, They were my brethren, euen my ^kmothers children: as the Lord liueth, if yee had sau'd their liues, I would not slay you.

k We came all out of one belly: therefore I will be reuenged.

20 Then hee said vnto Iether his firff borne sonne, Vp, and slay them: but the boy drewe not his sword: for he feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for ^l as the man is, so is his strength. And Gideon arose and slewe Zebah and Zalmunna, and tooke away the * ornaments, that were on their camels neckes.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put the to death
* Or, collars.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy ^m sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

m That is, thy posterity.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, ⁿ I would desire a request of you, that you would giue me euery man the earerings of his pray (for they had golden earerings because they were Ismaelites)

n His intent was to shew himselfe thankful for this victorie by restoring of religio, which, because it was not according as God had commanded, turned to their destruction.

25 And they answered, we will giue them. And they spread a garment, and did cast therein euery man the earerings, of his pray.

26 And the weight of the golden earerings that he required, was a thousand and feuen hundredth shekels of gold, beside collers * and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

* Or sweet balles.

27 And Gideon made an * Ephod thereof, and put it in Ophrah his citie: and all Israel wenta whoring there after it, which was the destruction of Gideon and his house.

o That is, such things as pertained to the vse of the Tabernacle. Look more of Ephod. Exo. 28. 4. 6. 1. sam. 2. 18. and 2. sam. 6. 14. and chap. 17 5

28 Thus was Midian brought lowe be-

fore the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse fourtie yeeres in the dayes of Gideon.

29 Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes † begotten of his body: for he had many wiues.

† Ebr. which came out of his thigh.

31 And his concubine that was in Shechem, bare him a sonne also, whose name hee called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the ^p father of the Ezrites.

p Which citie belonged to the familie of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made ^q Baal-berith their God.

q That is, Baal, to whom they had bound the selues by couenant.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither ^r shewed they mercie on the house of Ierubbaal, or Gideon, according to all the goodnes which he had shewed vnto Israel.

r They were vnmindfull of God and vnkind toward him, by whom they had receiued so great a benefit.

CHAP. IX.

ⁱ Abimelech vsurpeth the kingdome, and putteth his brethren to death. ⁷ Iotham proposeth a parable. ²³ Hatred betweene Abimelech and the Shechemites. ²⁶ Gaal conspireth against him, and is overcome. ⁵³ Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Ierubbaal went to Shechem vnto his ^amothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

a To practise with his kinfolkes for the attaining of the kingdome.

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your ^b bone, and your flesh.

b Of your kindred by my mothers side

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were mooued to follow Abimelech: for said they, Hee is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired * vaine and light fellowes which followed him.

* Or, idle fellows, and vagabonds.

5 And hee went vnto his fathers house at Ophrah, and ^c slew his brethren, the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

c Thus evans to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. chro. 21. 4.

6 ¶ And all the men of Shechem gathered

^d Which was as the town-house, or common hall, which he calleth the tower of Shechem. vers. 49.

red together, with all the house of ^d Millo, and came and maid Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, hee went and stood in the top of mount Gerizim, and lift vp his voice, and cryed, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ^e The trees went foorth to anoint a king ouer them, and said vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree said vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and goe to aduance me about the trees?

10 Then the trees said to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruite, and goe to aduance me about the trees?

12 Then said the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the Vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me about the trees?

14 Then said all the trees vnto the ^f bramble, Comethou, and reigne ouer vs.

15 And the bramble said vnto the trees, If yee will in deed anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the ^g fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if yee doe truly and vncorruptly to make Abimelech king, and if yee haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and ^h aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, ⁱ about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maid seruant, king ouer the men of Shechem, because hee is your brother)

19 If yee then haue dealt truly and purely with Ierubbaal, and with his house this day, then reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem,

and from the house of Millo, and consume Abimelech.

21 And Iotham ranne away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God ^j sent an euil spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the crueltie toward the seuentie sonnes of Ierubbaal and their blood might come and be laid vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed al that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they ^k went out into the field, and gathered in their grapes and trode them, and made merry, and went into the house of their Gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And hee said to ^l Abimelech, Increase thine armie, and come out.

30 And when Zebul the ruler of the Citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech ^m priuily, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning as soone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him ⁿ what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands,

^h Because the people conspired with the king in shedding innocent blood: therefore God destroyed both the one and the other.

ⁱ Before they were afraid of Abimelechs power, and durst not goe out of the city.

^k Braggingly, as though he had bene present, or to his captaine Zebul

^m Ebr. craftily.

ⁿ Ebr. what thing he can finde.

^e By this parable he declareth that those, that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

^f Or, shifle, or byer.

^g Abimelech shal destroy the nobles of Shechem.

^h Ebr. he cast his life for from him.

ⁱ That he is your king and you his subjects.

35 Then Gaal the sonne of Ebed went out and stood in the entring of the gate of the city: and Abimelech rose vp, and the folke that were with him, from lying in wait.

36 And when Gaal saw the people, hee said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebul said vnto him, The¹ shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, and another band commeth by the way of the plaine of † Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal^m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the fiede: which was tolde Abimelech.

43 And he tooke theⁿ people, and diuided them into three bandes, and laid waite in the fields, and looked, and behold, the people were come out of the citie, and hee rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ran vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie and sowed^o salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an holde of the house of the god^p Berith.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and said vnto the folke that were with him, What yee haue seene mee doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abime-

lech, and put them to the holde, and set the holde on fire with them: so all the men of the towre of Shechem^q died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre to set it on fire.

53 But a certaine woman^{*} cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harnais, and said vnto him, Drawe thy sword and slay mee, that men say not of me, A woman slew him. And his page^r thrust him through, and he died.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the^s curse of Iotham the sonne of Ierubbaal.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and hee hath pitie on them.

After Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of[†] Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And he[†] iudged Israel three and twentie yeere and died, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeere.

4 And he had thirtie sonnes that^a rode on thirtie asse colts, and they had thirtie cities, which are called[†] Hauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶^{*} And the children of Israel wrought wickednes againe in the sight of the Lord, and serued Baalim and^{*} Ashtaroth, and the gods of[†] Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee[†] sold them in

^q Meaning, that all were destroyed, as wel they in the towre as the other.

^{*} 2. Sam. 11. 21.

^r Thus God by such raisera- ble death taketh vengeance on tyrants euen in this life.

^s For making a tyrant their king.

[†] Or, his vnkle.

[†] Or, gouerned.

^a Signifying, they were men of authoritie. [†] Or, the sonnes of Iair, as Deut. 3. 14.

^{*} Chap. 2. 11 and 3. 7 and 4. 1. and 5. 1 and 13. 1.

[†] Chap. 2. 13. [†] Or, Syrians.

[†] Or, deliuered to

^l Thou art afraid of a shadow.

[†] Ebr. by the name.

[†] Or, shearmen.

^m As their captaine.

ⁿ Which were of his copanie.

^o That it should be vnfruitfull and neuer serue to any vse. ^p That is, of Baal-berith, as chap. 8. 33.

to the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the childre of Israel eightene yeres, ^b *euen* all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel ^c cryed vnto the Lord, saying, We haue sinned against thee, *euen* because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord ^d said vnto the children of Israel, *Did not I deliuer you* from the Egyptians and from the Amorites, and from the children of Ammon and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cryed to me and I saued you out of their hands.

13 Yet yee ^e haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer pleaseth thee onely we pray thee to deliuer vs ^f this day.

16 Then they put away the strange gods from among them, and ^g serued the Lord: and ^h his soule was grieved for the misery of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be ⁱ head ouer all the inhabitants of Gilead.

CHAP. XI.

^j *Iphtah being chased away by his brethren, was after made captaine ouer Israel, 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.*

Then Gilead begate Iphtah, and Iphtah the Gileadite was ^k a valiant man, but the sonne of an ^l harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a ^m strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of ⁿ Tob: and there gathered idle fellowes to Iphtah, and ^o went out with him.

4 ¶ And in proceffe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, ^p the Elders of Gilead went to fet Iphtah out of the land of Tob,

6 And they said vnto Iphtah, ^q Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not yee hate me, and ^r expel me out of my fathers house: how the come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If yee bring mee home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord ^s be witnesse betweene vs, if wee doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, ^t Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those ^u lands quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, ^v Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto thered sea, then they came to Kadesh.

17 ^w And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe through thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other

^b Where the gouernour of the countrey was called Tob
^c Ioyned with him, as some thinke, against his brethren.

^d Or, ambassadours, sent for that purpose.
^e Men oft times are constrained to desire helpe of them, whom before they haue refused,
^f Oftimes those things, which me reiect, God chuseth to doe great enterprises by.

^g Ebr. be the head.

^h Num. 21. 13.

ⁱ Ebr. in peace.

^j Deut. 2. 9.

^k Num. 20. 14.
^l 20.

^b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

^c They prayed to the Lord & confessed their sinnes.

^d By stirring them vp some prophet, as chap. 6. 9.

^e Deut. 32. 15.
^f ier. 2. 13.

^g That is, from this present danger.

^h This is true repentance to put away the euil, & to serue God aright.
ⁱ Or, he pined.

^j Chap. 11. 6.

^k Ebr. a man of mighty force.
^l Or, a traitor.

^m That is, of an harlot, as ver. 1.

* Num. 21. 13.
and. 22. 24.

* Deut. 2. 26.

* Or, country.
g He trusted
them not to go
thorow his
country.

* Deut. 2. 36.

h For we ought
more to beleue
and obey God,
then thou thine
idols.

* Num. 22. 2.
deut. 23. 4. ioseph.
24. 9.

i Meaning, their
townes.

k To punish
the offender.

l That is, the
spirit of strength
and zeale.

m As the A-
postle commē-
deth Iphtah for
his worthy en-
terprise in de-
liuering the peo-
ple, He. 11. 32.
so by his rash
vow and wic-
ked perfor-
mance of the
same, his victo-
ry was defaced:
and here wee
see that the sins
of the godly do
not vtterly ex-
tinguish their
faith.

other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites, the king of Heshbon, and Israel said vnto him, Let vs passe, wee pray thee, by thy land vnto our * place.

20 But Sihon * consented not to Israel, that hee should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country:

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy God giueth thee to possesse? So whomsoever the ^h Lord our God driueth out before vs, them will we possesse.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did he not striue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres: why did ye not then recouer ⁱ them in that space?

27 Wherefore, I haue not offended thee: but thou doest mee wrong to warre against mee. The Lord the Iudge ^k be iudge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the ^l Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah, ^m vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer euen till thou come to Minnith, twentie cities, and so forth to * Abel of the vineyardes, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meete him with ⁿ timbrels and dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he saw her, hee rent his clothes, and said, Alas my daughter, thou hast brought mee lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And shee said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee said vnto her father, Doe thus much for mee: suffer mee two moneths, that I may goe to the mountaines, & ^p bewaile my virginity, I and my fellowes.

38 And he saide, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, shee turned againe vnto her father, who did with her according to his vowe which hee had vowed, and shee had knowen no man: and it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites. 8. After Iphtah succederh Ibez. an. 11. Elon, 13. and Abdon.

AND the men of Ephraim gathered themselves together, and went ^a Northward, and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call ^b vs to goe with thee? wee will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

3 So when I sawe that yee deliuered me not, ^c I put my life in mine handes, & went vpon the children of Ammon: so the Lord deliuered them into mine handes. Wherefore then are yee come vpon mee nowe to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said

* Or, the plaine.

n According to
the maner after
the victory.

o Being over-
come with
blind zeale, and
not considering
whether the
vow was law-
full or no.

p For it was
counted as a
shame in Israel,
to die without
children, and
therefore they
reioyced to be
married.

a After they
had passed Ior-
den.

b Thus ambici-
on enuiceth
Gods worke in
others, as they
did also against
Gideon, Chap.
8. 11.

c That is, I ven-
tured my life, &
when mans
helpe failed, I
put my trust
onely in God.

d Yeran from vs, and chose Gilead, and now in respect of vs, ye are no-thing.

e Which signifieth the fall of waters, or an ease of come.

f Some thinke that this was Boaz the husband of Ruth.

g Ebr. sonnes of vs.

h Or, her scoles.

i Chap. 2. 1. 1. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

j Signifying that their deliuerance came onely of God, and not by mans power.

k Num. 6. 2. 3.

l Sam. 1. 11.

said, Ye Gileadites are runnagates of Ephraim^a among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say nowe Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slewe him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphthah iudged Israel sixe yeere: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him^f Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which hee sent out, and tooke in thirty daughters from abroad for his sonnes, and he iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirty nephewes that rode on seuentie^g asse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

^a Israel for their wickednesse is oppressed of the Philistims. ³ The Angel appeareth to Manoahs wife. ¹⁶ The Angel commandeth him to sacrifice vnto the Lord. ²⁴ The birth of Samson.

BVt the children of Israel continued to commit^{*} wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fourtie yeere.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was^a barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware^{*} that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasor shall^{*} come on his

head: for the childe shall be a^b Nazarite vnto God from his birth: and he shall beginne to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came, and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding^c fearefull, but I asked him not whence he was, neither told he me his name,

7 But he said vnto mee, Behold, thou shalt conceiue, and beare a sonne, and nowe thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah^d praied to the Lord and said, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made hafte and rannie, and shewed her husband and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me^e to day.

11 And Manoah arose and went after his wife, and came to the^f man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 Shee may eate of nothing that cometh of the vinetree: shee shall not drinke wine nor strong drinke, nor eate any^g vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made readie a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make mee abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the^h Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which isⁱ secret?

^b Meaning, he should be separate from the world, and dedicate to God.

^c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God.

^d He sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

^e It seemeth that the Angel appeared vnto her twice in one day. ^f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

^g Any thing forbidden by the Law.

^h Shewing that he sought not his owne honor, but Gods, whose messenger he was.

ⁱ Or, maruillous.

19 Then

i God sent fire
from heauen
to consume
their sacrifice,
to cōfirme their
faith in his pro-
mise.

* Exod. 33. 20.
8 iud. 6. 22a.

k These graces
that we haue
receiued of God
and his accep-
ting of our o-
bediēce, are sure
tokens of his
loue toward vs,
so that nothing
can hurt vs.

* Or, to come upon
him as disur-
tiser.

* Or, take her for
me to wife.

a Though his
parēts did nuff-
ly reprove him,
ye it appeareth
that this was
the secret work
of the Lord,
ver. 4.

b To fight a-
gainst them for
the deliuerance
of Israel.

c Whereby he
had strength
and boldnes.

19 Then Manoah tooke a kid with a meate offering, and offered it vpon a stone vnto the Lord: & the Angel didⁱ wonderouſly, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knewe that it was an Angell of the Lord.

22 And Manoah ſaid vnto his wife, * Wee ſhall ſurely die, becauſe we haue ſeene God.

23 But his wife ſaid vnto him, If the Lord would kill vs, he would not haue receiued a^k burnt offering, and a meate offering of our hands, neither would he haue ſhewed vs all theſe things, nor would haue now told vs any ſuch.

24 ¶ And the wife bare a ſonne, and called his name Samſon: and the childe grewe, and the Lord bleſſed him.

25 And the Spirit of the Lord began to^a ſtrengthen him in the hoſte of Dan, betweene Zorah and Eſhtaol.

CHAP. XIII.

2 Samſon deſireth² to haue a wife of the Philiftims. 6 Hee killeth a Lyon. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife ſorſaketh him and taketh another.

NOW Samſon went downe to Timnath, and ſawe a woman in Timnath of the daughters of the Philiftims,

2 And he came vp and told his father and his mother and ſaid, I haue ſeene a woman in Timnath of the daughters of the Philiftims: now therefore[†] giue me her to wife.

3 Then his father and his mother ſaid vnto him, Is there^a neuer a wife among the daughters of thy brethren, and among all my people, that thou muſt goe to take a wife of the vncircumciſed Philiftims? And Samſon ſaid vnto his father, Giue me her, for ſhee pleaſeth me well.

4 But his father and his mother knew not that it came of the Lord, that he ſhould ſeek an occaſion againſt the^b Philiftims: for at that time the Philiftims reigned ouer Iſrael.

5 ¶ Then went Samſon and his father & his mother downe to Timnath, and came to the vineyardes at Timnath: and behold, a yong Lion roared vpon him.

6 And the Spirit of the Lord^c came vpon him, and he tare him, as one ſhould haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes

of Samſon.

8 ¶ And within a fewe dayes, when he returned[†] to receiue her, he went aſide to ſee the karkeis of the Lion: and beholde, there was a ſwarme of bees, and honie in the body of the Lion.

9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the honie out of the body of the Lion.

10 So his father went downe vnto the woman, and Samſon made there a^d feaſt: for ſo vſed the yong men to doe.

11 And when^e they ſaw him, they brought thirtie companions to be with him.

12 Then Samſon ſaid vnto them, I will now put foorth a riddle vnto you: and if you can declare it mee within ſeuē dayes of the feaſt, and finde it out, I will giue you thirtie ſheetes, and thirtie^f change of garments.

13 But if you cannot declare it me, then ſhall yee giue mee thirtie ſheetes and thirtie change of garments. And they answered him, Put foorth thy riddle, that wee may heare it.

14 And he ſaid vnto them, Out of the eater came meate, & out of the ſtrong came ſweetenes: and they could not in three daies expound the riddle.

15 And when the ſeuēth day was^g come, they ſaid vnto Samſons wife, Entiſe thine huſband, that he may declare vs the riddle, leaſt wee burne thee and thy fathers houſe with fire. Haue ye called vs, [†] to poſſeſſe vs? is it not ſo?

16 And Samſons wife wept before him, and ſaid, Surely thou hateſt mee and loueſt me not: for thou haſt put foorth^h a riddle vnto the^h children of my people, and haſt not tolde it mee. And he ſaid vnto her, Behold, I haue not told it my father, nor my mother, and ſhall I tell it thee?

17 Then Samſons wife wept before himⁱ ſeuē dayes, while their feaſte laſted: and when the ſeuēth day came, he told her, becauſe ſhee was importunate vpon him: ſo ſhee tolde the riddle to the children of her people.

18 And the men of the citie ſaid vnto him the ſeuēth day before the ſunne went downe, What is ſweeter then hony? and what is ſtronger then a lion? Then ſaid hee vnto them, ^k If yee had not plowed with my heifer, yee had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe^l to Aſkelon, and ſlewe thirtie men of them and ſpoyled them, and gaue change of garments vnto them

* Or, to take her
to his wife.

d Meaning,
when he was
married.
e That is, her
parents or
friends.

f To weare at
feſtiues, or ſo-
lemne dayes.

g Or, drewe
nere: for it
was the fourth
day.

* Or, to importu-
niſe vs.

h Vnto them
which are of
my nation.

i Or, to the ſe-
uēth day, be-
ginning at the
fourth.

k If ye had not
vſed the helpe
of my wife.

l Which was
one of the ſix
chiefe cities of
the Philiftims.

them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was *giuen* to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samson with firebrands to the foxes tails. 6. The Philistims burnt his father in law and his wife. 15. With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

BVt within a while after, in the time of wheate haruest, Samson visited his wife with a kid, saying, I will ^a goe in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more ^b blamelesse then the Philistims: therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tails.

5 And when he had set the brands on fire, he sent them out into the standing come of the Philistims, and burnt vp both the ^c ricks and the standing come with the vineyards and oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the ^d Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp and ^e burnt her and her father with fire.

7 And Samson said vnto them, Though yee haue done this, yet will I beaunged of you, and then I will cease.

8 So he smote them ^f hip and thigh with a mighty plague: then he went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ^g were spred abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To ^h bind Samson are wee come vp, and to doe to him as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? ⁱ Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Againe they said vnto him, Wee are come to bind thee, and to deliuer thee into

the hand of the Philistims. And Samson said vnto them, Swear vnto me, that yee wil not fall vpon me your selues.

13 And they answered him, saying, No, but wee will bind thee and ^j deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cords that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And he found a ^k new iawbone of an asse, and put forth his hand, and caught it, and slewe a thousand men therewith.

16 Then Samson said, With the iawe of an asse, ^l are heapes vpon heapes: with the iawe of an asse haue I slaine a thousand men.

17 And when hee had left speaking, hee cast away the iawbone out of his hand, and called that place, ^m Ramath-Lehi.

18 And he was fore a thirft, and ⁿ called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirft, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when he had drunke, his spirit came againe, and he was reuiued: wherefore the name thereof is called, ^o En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

1 Samson carieth away the gates of Azazah. 18 He was deceived by Delilah. 30 He pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to ^p Azzah, and sawe there ^q an harlot, and ^r went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and laid wait for him all night in the gate of the citie, and were quiet all the night, saying, ^s Abide ^t till the morning early, and wee shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ^u riuer of Sorek, whose name was Delilah.

5 Vnto whom came the princes of the Phi-

^h Thus they had rather betray their brother, then vie the meanes that God had giuen for their deliuerance.

ⁱ That is, of an asse lately slaine.

^k Or, the lifting up of the iaw.
^l Whereby appeareth, that he did these things in faith, and so with a true zeal to glorifie God, and deliuer his country.

^m Or, the fountain of him that prayed.

^p One of the five chiefe cities of the Philistims.

^q Or, vitailer.
^r That is, hee lodged with her.

^s Or, to the light of the morning.

^t Or, plaine.

^a That is, I will vie her as my wife.

^b For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

^c Or that which was reaped and gathered.

^d Or, the citizen of Timnath.

^e So ^f wicked punish not vice for loue of iustice, but for fear of danger, which els might come to them.

^f Or, horsemen and footmen.

^g Or, camped.

^h And so being our prisoner, to punish him.

ⁱ Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

Delilahs falshood:

Iudges.

Samson is taken.

e Of the value
of a shekel, read
Gene. 23. 15.

f Or, new wicks.

d Certaine
Philistims in a
secret chamber.

e When fire
commeth neere
it.

f Though her
falshood ren-
ded to make
him lose his
life, yet his af-
fection so blind-
ed him, that
he could not
beware.

g It is imposi-
ble, if we giue
place to our
wicked affecti-
ons, but as
length we shal-
be destroyed.

h Or, beame.

h For this Sam-
son vsed to say,
I loue thee.

i Thus his im-
moderate affec-
tions toward
a wicked wo-
man caused
him to lose
Gods excellent
gifts, and be-
come slaue vn-
to them whom
he should haue
ruled.

Philistims, and said vnto her, Entise him, and see wherein his great strength *lieth*, and by what meane wee may ouercome him, that wee may bind him, and punish him, and euery one of vs shall giue thee eleuen hundreth *shekels* of siluer.

6 ¶ And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde mee with seuen *greene cordes*, that were neuer dried, then shall I be weake, and be as an other man.

8 And the princes of the Philistims brought her seuen greene cordes that were not drie, and shee bound him therewith.

9 (And shee had *men* lying in waite with her in the chamber) Then she said vnto him, The Philistims *be* vpon thee, Samson. And he brake the cordes, as a threed of tow is broke, when *it* feeleth fire: so his strength was not knowne.

10 ¶ After Delilah said vnto Samson, See, thou hast mocked mee and tolde mee lies. I pray thee now, *tell* mee wherewith thou mightest be bound.

11 Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims *be* vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threede.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled mee, and tolde mee lies: tell mee howe thou mightest be bound. *And* he said vnto her, If thou plat- tedst seuen lockes of mine head with the threedes of the woufe.

14 And shee fastened it with a pin, and said vnto him, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and went away with the *pin* of the webbe and the woufe.

15 Againe shee said vnto him, How canst thou say, *I* loue thee, when thine heart is not with mee: thou hast mocked mee these threetimes, and hast not told mee wherein thy great strength *lieth*.

16 And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his *heart*, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore

if I be shauen, my strength will goe from mee, and I shall be weake, and be like all *other* men.

18 And when Delilah saw that hee had told her all his heart, shee sent, and called for the princes of the Philistims, saying, Come vp once *again*: for hee hath shewed me all his heart. Then the princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shau off the seuen lockes of his head, and shee began to vexe him, and his strength was *gone* from him.

20 Then she said, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, & thought, I will goe out now as at other times, & shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, & brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head beganne to *growe* againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enimie into our hands.

24 Also when the people sawe him, they praised their god: for they said, Our god hath deliuered into our handes our enimie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he *was* a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Lead mee, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there *were* all the princes of the Philistims: also vpon the rooffe *were* about three thousand men and women that beheld while Samson *plaid*)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon mee: O God, I beseech thee, strengthen mee at this time onely, that I may be *at* once *auenged* of the Philistims for my two eyes.

29 And Samson laid holde on the two middle pillars whereupon the house stood, and on which it was borne vp: on the

l Not for the
losse of his hair
but for the con-
tempt of the or-
dinance of God,
which was the
cause that God
departed from
him.

l Yet had he
not his strength
again, till he
had called vpon
God, and
reconciled him-
selfe.

m Thus by
Gods iust iudg-
ments they are
made slaues to
infidels which
neglect their
vocation in de-
fending the
faithfull.

h Or, was mocked.

† Ebr. saye
vengeance.
n According to
my vocation,
which is to ex-
ecute Gods
iudgements vpon
the wicked.

one

one with his right hand, and on the other with his left.

30 Then Samson said, Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idols. 5 He made his sonne a Priest for his idols, 10 and after he hired a Leuite.

There ^a was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundredth *shekels* of siluer that were taken from thee, for the which thou cursedst, & spakedst it, euen in mine hearing, behold, the siluer is with mee, I tooke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundredth *shekels* of siluer to his mother, his mother said, I had dedicate the siluer to the Lord of mine hand for my sonne, to make ^b a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundredth *shekels* of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an ^c Ephod, and ^d Tera- phim, and † consecrated one of his sonnes, who was his Priest.

6 ^e In those dayes there was no ^f King in Israel, but euery man did that which was good in his owne eyes.

7 ¶ There was also a young man out of Beth-lehem Iudah, ^g of the family of Iudah: who was a Leuite, and sojourned there.

8 And the man departed out of the citie, ^h euen out of Beth-lehem Iudah, to dwell where he could finde a place: and as he iourneyed, he came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah said vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten *shekels* of siluer by yeere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was ⁱ content to dwell with the man, and the young man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the young man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will bee ^j good vnto me, seeing I haue a Leuite to my priest.

CHAP. XVIII.

1 The children of Dan send men to search the land, 11 Then come the sixe hundredth and take the gods, and the Priest of Michah away. 17 They destroy Laish. 28 They build it againe, 30 And see Sp. Idolatry.

In those dayes there was no ^k King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time ^l all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, five men out of their coastes, ^m euen men expert in warre, out of Zorah and Eshtaol, to view the land and search it out, and said vnto them, ⁿ Goe, and search out the land. Then they came to mount Ephraim to the house of Michah and lodged there.

3 When they were in the house of Michah, they knew the ^o voice of the young man the Leuite: and being turned in thither, they said vnto him, who brought thee hither: or what makest thou in this place? and what hast thou to doe here?

4 And hee answered them, Thus and thus dealeth Michah with mee, and hath hired mee, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that wee may know whether the way which we goe, shal be prosperous.

6 And the Priest said vnto them, ^p Goe in peace: for the Lord guideth your way which yee goe.

7 Then the five men departed and came to Laish, and saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man † made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren said vnto them, what haue yee done?

9 And they answered, Arise, that we may

X

goe

^a He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

^b Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediately after Ioshua.

^c Contrarie to the commendement of God and true religion practised vnder Ioshua, they forsooke the Lord and fell to idolatry. Chap. 8. 27. e He would serue both God and Idoles. Gen. 31. 19.

^d Ioseph. 3. 4. idly Tera phim some vnderstand certaine idoles, hauing the likeness of a man, but others vnderstand thereby all maner of things and instruments belonging vnto those, who sought for any answer at Gods hands, as chap. 13. 5. 6.

^e Ebr. filled the hand of one.

^f Chap. 21. 25.

^g For where there is no magistrate fearing God, there can be no true religion, nor order. Chap. 21. 25. f Which Beth-lehem was in the tribe of Iudah. g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

^h Not considering that he forsooke the true worshipping of God for to maintaine his owne belly. i Thus the idolaters persuaade themselves of Gods fauour, when in deed he doeth detest them.

^k A Meaning, no ordinarie Magistrate, to punish vice according to Gods word.

^l For the position which Ioshua gaue them, was not sufficient for all their tribe.

^m They knew him by his speech that he was a stranger there.

ⁿ Thus God granteth the idolaters sometime their requests to their destruction that delight in errors.

^o Ebr. made them ashamed.

e Lose ye this good occasion through your sleuthfulness?

goe vp against them: for we haue seene the land, and surely it is very good, and doe yee sit still? bee not slouthfull to goe and enter to possesse the land:

10 (If yee will goe, yee shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. *It is* a place which doeth lacke no thing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eshtaol, fixe hundreth men appointed with instruments of warre.

¶ Or, the tents of Dan.

12 And they went vp, and pitched in Kiriath-icarim in Iudah: wherefore they called that place, * Mahaneh-Dan vnto this day: and it is behinde Kiriath-icarim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

14 Then answered the five men, * that went to spie out the countrey of Laish, and said vnto their brethren, * Know yee not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Now therefore consider what yee haue to doe.

15 And they turned thitherward and came to the house of the yong man the Leuite, *euem* vnto the house of Michah, and saluted him peaceably.

16 And the fixe hundreth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

g So superstition blinded them, that they thought Gods power was in these idoles, and that they shuld haue good successe by them, though by violence and roberie they did take the away.

17 Then the five men that went to spie out the land, went in thither, and tooke the grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the fixe hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house, and fet the grauen image, the Ephod, and the Teraphim, and the molten image. Then said the Priest vnto them, what doe yee?

19 And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a family in Israel?

h With the fixe hundreth men.

20 And the Priests heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the people.

i Suspecting them that did pursue them.

21 And they turned and departed, and put the children, and the cattell, and the substance before them.

22 ¶ When they were farre of from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and saide vnto Michah, what aileth thee, that thou makest an outcrie?

24 And hee said, Yee haue taken away my gods, which I made, and the Priest, and go your wayes: and what haue I more? how then say yee vnto me, what aileth thee?

k This declarereth what opinion the idolaters haue of their idoles.

25 And the children of Dan said vnto him, Let not thy voice be heard among vs, least t angrie fellowes runne vpon thee, and thou lose thy life with the liues of thine household.

† Ebr. who haue their hearts bitter.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned, and went backe vnto his house.

27 And they tooke the ^l things which Michah had made, and the Priest which hee had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

l Meaning the idoles, as ver. 18

28 And there was none to * helpe, because ^m Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

¶ Or, delirious thins, m Which after was called Cæsarea Philippi.

29 * And called the name of the citie Dan, after the name of Dan their father which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

* Ios. 19. 47.

30 Then the children of Dan set them vp the ⁿ grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh & his sonnes were the Priests in the tribe of the Danites vntill the day of the captiuitie of the land.

n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

o That is, till the Arke was taken, 1. Sam. 5. 1.

CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and hee tooke her againe. 25 At Gibeah shee was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

* Chap. 17. 6. and 18. 1.

Also in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

* Gen. 25. 6.

2 And his concubine plained the whore there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

† Ebr. besides him: so wis, with others.

3 And

3 And her husband arose and went after her, to speake friendly vnto her, and to bring her againe: *hee had* also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house, and when the yong womans father saw him, hereioyced [¶] of his comming.

4 And his father in law, the yong womans father reteined him: and hee abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and thee prepared to depart: then the yong womans father said vnto his sonne in law, [¶] Comfort thine heart with a morsel of bread, and then goe your way.

6 So they sate downe, and did eate and drinke both of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in law [¶] was earnest: therefore hee returned, and lodged there.

8 And hee arose vpearely the fifth day to depart, and the yong womans father said, ^b Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Behold now, the day [†] draweth toward euen: I pray you, tarie all night: behold, [¶] the sunne goeth to rest: lodge here, that thine heart may be merie, & to morowe get you early vpon your way, and goe to thy ^c tent.

10 But the man would not tarie, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine *were* with him.

11 When they were neere to Iebus, the day [¶] was forespent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, ^d we will not turne into the citie of strangers that are not of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when hee came,

hee sate him downe in a streete of the citie: for there was no man that [¶] tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the fiede at euer, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of ^e Iemini.

17 And when he had lift vp his eyes, he sawe a [¶] wayfaring man in the streetes of the citie: then this olde man said, whether goest thou, and whence camest thou?

18 And he answered him, wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe *now* to the ^f house of the Lord: and no man receiueth me to house,

19 Although we haue straw and prouander for our asses, and also bread and wine for mee and thine handmaide, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man said, [¶] Peace bee with thee: as for all that thou lackest, *shalt thou finde* with me: onely abide not in the street all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merie, behold, the men of the citie, [†] wicked men beset the house round about, and [¶] smote at the doore, and spake to this old man the master of the house saying, Bring forth the man that came into thine house that we may know him.

23 And [¶] this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, ^h and humble them, and do with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and ⁱ fell downe at the doore of the mans house where her lord was, till the light day.

27 And her [¶] lord arose in the morning, and opened the doores of the house, and went out to go his way, and behold, the wo-

X 2.

man

[¶] Or, gathered them.

^e That is, of the tribe of Benjamin.

[¶] Or, a man walking.

^f To Shiloh or Mizpah, where the Arke was.

[¶] Or, he of good comfort.

[†] Or, men of Benjamin that is given to all wickedness. ^g To the intent they might breake it.

[¶] Gen. 19.6.

^h That is, abuse them, as Gene. 19.8.

ⁱ She fell downe dead, as ver. 17.

[¶] Or, husband.

[¶] Or, as his man.

[¶] Or, as his man.

[¶] Or, as his man.

[¶] Or, as his man.

^a That is, his concubines father.

[¶] Or, as his man.

^b Meaning, that he should refresh himselfe with meate, as ver. 5.

[¶] Or, as his man.

[¶] Or, as his man.

^c To wit, to the towne or citie where he dwelt.

[¶] Or, as his man.

^d Though in these dayes there were most horrible corruptions, yet very needfulne could not compell them to haue to do with them that professed not the true God.

Or fallen.

man his concubine *was* [†] dead at the doore of the house, and her hands lay vpon the threshold.

k Meaning, home vnto mount Ephraim.

28 And he said vnto her, Vp and let vs goe: but shee answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his ^k place.

29 And when he was come to his house, he tooke a knife, and laid hande on his concubine, and diuided her in pieces with her bones into twelue parts, & sent her through all quarters of Israel.

l For this was like the sinne of Sodom, for the which God rayned downe fire and brimstone fro heauen.

30 And all that saw it, said, There was no^l such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble at Mizpeh, to whom the Leuite declareth his wrong. 13 They sent for them that did the villenie. 25 The Israelites are wisely overcome, 46 And at length get the victorie.

* Hose. 10.9.

a That is, all with one consent.

b To aske counsell.

† Ebr. Connors.

c Meaning, me able to handle their weapons.

d To the Leuites.

† Or chiefe, or lords.

e That is, her pieces, to euery tribe a piece, chap. 19. 29.

f Before we haue reuenged this wickednes.

Then^a all the children of Israel went out, and the Congregation was gathered together as^a one man, from Dan to Beerseba, with the lande of Gilead, vnto the^b Lord in Mizpeh.

2 And the[†] chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footemen that^c drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel^d said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the[†] men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent^e her throughout all the country of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsel herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his^f house,

9 But now this is that thing which we will doe to Gibeah: *we will goe up* by lot against it,

10 And we will take ten men of the hundred throughout all the tribes of Israel, & an

hundred of the thousand, and a thousand of ten thousand to bring^g vitaille for the people that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men through all the^h tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Benjaminⁱ would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbred at that time out of the cities fixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seven hundred chosen men.

16 Of all this people were seven hundred chosen men, being^{*} left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel, beside Benjamin, were numbred foure hundred thousand men that drewe sword, euen all men of warre.

18 And the children of Israel arose, and went vp^k to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? And the Lord said, Iudah shall be first.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slew downe to the ground of the Israelites that day^l two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the Lord said, Goe vp against them)

24 ¶ Then the children of Israel came

g These onely should haue the charge to prouide for vitaille for the rest

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselves to maintaine them in their euill, & therefore were all iustly punished.

* Chap. 3. 15.

k That is, to the arke, which was in Shiloh: some thinke, in Mizpeh, as yet.

l This God permitted, because the Israelites partly trusted too much in their strength, & partly God would by this meanes punish their sinnes.

neere

neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meet them out of Gibeah, and slew downe to the ground of the children of Israel againe eightene thousand men: † all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and fasted there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for ^m there *was* the Arke of the couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron ⁿ stood before it at that tyme) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shal I cease? And the Lord said, Goe vp: for to morowe I will deliuer them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the third day, and put themselues in aray against Gibeah, as at other tymes.

31 Then the children of Benjamin comming out against the people, were ^{*} drawen from the citie: and they began to smite of the people and kill as at other times, *euen* by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Benjamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the hie pwaies)

33 And all the men of Israel rose vp out of their place, and put them selues in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, *euen* out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the ^q euill was neere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day fife and twentie thousand and an hundreth men: all they could handle the sword.

36 So the children of Benjamin sawe that they were stricken downe: for the men of Israel ^r gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

* 37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment ^{*} drewe themselues along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame *and* smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to ^{*} smite and kil of the men of Israel about thirty persons: for they sayd, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to arise out of the citie, *as* a pillar of smoke, the Beniamites looked backe, and behold, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned ^{*} againe, and the men of Benjamin were astonished: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertooke them: also they which *came out* of the cities, slew them ^u among them.

43 *Thus* they compassed the Beniamites about, *and* ^{*} chased them at ease, and ouerran them, *euen* ouer against Gibeah on the East side.

44 And there were slaine of Benjamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites ^{*} glained of them by the way fife thousand men, and pursued after them vnto Gidom, and slew two thousand men of them,

46 So that all that were slaine that day of Benjamin, were ^y fife and twentie thousand men that drewe sword, which were all men of warre:

47 ^{*} But fixe hundreth men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, and smote them with the edge of the sword from the men of the citie vnto the beasts, and all that came to hand: also they set on fire all the ^{*} cities that they could come by.

CHAP. XXI.

^z The Israelites sweare that they wil not marie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

X 3

More.

† Or, all they drawing the sword.

m To wit, in Shiloh.

n Or, serued in the Priests office at those daies: for the Iewes write, that he liued three hundreth yeres.

o By the police of the children of Israel.

p Meaning crosswayes or pathes to diuers places.

q They knew not that Gods iudgment was at hand to destroy them.

r Retired to draw them after.

† Or, made a long sound with a trumpet.

s For they were waxen hardie by the two former victories.

t And withstood their enemies.

u For they were compassed in on every side.

† Or, drew them from their rest.

x They slew them by one & one, as they were scattered abroad.

y Besides sleud hundreth that had bene slaine in the former battels.

* Chap. 21. 13.

z If they belonged to the Beniamites.

^a This othe came of rafh- nesse, and not of iudgement: for after they brak it, in shewing secretly the meanes to marry with certain of their daughters.

^b According to their custome, when they would consult with the Lord.

^c Or, repented that they had destroyed their brethren, as appeareth, ver. 15

^d Condemning them to be fau- tours of vice, which would not put their hand to punish it.

^e Ebr. children of strength.

^f Num. 31. 17

^g To wit, about foure moneths after the discomfiture, Chap. 20. 47.

Moreover, the men of Israel ^a sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morowe the people rose vp and made there an ^b altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel ^c were sorie for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we doe for wives to them that remaine, seeing we haue sworne by the Lord, that wee will not giue them of our daughters to wives?

8 Also they said, is there any of the tribes of Israel that ^d came not vp to Mizpeh to the Lord? and beholde, there came none of Iabesh Gilead vnto the hoste and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the ^e most valiant, and commanded them, saying, Goe, and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women, and children.

11 * And this is it that yee shall doe: yee shall vtterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundredth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation ^f sent and spake with the children of Benjamin that were in the rocke of Rimmon, and

called ^g peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wives which they had sau'd aliue of the women of Iabesh Gilead: but they had not ^f so ynow for them.

15 And the people were sory for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wives to the remnant? for the women of Benjamin are destroyed.

17 And they said, *There must be* ^g an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wives of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh ^h in a place, which is on the ^h North side of Beth-el, and on the East side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Goe, & lie in waite in the vineyards.

21 And when yee see that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyardes, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And ⁱ when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because we referued not to each man his wife in the warre, & because ye haue not giuen vnto them hitherto, yee haue sinned.

23 And the children of Benjamin did so, and tooke wives of them that danced according to their ^k number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 * In those dayes there was no King in Israel, but euery man did that which was good in his eyes.

^a Or, finally.

^f For there lacked two hundredth.

^g Benjamin must be referred to haue the twelfth portion in the inheritance of Iacob.

^h He describeth the place where the maides vsed yearly to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them;

ⁱ Though they thought hereby to persuaide men that they kept their othe, yet before God it was broken

^k Meaning, two hundredth.

^{*} Chap. 17. 6 & 18. 1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to man-
nifold

nifold afflictions, and yet at length God giveth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabiteſſe of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould be ſanctified by him, and ioyned with his people, and that there ſhould be but one ſheepfold, and one ſheepheard. And it ſeemeth that this hitorie apperteineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 2 He and his ſonnes die. 3 Naomi and Ruth come to Beth-lehem.



IN the time that the Iudges† ruled, there was a dearth in the ^aland, and a man of Beth-lehem ^b Iudah went for to ſoiourne in the countrey of Moab, he, & his wife, and his two ſonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and ſhee remained with her two ſonnes,

4 Which tooke them wiues of the ^cMoabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died alſo both twaine: ſo the woman was left *deſtitute* of her two ſonnes, and of her husband.

6 ¶ Then ſhe aroſe with her daughters in law, and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lord had ^d viſited his people, and giuen them bread.

7 Wherefore ſhee departed out of the place where ſhe was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi ſaid vnto her two daughters in law, Goe, returne eche of you vnto her owne mothers houſe: the Lord ſhewe fauour vnto you, as yee haue done with the dead, and with mee.

9 The Lord grant you, that you may finde ^e reſt, either of you in the houſe of her husband. And when ſhee kiſſed them, they liſt vp their voice and wept.

10 And they ſaid vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi ſaid, turne againe, my daughters: for what cauſe will you goe with me: are there any more ſonnes in my wombe

that they may be your husbands?

12 Turne againe, my daughters: goe your way: for I am too old to haue an husband. If I ſhould ſay, I haue hope, and if I had an husband this night: yea, if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieveth me ^f much for your ſakes that the hand of the Lord is gone out againſt me.

14 Then they liſt vp their voice and wept againe, and Orpah ^g kiſſed her mother in lawe, But Ruth abode ſtill with her.

15 And Naomi ſaid, Beholde, thy ſiſter in law is gone backe vnto her people & vnto her gods: ^h returne thou after thy ſiſter in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people *ſhalbe* my people, and thy God my God.

17 Where thou dieſt, wil I die, and there wil I be buried: the Lord do ſo to me & more alſo, if ⁱ ought but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was ^j noised of them through all the citie, and they ſaid, Is not this Naomi.

20 And ſhe answered them, Call me not ^k Naomi, but call me ^l Mara: for the almighty hath giuen me much bitterneſſe.

21 I went out full, and the Lord hath cauſed me to returne emptie: why call yee me Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned & Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of ^m barley harueſt.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz, & The gentleſſe of Boaz toward her.

THEN Naomies husband had a kinfman, one of great ⁿ power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabiteſſe ſaid vnto Naomi,

† Eldridge.
a In the land of Canaan.
b In the tribe of Iudah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in ^o tribe of Zebulun.

e By this wonderful providence of God Ruth became one of Gods houſehold, of whom Chriſt came.

d By ſending them plentie againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath reſpect to the eaſe of the body, then to the comfort of the ſoule.

† Or, more than you.

f When ſhe tooke leaue & departed.

g No perſuaſions can prevail to turne them back from God whom he hath choſen to be his.

h Whereby appeareth that ſhe was of a great familie and of good reputation.
† Or, beautifull.
† Or, ſiſter.

i Which was in the moneth Nilſan, that containeth part of March & part of April.

n Both for vertue, authoritie and riches.

^b This her humilitie declareth her great affection toward her mother in law, forasmuch as she spareth no painfull diligence to get both their livings.

Naomi, I pray thee, let me goe to the field, and ^b gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Goemy daughter.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord bee with you: and they answered him, The Lord bleffe thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?

6 And the seruant that was appoynted ouer the reapers, answered, and said, It is the Moabitish maid, that came with Naomi out of the countrey of Moab:

7 And she said vnto vs, I pray you, let me glean and gather after the reapers: among the sheaues: so shee came, and hath continued from that time in the morning vnto now, saue that she taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearest thou, my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maidens.

9 ¶ Let thine eyes be on the field that they doe reape, and goe thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art a thirft, goe vnto the vessels, and drinke of that which the seruants haue drawn.

10 Then shee fell on her face, and bowed herselfe to the ground, and said vnto him, How haue I founde fauour in thine eyes, that thou shouldest know mee, seeing I am a stranger?

11 And Boaz answered, and said vnto her, All is tolde and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, & a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then shee said, Let mee finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, & eate of the bread, and dippe thy morsell in the vineger. And shee sate beside the reapers, and hee reached

her parched corne: and shee did eate, and was sufficed, and ^fleft thereof.

15 ¶ And when shee arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaues, and doe not rebuke her.

16 Also let fall *some* of the sheaues for her, and let it lie, that shee may gather it vp, and rebuke her not.

17 So shee gleaned in the field vntill euening, and shee threshed that shee had gathered, and it was about an * Ephah of barley.

18 ¶ And shee tooke it vp, and went into the citie, and her mother in lawe saw what shee had gathered: Also shee stooke foorth, and gaue to her that which shee had referred, when shee was sufficed.

19 Then her mother in law said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knewe thee. And shee shewed her mother in lawe, with whom she had wrought, and said, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in lawe, Blessed be hee of the Lord: for hee ceaseth not to doe good to the liuing and to the ^b dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse said, Hee said also certainly vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maidens, that they ⁺ meete thee not in an other field.

23 Then she kept her by the maidens of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and ⁺ dwelt with her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleeperh at Boaz, feet.
12 He acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke ⁺ rest for thee, that thou maiest prosper?

2 Nowe also is not Boaz our kinsman, with whose maids thou wast? beholde, he winoweth barley to night in the ⁺ floore.

3 Wash thy selfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the ^b man know of thee, vntill he haue left eating and drinking.

4 And when he shall sleepe, marke the place where he layeth him downe, and goe, and vncouer the place of his feete, and laye thee downe, and he shall tell thee what thou shalt doe.

^f Which she brought home to her mother in law.

⁺ Exod. 16. 36.

⁺ To wit, of her bagge, as is in the Chalde text.

^b To my husband and children, whē they were aliue, and now so vs.

⁺ Or, fall vpon thee.

⁺ Or, returned to her mother in law.

^a Meaning, that she would prouide her of an husband, with whom she might liue quietly.

⁺ Or, in the barn.

^b Boaz, nor yet any other.

⁺ And

⁺ Or, certaine bandjuls.

^c That is, take heed in what field they doe reape.

^d Euen of the Moabites, which are enemies to Gods people.

^e Signifying, that she shall neuer want any thing, if she put her trust in God, and liue vnder his protection.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So shee went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten, and drunken, and cheered his heart, he went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught holde: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garmēt ouer thine handmaid: for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tary to night, and when morning is come, if he will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if hee will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and shee arose before one could know another: for he said, Let no man know that a woman came into the floore.

15 Also he said, Bring the sheete that thou hast vpon thee, and hold it. And when she held it, he measured fixe measures of barley, and layd them on her, and she went into the citie.

16 And when she came to her mother in law, she said, Who art thou my daughter? And shee told her all that the man had done vnto her,

17 And said, These fixe measures of barley gaue heme: for he said to me, Thou shalt not come emptie vnto thy mother in law.

18 Then said shee, My daughter, sit still, vntill thou know how the thing will fall: for the man will not be in rest, vntill he hath finished the matter this same day.

CHAP. III.

Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marryeth Ruth, of whom he begetteth Obed. 12 The genera-

is one of Pharez.

Then went Boaz vp to the gate, and sate there, and beholde, the kinsman, of whom Boaz had spoken, came by: and hee said, Ho, such one, come, sit downe here. And he turned, and sate downe.

2 Then hee tooke ten men of the Elders of the citie, and said, Sit yee downe here. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the fiede of the hand of Naomi, thou must also buy it of Ruth the Moabiteffe the wife of the dead, to stirre vp the name of the dead, vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, least I destroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shooe, and gaue it his neighbour, and this was a sure witnesse in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shooe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteffe the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: yee are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twaine did builde the house of Israel: and that thou mayest doe worthily in Ephraim, and be famous in Beth-lehem.

12 And that thine house be like the house of Pharez (*whom Thamar bate vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

a Which was the place of judgement.
b The Ebrewe here vs two words which haue no proper signification, but sette to note a certaine person: as vsd say, ho sirrah, or ho, such one.

* Or, inhabitants

c For thou art the next of the kinne,

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25. 9.

f Or, of the city where he remained,

g Ephraim and Beth-lehem are both one.

* Gen. 38. 29.

13 ¶ So Boaz tooke Ruth, and shee was his wife: and when he went in vnto her, the Lord gaue that shee conceiued, and bare a sonne.

^h He shal leaue a continuall posteritie.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and ^h his name shall be continued in Israel.

ⁱ Meaning, many sonnes.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and shee is better to thee then ⁱ seuen sonnes.

16 And Naomi tooke the childe, and laid it in her lap, and became nurse vnto it.

17 And *the women* her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These now are the generations of * k Pharez: Pharez begate Hezron,

^a 1. Chron. 2. 4. ^b Matt. 1. 3. ^c This genealogy is brought in, to proue that Dauid by succession came of the house of Iudah.

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

THE FIRST BOOKE OF SAMVEL.

THE ARGUMENT.

According as God had ordeined, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a king is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voice of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained freinds, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

¹ The genealogie of Elkanah father of Samuel. ² His two wiues. ³ Hannah was barren and prayed to the Lord. ⁴ Her answer to Eli. ⁵ Samuel in borne. ⁶ She doeth dedicate him to the Lord.

^a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.



Here was a man of one of the two^a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne

of Zuph, an Ephrathite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

^b Dan. 16. 16. ^c For the Ark was there at that time.

3 * And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hostes in ^b Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy portion: for hee loued Hannah, and the Lord had made her barren.

^c Some reade, a portion with an heavy cheate.

6 ¶ And her aduerfarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why carrest thou not? and why is thine heart troubled? am not I better to thee then tenne^d sonnes?

9 So Hannah rose vp after that they had eaten & drunke in Shiloh (and Eli the Priest fate vpon a stoole by one of the postes of the^e Temple of the Lord)

^d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children. ^e That is, of the house where the Ark was

10 And shee was troubled in her minde and,

and prayed vnto the Lord, and wept fore:

11 Also shee vowed a vowe, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember mee, and not forget thine handmaid, but giue vnto thine handmaid a manchilde, then I will giue him vnto the Lord all the dayes of his life, * and there shall no rasor come vpon his head.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought shee had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken: Put away thy drunkenesse from thee.

15 Then Hannah answered and said, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

16 Counte not thine handmaid for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde ^f grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vpearely, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in proceffe of time Hannah conceived, and bare a sonne, and shee called his name Samuel, Because, *said she*, I haue asked him of the Lord.

21 ¶ So the man ^h Elkanah and all his house went vp to offer vnto the Lord the yeerely sacrifice, and his vowe:

22 But Hannah went not vp: for shee said vnto her husband, *I will tarie* vntill the childe be weined, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarie vntill thou hast weined him: onely the Lord accomplish his ⁱ worde. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, shee tooke him with her three bullockes and an Ephah of floure and a bottle of wine, and

brought him vnto the house of the Lord in Shiloh, and the childe was ^j yong.

25 And they slew a bullocke, and brought the childe to Eli.

26 And shee said, Oh my lord, as thy ^k soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen mee my desire which I asked of him.

28 Therefore also I haue ^l giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he ^l worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesteth Elkanah and his wife. 23 Eli reprooueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah ^a prayed, and said, Mine heart reioyceth in the Lord, mine ^b horne is exalted in the Lord: my mouth is ^c enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake ^d no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bowe ^e and the mightie men are broken, and the weake haue girded themselves with strength.

5 They that were full, are hired soorth for ^f bread, and the hungrie are no more ^g hired, so that the barren hath borne ^h seuen: and she that had many children, is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raifeth vp.

7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth.

8 * Hee raifeth vp the poore out of the dust, & lifteth vp the begger from the dunghill, to set ⁱ them among ^j princes, and to make them inherite the seate of glory: for the pillars of the earth are the ^k Lords, and he hath set the world vpon them.

9 Hee will keepe the feete of his Saints, and the wicked shall keepe silence in darknesse: for in ^l his owne might shall no man be strong.

10 The Lords aduersaries shalbe destroyed, and out of heauen shall he ^m thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his ⁿ King, and exalt the horne of his Anoynted.

11 And Elkanah went to Ramah to his house,

^j 8 br. a childer

^k That is, most certainly.

^l Ebr. lent.

^l Meaning, Eli gaue thanks to God for her.

^a After that she had obtained a sonne by prayer, shee gaue thanks.

^b I haue recovered strength and glory by the benefit of the Lord.

^c I can answer them, that reprooue my barrenesse.

^d In that yee condemne my barrenesse, yee shew your pride against God.

^e They sel their labours for necessary foode.

^f Or, many.

^g Dnt. 32. 39: wif. 16. 13. Job. 13. 2.

^h 7 sal. 113. 7.

ⁱ He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrary.

^j Therefore he may dispose all things according to his will.

^k Chap. 7. 10.

^l She grounded her prayer on Iesus Christ which was to come.

^h Num. 6. 5. Jud. 13. 5.

^h Ebr. thy wine.

^h Ebr. of an hard spirit.

^h 7 sal. 42. 5.

^h Ebr. for a daughter, one of Belial.

^f That is, pray vnto the Lord for me.

^g According to her petition.

^h This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

ⁱ Because her prayer tooke effect, therefore it was called the Lords promise.

^h Eued. 16. 36.

i In all that Eli commanded him.
k That is, they neglected his ordinance.

* Or, same.

l Transgressing the order appointed in the Law, Leuit. 7. 3. for their bellies sake.
m Which was commanded first to haue bene offered to God.

* Or, Law.
n Not passing for their owne profit, so that God might be serued aright.

o Seeing the horrible abuse thereof.

* Exod. 28. 4.

* Or, for the thing that she hath lent to the Lord: so wit, Samuel.

p Which was (as the Ebrews writ) after their trauell, when they came to be purified, read Exod. 38. 9. Leuit. 12. 6.

q Because they contemne their due to God, verſe. 17.

house, and the childe did minister vnto the Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes boy came, while the flesh was seething, and a fleshhook with three teeth, in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the potte: all that the fleshhook brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the fatte, the Priestes boy came and said to the man that offered, Giue mee flesh to roste for the Priest: for he will not haue sodden flesh of thee, but rawe.

16 And if any man said vnto him, Let them burne the fatte according to the custome, then take as much as thine heart desireth: then hee would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong childe ministred before the Lord, girded with a linnen Ephod.

19 And his mother made him a litle coat, and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seede of this woman, for the petition that shee asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceived, and bare three sonnes, and two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and howe they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more, my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to trespasse.

25 If one man sinne against another, the Iudge shal iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the

voyce of their father, because the Lord would slay them.

26 ¶ (Now the childe Samuel profited and grewe, and was in fauour both with the Lord and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children about me, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house and the house of thy father should walke before me for euer: but now the Lord saith, It shall not be so: for them that honour mee, I wil honour, and they that despise me, shall be despised.

31 Beholde, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things where with God shall blesse Israel, and there shal not be an olde man in thine house for euer.

33 Neuerthelesse, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall die when they be men.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a faithfull Priest, that shal doe according to mine heart and according to my minde: and I wil build him a sure house, and hee shall walke before mine anointed for euer.

36 And all that are left in thine house, shall come and bowe downe to him for a piece of siluer and a morfell of bread, and shall say, Appoint mee, I pray thee, to one of the Priestes offices, that I may eate a morfell of bread.

CHAP. III.

There was no manifest vision in the time of Eli. ¶ The Lord calleth Samuel thre times, 1. And sheweth what shall come vpon Eli and his house. 2. The same declareth Samuel to Eli.

So that to obey good admonitions is Gods mercie, & to disobey the is his iust iudgment for sinne.

To wit, Aaron.

* Leuit. 10. 14.

Why haue you contemned my sacrifices, and as it were trode them vnder foote?

Gods promises are only effectfull to such as he giueth constancie vnto, to feare and obey him.

Thy power and authoritie

Thy posteritie shall see the glory of the chiefe Priest translated to another, whom they shal enuie, 1. King. 2. 27.

Or, when they come to manhood.

Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

That is, shall be inferiour vnto him.

Now

a The Chaldee
next readeth,
whils Eli liued.
b Because there
were very few
Prophets to
declare it.
c In the court
next to the Ta-
bernacle.
d That is, the
lamps which
burnt in the
night.
e Iosephus
writeth that
Samuel was
twelue yeere
old, when the
Lord appeared
to him.

f By vision.

g Such was the
corruption of
those times,
that the chiefe
Priest was be-
come dull and
negligent to vn-
derstand the
Lords appea-
ring.

* 2. King. 21. 12
h God declareth
what sudden
feare shal come
vpo men, when
they shall heare
that the Arke
is taken, & also
see Elies house
destroyed.

i Meaning, that
his posteritie
should neuer
enjoy y chiefe
Priests office.

NOW the childe Samuel ministred vnto the Lord^a before Eli: and the word of the Lord was^b precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his^c place, his eyes began to waxe dimme that he could not see.

3 And yer the^d light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord^e called Samuel: and hee said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus *did* Samuel, before he knew^f the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and hee arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli^g perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whosoever shall heare, his two^{*} eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I beginne, I will also make an ende.

13 And I haue tolde him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ranne into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elies house shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, what is it, that the Lord said vnto thee? I pray thee, hide it not from me. God^k do so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel tolde him euery white, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words^l fall to the ground.

20 And all Israel from Dan to Beer-sheba knew^m that faithful Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuel in Shiloh byⁿ his word.

CHAP. IIII.

1 Israel is overcome by the Philistims. 4 They doe see the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: and Israel went out against the Philistims to battell and pitched beside^{*} Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slewe of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, ^a wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hosts, who^b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they saide, What meaneth the found of this mightie shout in the hoste of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said they, Woe vnto vs: for it hath not bene so heretofore.

k God punisheth thee after this and that sort, except thou tell me truth, Ruth. 1. 17.

l The Lord accomplished whatsoeuer he had saide.

m Or, that Samuel was the faithful Prophet of the Lord.

n Ebr. by the word of the Lord.

o From the departure of the Israelites out of Egypt, vnto the time of Samuel are about 397 yeere.

p Or, stone of help. chap. 7. 12.

a For it may seeme that this war was vnder-taken by Samuels commandment,

b For he vsed to appeare to the Israelites betweene the Cherubims ouer y Arke of the couenant, Exodus. 25. vers. 17.

c Before we fought against men, and now God is come to fight against vs

8 Woe vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the ^d wilderness.

9 Bee strong and play the men, O Philistims, that yee be not seruants vnto the Ebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel ^c thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes ^f rent, and earth vpon his head.

13 And when hee came, loe, Eli sate vpon a seate by the way side, waiting: for his heart ^s feared for the Arke of God: and when the man came into the citie to tell it, all the citie cryed out.

14 And when Eli heard the noyse of the crying, he said, What meaneth this noyse of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourescore and eigh-
teene yeere olde, and * his eyes were dimme that he could not see)

16 And the man saide vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas ^h are dead, and the Arke of God is taken.

18 ¶ And when hee had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for hee was an olde man and heauie: and hee had ⁱ iudged Israel fourtie yeeres.

19 And his daughter in law Phinehas wife was with childe ^{neere} * her trauell: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, shee ⁱ bowed her selfe, and trauelled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but shee answered not, nor regarded it.

21 And she named the child * Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 She said againe, ^k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

² The Philistims bring the Arke into the house of Dagon, which Idole fell downe before it. ⁶ The men of Ashdod are plagued. ⁸ The Arke is caried into Gath, and after to Ekron.

THen the Philistims tooke the Arke of God and caried it from Eben-ezer vnto ^a Ashdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of ^b Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp earely in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his handes were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priestes of Dagon, and all that come into Dagon's house ^c tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hande of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with * the emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod sawe this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is fore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, ^d What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secrete partes.

10 ¶ Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and

^a For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues.
* Iudg. 13.1.

^e David alluding to this place, Psa. 78. 63. saith they were consumed with fire: meaning they were suddenly destroyed.

^f In token of sorrow and mourning.

^g Left it should be taken of the enemies.

^h Chap. 3. 2.

^h According as God had afore said.

ⁱ Or, grieved.

^k Or, to cry out.

ⁱ And setled her body toward her trauell.

^k Or, no glory, as where is the glory?

^k She vttered her great sorrow by repeating her words.

^a Which was one of the five principall cities of the Philistims.

^b Which was their chief idol, and as some write, from the nauill downward was like a fish, and vponward like a man.

^c Thus in stead of acknowledging of ^f trow God by this miracle, they fall to a farther superstition.
* Psa. 78. 66.

^d Though they had felt Gods power & were afraid thereof, yet they would farther try him, which thing God turned to their destruction and his glory.

and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and saide, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It cometh to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims a seuen moneths.

2 And the Philistims called the priests and the soothsayers, saying, what shall we doe with the Arke of the Lord: tel vs where-with wee shall send it home againe.

3 And they saide, If you sende away the Arke of the God of Israel, sende it not away emptie, but giue vnto it a^b sinne offering: then shall yee be healed, and it shall be knowne to you, why his hand departeth not from you.

4 Then said they, What shall be the sinne offering, which we shall giue vnto it: And they answered, Fiue golden emerods and fiue golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore yee shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so yee shall giue glory vnto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts: when he wrought wonderfully among them, * did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whome there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the^d iewels of golde which yee giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is * hee that did vs this great euill: but if not, we shal know then, that it is not his hand that

smote vs, but it was a^e chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of gold, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after^g them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and^h they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Levites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offerings, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: forⁱ Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mice according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of^j Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the fiede of Ioshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they^k had looked in the Arke of the Lord: he slew euery among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God: and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-icarim, saying, The Philistims

^f The wicked attribute almost all things to fortune and chace, whereas indeed there is nothing done without Gods providence & decree.

^g For the triall of the matter.

^h To wit, the men of Beth-shemesh, which were Israelites.

ⁱ These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

^j Or, the place of lamentation.

^k For it was not lawfull to any either to touch or to see it, save onely to Aaron and his sonnes, Num. 4. 15. 20.

^a The wicked when they feel the hand of God grudge & reiect him, where the godly humble themselves and crie for mercie.

^a They thought by continuance of time the plague would haue ceased, & so would haue kept the Arke still.

^b The idolaters confesse there is a true God, who punisheth sinne iustly.

^c This is Gods iudgment vpon the idolaters, that knowing the true God, they worship him not aright.

^d Exod. 12. 31.

^d Meaning, the golde emerods and the golden mice.

^e The God of Israel.

liffims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-earim. 3. Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10. The Philistims fight against Israel and are overcome. 16. Samuel iudgeth Israel.

Then the men of ^a Kiriath-earim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twentie yeeres) and all the house of Israel lamented ^b after the Lord.

3 ¶ Then Samuel spake vnto al the house of Israel; saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, & he shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel saide, Gather all Israel to ^c Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and ^d drew water and powred it out before the Lord, and fasted the sameday, and said there, Wee haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel saide to Samuel, Cease not to * cry vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord ^e thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitch-

ed it betweene Mizpeh and ^f Shen, and called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the ^h Amorites.

15 And Samuel iudgeth Israel al the daies of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an ⁱ altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who followe not his steps. 5 The Israelites aske a King. 11. Samuel declareth in what state they should be vnder the King. 19. Notwithstanding they aske one still, and the Lord willet h Samuel to grant vnto them.

When Samuel was now become old, he ^a made his sonnes Iudges ouer Israel.

2 (And the name of his eldest sonne was ^b Ioel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his waies, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto ^c Ramah,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

6 But the thing ^d displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt, euen vnto this day, (and haue forsaken me, and serued other gods) euen so do they vnto thee.

9 Now therefore hearken vnto their voice: howbeit yet * testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

^g Which was a great rock ouer against Mizpeh

^h Meaning, the Philistims.

ⁱ Which was not contrary to the Law: for as yet a certaine place was not appointed,

^a Because he was not able to beare ^y charge.

^b Who was also called Vathni. 1. Chro. 6. 28.

^c Deut. 16. 19.

^c For there his house was, Chap. 7. 17.

^e Hofe. 13. 10.

^d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

^e To proue if they will forsake their wicked purpose.

^a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15. 60.

^b Lamented for their sinnes & followed the Lord.

^c I. sb. 24. 15.

^d 23.

^e Iudg. 2. 13.

^f Deut. 6. 4.

^g mat 4. 12.

^h Iudg. 2. 12. 13.

^e For Shiloh was now desolate, because the Philistims had taken thence the Arke. ^d The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sinne.

^e Signifying that in the prayers of the godly, there ought to be a vehement zeale.

^f According to the prophetic of Hannah Samuels mother, chap. 2. 10.

10 ¶ So Samuel tolde all the wordes of the Lord vnto the people that asked a king of him.

11 And he said, This shall be the maner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charrets, and to be his horsemen, and some shall runne before his charer.

12 Also he will make them his captaines ouer thousandes, and captaines ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charrets.

13 He will also take your daughters and make them apothecaries, and cookes, and bakers.

14 And he will take your fields, and your vineyards, and your best oliue trees, and giue them to his seruants.

15 And hee will take the tenth of your seede, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

16 And he will take your men seruants, and your maide seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and yee shall be his seruants.

18 And yee shall crie out at that daye, because of your king, whom yee haue chosen you, and the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did saye, Nay, but there shall be a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, Hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel, Go euery man vnto his citie.

CHAP. IX.

Saul seeking his fathers asses, by the counsel of his seruants goeth to Samuel. 9 The Prophets called Seers, 15 The Lord reuicth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

There was now a man of Benjamin, a mightie in power named Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a goodlie yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was

higher then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and seeke the asses.

4 So he passed through mount Ephraim, and went through the land of Shalishah, but they found them not. Then they went through the land of Shalim, and there they were not: he went also through the land of Iemini, but they found them not.

5 When they came to the land of Zuph, Saul said vnto his seruant that was with him, Come and let vs returne, leaue my father leaue the care of asses, and take thought for vs.

6 And he said vnto him, Behold now, in this citie is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs now goe thither, if so be that he can shewe vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue wee?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a shekel of siluer: that will I giue the man of God, to tell vs our way.

9 (Before time in Israel when a man went to seeke an answer of God, thus hee spake, Come, and let vs goe to the Seer: for he that is called now a Prophet, was in the olde time called a Seer.)

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the city, they found maids that came out to drawe water, and said vnto them, Is there heere a Seer?

12 And they answered them, and said, Yea: loe, he is before you: make haste now, for he came this day to the citie: for there is an offering of the people this day in the hie place.

13 When yee shall come into the citie, yee shall finde him straightway yer he come vp to the hie place to eate: for the people will not eate vntill hee come, because hee will blesse the sacrifice: and then eate they that be bidden to the feast: now therefore goe vp: for eten now shall yee finde him.

14 Then they went vp into the citie, and when they were come into the mids of the citie, Samuel came out against them, to goe vp to the hie place.

Y 3

15 ¶ But

f Not kings haue this authoritie by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrary to the law, deu. 17. 20.

g Or, chief officers.

g Because ye repent not for your finnes, but because ye smite for your afflictions, whereinto ye cast your selues willingly.

h Or, grant their request.

a That is, both valiant & rich. Chap. 14. 5. 1. 1. ch. 8. 33.

b So that it might seeme God approved their request in appointing out such a person.

e All these circumstances were meant to serue vnto Gods providence, whereby Saul (though not approved of God) was made King.

d Where was Ramath Zophim the citie of Samuel.

g Or, vintails.

e Which is about five pence, reade Gen. 23. 15.

f So called, because he foretold things to come.

g That is, a feast after the offering, which should be kept in an hie place of the citie appointed for vs. h That is, giue thanks, and distribute the meate according to their custome.

Saul commeth to Samuel, I. Samuel. and is anointed.

^a Chap. 15, 1.
^b 1st. 13, 21.
^c 1st. in his ears.

^d Notwithstanding their wickednesse, yet God was euer mindfull of his inheritance.

^e Meaning, all that thou desirest to know.

^f Whom doeth Israel desire to be their king but thee?

^g Where the fault was.

^h That is, the shoulder with the breast, which the Priest had for his family in al peace offerings, Leuit. 10 14.

ⁱ That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand y I knew of thy coming.
^j To speake with him secretly: for the houses were flat above.

15 ¶ But the Lord had reueiled to Samuel secretly (a day before Saul came) saying,

16 To morowe about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their cries come vnto me.

17 When Samuel therefore sawe Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the hie place: for ye shall eate with me to day, and to morowe I will let thee goe, and will tel thee all that is in thine heart.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found, and on whome is set all the desire of Israel: is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the sonne of Iemini of the smallest tribe of Israel: and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the chamber, and made them sit in the chiefeest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the Cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Also I haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the hie place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and hee went) but stand thou still now, that I may shew thee

the word of God.

CHAP. X.

^a Saul is anointed King by Samuel. ^b God changeth Sauls heart, and he prophesieth. ^c Samuel assembles the people, and sheweth them their sinnes. ^d Saul is chosen king by lot. ^e Samuel writeth the Kings office.

Then Samuel tooke a vial of oyle and powred it vpon his head, and kissed him, and said, hath not the Lord appointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by Rahels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and soroweth for you, saying, what shal I doe for my sonne?

3 Then shalt thou go forth from thence and shalt come to the plaine of Tabor, and there shall meete the three men going vp to God to Beth-el: one carying three kids, and another carying three loaves of bread, and another carying a bottle of wine:

4 And they will aske thee if all be well, and will giue thee the two loaves of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a company of Prophets comming downe from the hie place with a vial, and a timbrell, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before me to Gilgall: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. Tary for me seuen dayes, til I come to thee and shew thee what thou shalt doe.

9 And when hee had turned his backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets mette him, and the Spirit of God came vpon him, and he prophesied among them.

11 Therefore all the people that knew him before, when they saw that hee prophesied

^a Gods commandment concerning thee.

^b In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.
^c Gen. 35, 20.

^d Samuel confirmeth him by these signs, that God hath appointed him king.

^e Or, sk.

^f Ebr. of peace.

^g Which was an hie place in the citie Kirjath-earim, where the ark was, chap. 7, 1.

^h Chap. 13, 8.

ⁱ Ebr. shoulder.

^j He gaue him such vertues, as were meete for a king.

^k Or, sang praises.

* Chap. 19. 24.

e Meaning,
that prophetic
commeth not
by succession,
but is giuen to
whome it pleaseth
God.
f Noting there-
by him that
from lowe de-
gree commeth
suddenly to
honour.

g Both to de-
clare vnto them
their fault in
asking a King,
and also to
shewe Gods
sentence therein.

h That is, by
casting of lot.

i As though he
wer vnworthy
and vnwilling.

k Ebr. let the king
line.
l As it is writ-
ten in Dent. 17.
15. &c.

cied among the Prophets, said each to other,
What is come vnto the sonne of Kish: * is
Saul also among the Prophets?

12 And one of the same place answered,
and said, But who is their father? There-
fore it was a prouerbe, Is Saul also among
the Prophets?

13 And when he had made an end of pro-
phesying he came to the hie place.

14 And Sauls vnkle saide vnto him, and to
his seruant, Whither went ye? And he said,
To seeke the asses: and when wee saue that
they were no where, we came to Samuel.

15 And Sauls vnkle said, Tell mee, I pray
thee, what Samuel said vnto you.

16 Then Saul said to his vnkle, Hee tolde
vs plainly that the asses were found: but
concerning the kingdome whereof Samuel
spake, tolde he him nor.

17 ¶ And Samuel assembled the peo-
ple vnto the Lord in Mizpeh,

18 And he said vnto the children of Israel,
Thus saith the Lord God of Israel, I haue
brought Israel out of Egypt, and deliuered
you out of the hand of the Egyptians, and
out of the hands of all kingdomes that trou-
bled you.

19 But yee haue this day cast away your
God, who onely deliuereth you out of all
your aduersities and tribulations: and yee
said vnto him, No, but appoint a King ouer
vs. Now therefore stand ye before the Lord
according to your tribes, and according to
your thousands.

20 And when Samuel had gathered to-
gether all the tribes of Israel, the tribe of
Benjamin was taken.

21 Afterward hee assembled the tribe of
Benjamin according to their families, and
the family of Matri was taken. So Saul the
sonne of Kish was taken, and when they
sought him, he could not be found.

22 Therefore they asked the Lord againe,
if that man should yet come thither. And the
Lord answered, Behold, hee hath hid him-
selfe among the stiffe.

23 And they ranne, and brought him
thence: and when he stood among the peo-
ple, hee was higher then any of the people
from the shoulders vpward.

24 And Samuel said to all the people, See
yee not him, whom the Lord hath chosen,
that there is none like him among all the peo-
ple: and all the people shouted and saide,
† God saue the King.

25 Then Samuel tolde the people the
duety of the kingdome, and wrote it in a
booke, and laid it vp before the Lord, and
Samuel sent all the people away euery man
to his house.

26 Saul also went home to Gibeah, and
there followed him a bande of men, whose
heart God had touched.

27 But the wicked men said, How shall
he saue vs? So they despised him, & brought
him no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead,
who asketh helpe of the Israelites. 2 Saul promiseth helpe
3 The Ammonites are slaine. 14 The kingdome is re-
newed.

Then Nahash the Ammonite came vp,
and besieged Iabesh Gilead: and all the
men of Iabesh said vnto Nahash, Make a
covenant with vs, and wee will be thy ser-
uants.

2 And Nahash the Ammonite answered
them, On this condition will I make a coue-
nant with you, that I may thrust out all your
right eyes, and bring that shame vpon all
Israel.

3 To whom the Elders of Iabesh said,
Giue vs seuen dayes respet, that wee may
send messengers vnto all the coasts of Israel:
and then if no man deliuer vs, we will come
out to thee.

4 ¶ Then came the messengers to Gibeah
of Saul, and tolde these tidings in the
eares of the people: and all the people lift
vp their voices and wept.

5 And behold, Saul came following the
cattel out of the fildes, and Saul said, What
aileth this people, that they weepe? And
they tolde him the tidings of the men of Iabesh.

6 Then the Spirite of God came vpon
Saul, when hee heard those tidings, and hee
was exceeding angry,

7 And tooke a yoke of oxen, and hewed
them in pieces, and sent them throughout
all the coastes of Israel by the hands of mes-
sengers, saying, Whosoeuer commeth not
foorth after Saul, and after Samuel, to
shall his oxen be serued. And the feare of the
Lord fell on the people, and they came out
with one consent.

8 And when he numbred them in Bezek,
the children of Israel were three hundred
thousand men: and the men of Iudah thirtie
thousand.

9 Then they said vnto the messengers
that came, So say vnto the men of Iabesh Gil-
lead, To morowe by then the sunne be hote,
yeshal haue helpe. And the messengers came
and shewed it to the men of Iabesh, which
were glad.

10 Therefore the men of Iabesh said, To
morowe we will come out vnto you, and
yee shall doe with vs all that pleaseth you.

11 ¶ And when the morowe was come,
Saul

Both to auoid
edition, and al-
so to winne
them by parti-
cipation.

After that
Saul was cho-
sen king: for feare
of whom they
asked a king, as
Chap. 12. 12.

This decla-
reth, that the
more nere that
tyrants are to
their destructi-
on, the more
cruell they are.

God gaue him
the spirit of
strength and
courage to goe
against this ty-
rant.

d He addeth Sa-
muels, because
Saul was not
yet approoued
of all.

e Meaning,
Saul & Samuel.

f That is, to the
Ammonites,
dissembling
that they had
hope of aide.

Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

g By this victory the Lord wonne & hearts of the people to Saul.
h By shewing mercy he thought to overcome their malice.

i In signe of thanksgiving for the victory

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, There shall no man die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renewe the kingdom there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproveth their ingratitude. 19. God by miracle causeth the people to confesse their sinne. 20. Samuel exhorteth the people to follow the Lord.

a I haue granted your petition.

b To gouerne you in peace & warre.

* Eccles. 46. 19.

c God would that this confession should be a patterne for all them that haue any charge or office.

d Your King, who is anointed by the commandement of the Lord.

† Or, anointed.

† Or, benefice.

* Gen. 46. 5. 6.

SAmuel then said vnto all Israel, Behold, I haue ^aharkened vnto your voice in al that yee said vnto me, and haue appointed a king ouer you.

2 Now therefore behold, ^byour King walketh before you, and I am old and gray headed, and behold, my sonnes ^care with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: * beare record of me before the Lord & before his Anointed. ^ewhose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blind mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his ^dAnointed is witnesse this day, that ye haue found nought in mine hands. And they answered, ^eHe is witnesse.

6 Then Samuel said vnto the people, It is the Lord that [†]made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the [†]righteousnesse of the Lord, which hee shewed to you and to your fathers.

8 * After that Iakob was come into Egypt, and your fathers cryed vnto the Lord,

then the Lord ^{*}sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 * And when they forgate the Lord their God, hee solde them into the hand of Sifera ^ecaptaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord, and said, we haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal and ^fBedan, and ^{*}Iphtah, and ^{*}Samuel, and deliuered you out of the hands of your enemies on euery side, and yee dwelled safe.

12 Notwithstanding when you saw, that Nahash the king of the children of Ammon came against you, yee said vnto me, ^gNo, but a king shal reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore beholde the king whom yee haue chosen, and whom yee haue desired: loe therefore, the Lord hath set a king ouer you.

14 If yee will feare the Lord and serue him, and heare his voice, and not disobey the word of the Lord, both yee and the king that reigneth ouer you, shall ^hfollow the Lord your God.

15 But if yee will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your ⁱfathers.

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheate haruest? I will call vnto the Lord, and hee shall send thunder and raine, that yee may perceiue and see, how that your wickednesse is ^kgreat, which yee haue done in the sight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for wee haue sinned in asking vs a king, beside ^lall our [†]other sinnes.

20 ¶ And Samuel said vnto the people, Feare not, (yee haue in deed done all this wickednesse, ^myet depart not from following the Lord, but serue the Lord with all your heart.

21 Neither turne yee backe: for ⁿthat should

Eccles. 4. 16.

* Iudg. 4. 24. 5
e Captaine of Iabins hoste king of Hazor

f That is, Samson, Iud. 13. 25.
* Iudg. 11. 1.
* Chap. 11.

g Leaving God to seeke helpe of man, Chap. 8. 5.

h Hee shalbe preserved as they that follow the Lords will.

i Meaning, the gouernours.

k In that yee haue forsaken him, who hath al power in his hand, for a more tall man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sin so great, but it shal be forgiven, if the sinner turne again to God.

should be after vaine things which can not profite you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forsake his people for his great Names sake : because it hath pleased the Lord to make you ^a his people.

23 Moreouer God forbid , that I should sinne against the Lord , and cease praying for you , but I will shew you the good and right way.

24 Therefore feare you the Lord , and serue him in the trueth with al your ^o hearts, and consider how great things he hath done for you.

25 But if yee doe wickedly, yee shall perish, both yee, and your king.

CHAP. XIII.

³ *The Philistims are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shal not reigne. 19 The great slavery, wherein the Philistims kept the Israelites.*

Saul now had beene king ^a one yeere, and he reigned ^b two yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel : and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin : and the rest of the people hee sent euery one to his tent.

3 And Jonathan smote the garison of the Philistims, that was in the ^c hill : and it came to the Philistims eares: and Saul blew the ^d trumpet throughout al the land, saying, Heare, O yee Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims : wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel, thirty thousand charrets, and sixe thousand horsemen: for the people *was* like the sand which is by the seas side in multitude, and came vp, and pitched in Michmash Eastward from ^e Beth-auen.

6 And when the men of Israel sawe that they were in a strait (*for the people were in distresse*) the people hide themselves in caues, and in holdes, and in rockes, and in towres, and in pits.

7 And *some* of the Ebrewes went ouer Iorden vnto the land of ^f Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And hee taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were ^g scattered from him.

9 And Saul said, Bring a burnt offering

to me and peace offerings: and he offered a burnt offering.

10 And as soone as hee had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to ^h salute him.

11 And Samuel said, what hast thou done? Then Saul said, Because I saw that the people was ⁱ scattered from me, and that thou cammest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash,

12 Therefore said I, The Philistims will come downe now vpon me to Gilgal, and I haue not made supplication vnto the Lord. I was bold therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy ^j God, which hee commanded thee : for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue : the Lord hath fought him a ^k man after his own heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gat him vp from Gilgal in ^l Gibeah of Benjamin: and Saul numbred the people that were found with him, about fixe hundreth men.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ^m three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the ⁿ third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found throughout all the land of Israel: for the Philistims said, Least the Ebrewes make them swords or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickforkes, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come

^a Of his free mercie, and not of your merits, and therefore he will not forsake you.

^o Vnfeinedly, and without hypocricie.

^a Whiles these things were done, ^b Before hee tooke vpon him the state of a king.

^a Of Kirjath-iearim, where the Arke was, chap. 10. 5. ^d That euery one should prepare themselves to warre.

^e Which was also called Beth-el, in the tribe of Benjamin.

^f Where the two tribes and the half remained.

^g Thinking that the absence of the Prophet was a signe, that they should lose the victory.

^h Ebr. blisse him,

ⁱ Though these causes seeme sufficient for his iudgment: yet because they had not the word of God, they hurried to his destruction.

^j Who willed thee to obey him, and rest vpon the words spoken by his Prophet.

^k That is, Dauid.

^l And went to his city Ramah.

^m Or, the three: to wit, the captain came out with three bands.

ⁿ So that to make iudgment these three armies would haue overrunne the whole country.

n To declare
that the victo-
rie onely came
of God, & not
by their force.

come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but *only* with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIII.

24 *Jonathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eat till evening. 32 The people ease with the blood. 38 Saul would put Jonathan to death. 45 The people deliver him.*

Then on a day Jonathan the sonne of Saul said vnto the young man that bare his armour, *a* Come and let vs goe ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about fixe hundreth men.

3 And Ahiah the sonne of Ahitub, *a* Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan sought to goe ouer to the Philistims garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Jonathan said to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these *b* vncircumcised: it may be that the Lord will worke with vs: for it is *a* not hard to the Lord *a* to saue with many, or with few.

7 And hee that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, *c* I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, wee goe ouer vnto these men, and will shewe our selues vnto them.

9 *d* If they say on this wise to vs, Tary vntill wee come to you, then we will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then will wee goe vp: for *e* the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the *e* holes wherein they had hid themselues.

12 And the men of the garison answered Jonathan, and his armour bearer, and said,

Come vp to vs: for wee will shewe you a thing. Then Jonathan said vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon *f* his hands and vpon his feete, and his armour bearer after him: and *some* fell before Jonathan, and his armour bearer slew *others* after him.

14 So the first slaughter which Jonathan & his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the fiede, and among all the people: the garison also, & they that went out to spoile, were afraid themselues: & the earth *h* trembled: for it was *stricken* with feare by God.

16 Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the priest, the noise that was in the hoste of the Philistims, spred farther abroad, and increased: therefore Saul said vnto the Priest, *i* Withdrowe thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, *e* euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, euen they also turned to be with the *k* Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard, that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed *with hunger*: for Saul charged the people with an othe, saying, *l* Cursed be the man that eateth *†* foode till night, that I may be auenged of mine enemies: so none of the people tasted *any* sustenance.

25 And all they of the land came to a wood, where honie lay vpon the ground.

26 And the people came into the wood, and beholde, the honie dropped, and no man

f That is, he crept vp, or went vp with all haste.

g The second was when they slewe one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgements, it declareth how terrible his vengeance shall be against his enemies.

i Let the Ephod alone: for I haue no leisure now to aske counsell of God, Num. 27. 21. *†* Iudg. 7. 21. 23. *2. Chr. 28. 23.*

k Though before for feare of the Philistims they declared theselues as enemies to their brethren.

l Such was his hypocrysie and arrogancie, that he thought to attribute to his policie that which God had giuen by the hand of Jonathan. *†* Ebr. bread.

a By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace.

b Chap. 4. 21.

c Or, like a tower.

b To wit, the Philistims.

† Or, none can let the Lord.

2. Chr. 14. 11.

c I will follow thee whithersoever thou goest.

d This he spake by the spirit of prophetic, for as much as hereby God gaue him assurance of the victorie.

1. Mac. 4. 30.

e Thus they spake contemptuously and by derision.

man moued his hande to his mouth, for the people feared the^m othe.

27 But Jonathan heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hande, and dipt it in an honie combe, and put his hand to his mouth, and his^a eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were^{*} faint.

29 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this honie:

30 How much more, if the people had eaten to day of the spoile of their enemies which they founde: for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slewe them on the grounde, and the people did eate them^{*} with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lorde, in that they eate with the blood. And he said, Yee haue trespassed: ^proule a great stone vnto me this day.

34 Againe Saul said, Goe abroad among the people, and bid them bring mee euery man his ox, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his ox in his hand that night, and slewe them there.

35 Then Saul made an altar vnto the Lord, and that^{*} was the first altar that he made vnto the Lord.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they said, doe whatsoeuer thou thinkest best. Then said the Priest, Let vs draw neere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims: wilt thou deliuer them into the handes of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All† yee chiefe of the people, come yee hither, and know, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be done by Jonathan my sonne, hee shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be yee on one side, and I and Jonathan my sonne wil be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue^r a perfitte lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene mee and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell mee what thou hast done. And Jonathan tolde him, and said, I tasted a little honie with the end of the rod, that was in mine hand, and lo, I must die.

44 Againe Saul answered, God doe fo and more also, vnlesse thou die the death, Jonathan.

45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistims: and whithersoever he went, hee^{*} handled them as wicked men.

48 He gathered also an hoste and smote Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Nowe the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls vncl.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the daies of Saul: and^{*} whomsoeuer Saul saw to be a strong man, and meet for the warre, he tooke him vnto him.

CHAP. XV.

3 Saul is commended to slay Amalek, 9 He spareth Agag and the best things. 15 Samuel reprooueth him. 28 Saul is rejected of the Lord, and his kingdome given to another. 33 Samuel beweeth Agag in pieces.

Afterward Samuel said vnto Saul, The Lord sent mee to anoint thee king ouer his people, ouer Israel: nowe therefore^{*} obey

^m That is, the punishment, if they brak their othe.

^m Which were dim before for wearinesse and hunger.

[†] Or, wearie.

^o By making this cruell law.

^a Levit. 7. 26. and 19. 26. deu. 12. 16.

^p That the blood of the beasts that shall be slaine, may be pressed out vpon it.

[†] Or, of that stone began he to build an Altar.

^m To aske of himself of him.

^m Iudg. 20. 21. 9 Elv. answers.

^r Cause the lot to fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.

^s The people thought it their duty to rescue him who of ignorance had but broken a rash law, and by whom they had receiued so great a benefit.

[†] Or, murthered them.

^t As the Lord had commanded, deu. 15. 17

^u Called also Abinadab, chap. 31. 2.

^x Which was the wife of David, Chap. 18. 27.

^y Whom Ioaab the captaine of David slew, 2. Sam. 3. 27.

^z As Samuel had forwarned chap. 8. 11.

^{*} Chap. 9. 16.

^a Because he hath preferred thee to this honour, thou art bound to obey him.

* Exod. 17. 14. num. 24. 20.

^b That this might be an example of Gods vengeance against the that deale cruelly with his people.

† Or, knew their number by the Lamber, which they brought.

‡ Or fought in the valley.

¶ Which were the posteritie of Iethro Moses father in law. d For Iethro came to visite them, and gave the good counsell, Exod. 18. 19.

^e God in his eternall counsell neuer changeth nor repenteth, as vers. 19. f Though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.

^f This is the nature of hypocrites to be impudent against the truth to condemne others, and iustifie themselves.

^a obey the voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * how they laid wait for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye al that pertaineth vnto them, and haue no compassion on them, but ^b slay both man and woman, both infant and suckling, both ox, and sheepe, both camell, and asse.

4 ¶ And Saul assembled the people, and [‡] numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, [‡] and set watch at the riuier.

6 And Saul said vnto the ^c Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for yee shewed ^d mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Haulah as thou comcest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the worde of the Lord vnto Samuel, saying,

11 It ^e repenteth me that I haue made Saul King: for he is turned from mee, and hath not performed my commandements. And Samuel was moued, and cryed vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord, I haue fulfilled the ^f commandement of the Lord.

14 But Samuel said, What meaneth then thee bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the

Lord thy God, and the remnant haue we destroyed.

* 16 Againe Samuel said to Saul, Let me tell thee what the Lord hath saide to me this night, And he said vnto him, Say on.

17 Then Samuel said, When thou wast ^g little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord annointed thee king ouer Israel.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul saide vnto Samuel, Yea, I ^h haue obeyed the voice of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and oxen, & the chiefeft of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For ⁱ rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my ^k sinne, and turne againe with me, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be king ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy ^l neighbour, that is better then thou.

29 For in deede the ^m strength of Israel will not lie nor repent: for he is not a man that he should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people,

^g Meaning of safe condition, as chap. 9. 21.

^h He standeth most impudently in his owne defence both against God and his owne conscience.

* Eccl. 4. 19. Isai. 6. 6. 7. mat. 9. 13 and 12. 17. ⁱ God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer to good to man.

^k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

^l That is, to Dauid.

^m Meaning God, who maintaineth & preferreth his

people, and before Israel, & turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring yee hither to me Agag the king of the Amalekites: & Agag came vnto him^a pleasantly, & Agag said, Truly the^a bitternesse of death is passed.

33 And Samuel said, * As thy sword hath made women childlesse, so shal thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to^a Ramah, & Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to^a see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord^a repented that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid.

7 God regardeth the heart. 13 The spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THE Lord then said vnto Samuel, How long wilt thou mourne for Saul, * seeing I haue cast him away from reigning ouer Israel: fil thine horne with oyle & come, I will send thee to Ishai the Bethlehemite: for I haue prouided me a king among his sonnes.

2 And Samuel said, How can I goe: for if Saul shall heare it, hee will kill me. Then the Lord answered, Take an heifer twith thee, & say, I am come^b to do sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew the what thou shalt do, & thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bade him, and came to Beth-lehem, and the Elders of the towne were^a astonied at his comming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords^a Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the^a heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes

to come before Samuel: & Samuel said vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ishai, ^a Are there no more children *but these?* And hee said, There remaineth yet a litle one behind, that keepeth the sheepe. Then Samuel said vnto Ishai, * Send and fet him: for we will not sit downe, till he be come hither.

12 And he sent, and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoint him: for this is he.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the^a spirit of the Lord^a came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an^a euill spirit^a sent of the Lord vexed him.

15 And Sauls seruants said vnto him, Behold now, the euil spirit of God vexeth thee.

16 Let our lord therefore command thy seruants, *that are before thee*, to seeke a man that is a cunning plaier vpon the harpe: that when the euill spirit of God commeth vpon thee, he may play with his hand, and thou maiest be eased.

17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play wel, and bring him to me.

18 Then answered one of his seruants, & said, Behold; I haue seene a^a sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre and wise in matters, & a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send me Dauid thy sonne which is with the sheepe.

20 And Ishai tooke an asse laden with bread and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and^a stode before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirite of God came vpon Saul, Dauid tooke an harpe and plaied with his hand, and Saul was^a refreshed, and was eased: for the euil spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defiest Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord sauerh not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOW the Philistims gathered their armies to battel, and came together to Shochob, which is in Iudah, and pitched be-

Z

tweene

^a Or, in his hand. He suspected nothing lesse then death, or as some write, he passed not for death.

^a Exod. 17. 11, num. 14. 45.

^a Where his house was.

^a Though Saul came where Samuel was, cha. 19. 22.

^a As verse, 11.

^a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whome he ca- steth out.

^a Or, in thine hand. That is, to make a peace offering, which might be done though the Arke was not there.

^a Fearing, least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

^a Thinking, that Eliab had bene appointed of God to be made king.

^a 1. Chron. 28. 9. iere. 11. 20 and 27. 10, and 29. 12. psal. 7. 10.

^a Or, are the children of these?

^a 1. Sam. 7. 8. psal. 95. 7. and 99. 21.

^a Acts 7. 48. and 13. 28.

^a Or, preferred.

^a The wicked spirits are at Gods commandement to execute his will against the wicked.

^a Though Dauid was now anointed king by the Prophet yet God would exercise him in such sorts before he had the use of his kingdom.

^a Or, served him.

^a God would y^e Saul should receiue this benefit as at Dauids hand, that his condemnation might be the more euident, for his cruel hate toward him.

* Or, in Ephraim.

tweene Shochoh and Azekah, * in the coast of Dammim.

* Or, of the city.

2 And Saul, and the men of Israel assembled, and pitched in the valley * of Elah, and put themselves in battel aray to meete the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley *was* betweene them.

a Betweene the two camps.

4 ¶ Then came a man betweene them * both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth,

* Or, some of place.

5 And had an helmet of brasfe vpon his head, and a * brigandine vpon him: and the weight of his brigandine *was* five thousand ^b shekels of brasfe.

b That is, 156 lib. 4 ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18 lib. 3 quarters.

* Or, greaser.

6 And hee had * bootes of brasfe vpon his legs, & a shield of brasfe vpon his shoulders.

7 And the shaft of his speare *was* like a weauers beame: and his speare head *weighed* sixe hundred shekels of yron: and one bearing a shield went before him.

8 And he stood, & cried against the hoste of Israel, and said vnto them, Why are yee come to set your battel in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

* Or, finish me.

9 If he be able to fight with me, and † kill me, then wil we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

10 Also the Philistim said, I defie the hoste of Israel this day: giue me a man, that wee may fight * together.

* Or, hand to hand.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraide.

* Chap. 16. 1.

12 ¶ Now this Dauid *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: & * this man was take for an old man in the daies of Saul.

* Or, he was chosen among them that bare office.

13 And the three eldest sonnes of Ishai went and followed Saul to the battel: and the names of his three sonnes that went to battel, *were* Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

c To serue Saul as chap. 16. 19.

15 Dauid also * went, but he returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drewe neere in the morning, and euening, and continued fourtie dayes.

d Though Ishai meant one thing, yet Gods providence directed Dauid to another end.

17 And Ishai said vnto Dauid his sonne, Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and

runne to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke howe thy brethren fare, and receiue their * pledge.

19 (Then Saul and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke & went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battel.

21 For Israel and the Philistims had put themselves in aray, armie against armie.

22 And Dauid left the things, which hee bare, vnder the hands of the keeper of the carriage, and ranne into the hoste, and came, and asked his brethren † how they did.

e If they haue laied any thing to gage for their necessities, redeme it out.

f Elv. vessels.

* Or, of peace.

23 And as he talked with them, behold, the man *that was* betweene the two armies, came vp, (whose name *was* Goliath the Philistim of Gath) out of the * armie of the Philistims, and spake † such words, and Dauid heard them.

* Or, vallies.

f As are above rehearsed, ver. 8. and 9.

24 And all the men of Israel, when they sawe the man, ranne away from him, and were fore afraide.

25 For euery man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his * daughter, yea, and make his fathers house * free in Israel.

* 1. s. 15. 16.

g From taxes, and paiments.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shal be done to the man that killeth this Philistim, and taketh away the ^h shame from Israel? for who is this vncircumcised Philistim, that he shoulde reuile the hoste of the liuing God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when hee spake vnto the men, and Eliab was very angry with Dauid, and said, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? Is there nota ⁱ cause?

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit.

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul saide to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lion, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the hoste of the liuing God.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the paw of the lion, and out of the paw of the beare, he will deliuer mee out of the hand of this Philistim. Then Saul said vnto Dauid, ¶ Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and began to goe: for hee neuer proued it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed: wherefore Dauid put them off him.

40 Then tooke he his staffe in his hand, and chose him fise smoothe stones out of a brooke, and put them in his shepherds bag or skrip, and his sling was in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, hee disdained him: for he was but yong, ruddie, & of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou commest to mee with staues? And the Philistim cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, & I wil giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ The said Dauid to the Philistim, Thou comest to me with a sword, & with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast railed vpon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistims this

day vnto the foules of the heauen, and to the beasts of the earth, that all the worlde may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saueh not with sword nor with speare (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ranne, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, & slew him, & cut off his head therewith. So when the Philistims saw, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted and followed after the Philistims, vntill they came to the valley, and vnto the gates of Ekron: & the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 ¶ When Saul saw Dauid go forth against the Philistim, hee said vnto Abner the captaine of his hoste, Abner, whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I can not tell.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishaiah the Beth-lehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 Hee promiserh him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundred foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

And when hee had made an end of speaking vnto Saul, the soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

k Here Satan proueth Dauids faith, by the infidelitie of Saul,

l Dauid by the experience he hath had in time past of Gods helpe, nothing doubeth to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

n Or, possessed.

o To the intent that by these weake meanes, God might only be knownen to be the author of this victorie.

p He swaie by his gods, that he would destroy him.

q Dauid being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

q Being moued with a feruent zeale to be reuenged vpon this blasphemmer of Gods Name.

* Eccles. 1. 47. 4. 1. mac. 4. 30.

† Or, Gai the city

‡ Or, house at Beth-lehem.

r That is, of what family and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent toward him.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Jonathan and Dauid made a covenant: for he loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

b That is, hee prospered in all his doings.

5 And Dauid went out whithersoever Saul sent him, and behaued himselfe wisely: so that Saul set him ouer the men of warre, & he was accepted in the sight of al the people, & also in the sight of Sauls seruants.

c To wit, Goliath.

6 ¶ When they came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

¶ Ebr. answered, playing. Chap. 21. 11. and 29. 5. ecclesi. 47. 4. 7.

7 And the women sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, & the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and what can he haue more saue the kingdome?

d Because he bare him enuie and hatred.

9 Wherefore Saul had an eye on Dauid from that day forward.

e That is, spake as a man beside himselfe: for so people abused this word, whē they could not vnderstand

10 ¶ And on the morowe, the euill spirit of God came vpon Saul, and he prophesied in the mids of the house: and Dauid plaid with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid auoided wise out of his presence.

12 And Saul was afraide of Dauid, because the Lord was with him, and was departed from Saul.

f Meaning, hee was captain ouer the people.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraide of him.

16 For al Israel and Iudah loued Dauid, because he went out and in before them.

g Fight against them that war against Gods people.

17 ¶ Then Saul said to Dauid, Behold mine eldest daughter Merab, her I will giue thee to wife: only be a valiant sonne vnto me & fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter

should haue bene giuen to Dauid, she was giuen vnto Adriel a Meholathite to wife.

h By whom he had five sons, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

i So his hypocrisy appeared: for vnder pretence of fauour he sought his destruction.

21 Therefore Saul said, I will giue him her, that shee may be a snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul saide to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, Semeth it to you a light thing to be a Kings sonne in law, seeing that I am a poore man and of small reputation?

k Meaning, that he was not able to endowe his wife with riches.

24 And then Sauls seruants brought him word again, saying, Such words spake Dauid

25 And Saul said, This wise shall yee say to Dauid, The King desireth no dowrie, but an hundredth foreskinnes of the Philistims, to be auenged of the kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the Kings sonne in lawe: and the dayes were not expired.

l Because he thought himselfe able to compass the kings request.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundred men: and Dauid brought their foreskinnes, and they gaue them wholly to the King that he might bee the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

m Meaning Dauid and his Gouidiers.

28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of Dauid, and Saul became alway Dauids enemy.

n To be deprived of his kingdome. o That is, Dauid had better successe against the Philistims then Sauls men

30 And when the Princes of the Philistims went forth, at their going forth Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saue him. 18 Dauid commeth to Samuel. 22 The spirit of prophesie commeth on Saul.

Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

a Before Saul sought Dauid life secretly, but now his hypocrisy bursteth forth to open cruelty.

2 And Jonathan told Dauid, saying, Saul my father goeth about to slaye thee: now there

therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the king sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee very good.

5 For he did * put his life in danger, and slewe the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voice of Jonathan, and Saul sware, As the Lord liueth, he shall not die.

7 So Jonathan called Dauid, and Jonathan shewed him all those words, and Jonathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euil spirit of the Lord was vpon Saul, as hee sat in his house hauing his speare in his hand, and Dauid plaied with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michal let Dauid downe through a window: and hee went, and fled, and escaped.

13 Then Michal tooke an image, and layd it in the bed, and put a pillow stuffed with goates haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, shee said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, Beholde, an image was in the bed, with a pillow of goates haire vnder the head of it.

17 And Saul said vnto Michal, Why hast

thou mocked mee so, and sent away mine enemy, that he is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or else I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 But one told Saul, saying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they sawe a company of Prophets prophecyng, and Samuel standing has appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophecied.

21 And when it was told Saul, hee sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went he himselfe to Ramah, and came to a great wel that is in Shechu, and hee asked, and said, where are Samuel and Dauid? and one said, Behold, they bee at Naioth in Ramah.

23 And hee went thither, euen to Naioth in Ramah, and the Spirite of God came vpon him also, and he went prophecyng vntill hee came to Naioth in Ramah.

24 And hee stript off his clothes, and hee prophecied also before Samuel, and fell downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

CHAP. XX.

1 Jonathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Jonathan. 38 Jonathan aduertiseth Dauid by three arrows of his fathers furie.

AND Dauid fled from Naioth in Ramah, and came and said before Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but hee will shew it me: and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Jonathan shall not know it, lest he bee sorie: but in deede, as the Lord liueth, and as thy soule liueth, there is but a step betweene me and death.

4 Then said Jonathan vnto Dauid, whatsoever thy soule requireth, that will I doe vnto thee.

5 And Dauid said vnto Jonathan, Behold, to morowe is the first day of the moneth,

Z 3 and

b That I may
give thee war-
ning what to
do.

f Ebr. he put his
soule in his hand.
i Iudg 12. 3.
1. sam. 28. 21.
psal. 119. 109.

e Whatsoeuer
he pretended
outwardly, yet
his heart was
full of malice.

d Hee plaied on
his harpe to
mitigate the
rage of the euil
spirit, as Chap.
16. 23.

e Thus God
moued both
the sonne and
daughter of
this tyrant to
saue Dauid
against their fa-
ther.

f Beholde, how
the tyrants to
accomplish their
rage, neither re-
gard othe nor
friendship, God
nor man.

g Naioth was a
school where
the word of
God was stu-
died, neere to
Ramah.

h Being their
chiefe instru-
ctor.

i Changed their
minds and
praised God.

k With a minde
to persecute
them.

l His kingly
apparell.
m He humbled
himselfe as o-
thers did.
n Chap. 10. 11.

a For Saul was
stayed, and pro-
phecied a day
and a night by
Gods prou-
idence, that Da-
uid might haue
time to escape.

† Ebr. reueile it in
mine ears.

b I am in great
dager of death.
† Ebr. saith.

c At what time
there should be
a solemne sa-
crifice, Numb.
28. 11. to the
which they ad-
ded peace offer-
ings & feastings.

and I should sit with the King at meate: but let mee goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might goe to Beth-lehem to his owne citie: for there is a yeerely sacrifice for all that family.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercie vnto thy seruant: * for thou hast ioyned thy seruant into a covenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldest thou bring me to thy father?

9 ¶ And Jonathan answered, God keepe that from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Jonathan, who shall tell mee? how *shal I know*, if thy father answer thee cruelly?

11 And Jonathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Jonathan said to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morowe at this time, or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shewe it thee,

13 The Lord & doe so and much more vnto Jonathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou maiest go in peace: and the Lord be with thee, as he hath bene with my father.

14 Likewise *I require* not whiles I liue: for *I doubt not* but thou wilt shew me the mercie of the Lord, *that I die not*.

15 But *I require* that thou cut not off thy mercy from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Jonathan made a bond with the house of Dauid, *saying*, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because hee loued him (for he loued him as his owne soule)

18 Then said Jonathan to him, To morrow is the first day of the moneth: and thou shalt be * looked for, for thy place shall be emptie.

19 Therefore thou shalt hide thy selfe three dayes, *then* thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone † Ezel.

20 And I will shoote three arrowes on

the side thereof, as though I shote at a marke.

21 And after I will send a boy, *saying*, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is † wel with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the † Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the king fate to eate meate.

25 And the King fate, as at other times vpon his seate, euen vpon his seate by the wal, and Jonathan arose, and Abner fate by Soules side, but Dauids place was emptie.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though he were * cleane, or els because hee was not purified.

27 But on the morowe which was the second day of the moneth, Dauids place was emptie againe: and Saul said vnto Jonathan his sonne, wherefore commeth not † the sonne of Ishai to meate, neither yesterday nor to day?

28 And Jonathan answered vnto Saul, Dauid required of mee, *that he might goe* to Beth-lehem.

29 For he said, Let mee goe, I pray thee: for our familie *offereth* ^m a sacrifice in the citie, and my brother hath sent for me: therefore nowe if I haue founde fauour in thine eyes, let mee goe, I pray thee, and see my ⁿ brethren: this is the cause that he commeth not vnto the kings table.

30 Then was Saul angrie with Jonathan, and said vnto him, Thou ^o sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion *and* shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore nowe sende and fet him vnto mee, for hee † shall surely die.

32 And Jonathan answered vnto Saul his father, and said vnto him, Wherefore shall hee † die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knew, that it was determined of his father to slay Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorie for Dauid, & because his father had reuiled him.

† Ebr. peace.

i The Lord is the author of thy departure.

k Yet he might haue some business to let him.

l Thus he speakes, keth contemptuously of Dauid.

m That is, a peace offering.

n Meaning all his kinsfolke.

o Thou art euer contrarie vnto me as thy mother is.

† Ebr. sure of death.

p For it were too great tyranny to put one to death, & not to shew the cause why.

Read Chap. 18. 21.

Chap. 18. 3. and 23. 18.

a That he were fully determined.

f If thy father do fauour me.

g The Lord punish me most grievously.

h I know that if thou werest now preferred to the kingdome, thou wouldst not destroy me, but shew thy selfe friendly to my posteritie.

q Or, mentioned.

r Ebr. of the way, because it served as a signe to shew the way to them that passed by.

For this was
the third day, as
it was agreed
vpon, verse 5.

By these
words he ad-
monished Da-
uid what he
ought to doe.

Chr. instruments

As seemeth that
he had shot on
the Northside
of the stone,
lest the boy
should haue
spied Dauid.

Which othe
he called in the
eight verse the
covenant of
the Lord.

a Where the
Arke then was,
to aske counsell
of the Lord.

b These infir-
mities that we
see in the saints
of God, reach
vs that none
hath his iustice
in himselfe, but
receiue it of
Gods mercie.

* Euid. 25. 30.
dur. 24. 5.
mar. 12. 3. 4.
c If they haue
not companied
with their
wives.

d That is, their
bodies.

35 On the next morning therefore Iona-
than went out into the field, at the time ap-
pointed with Dauid, & a little boy with him.

36 And hee said vnto his boy, Run now,
seeke the arrowes which I shoote, and as the
boy ran, he shot an arrowe beyond him.

37 And when the boy was come to the
place where the arrowe was that Jonathan
had shot, Jonathan cried after the boy, and
said, Is not the arrowe beyond thee?

38 And Jonathan cryed after the boy,
Make speede, haste and stand not still: and
Jonathans boy gathered vp the arrowes, and
came to his master,

39 But the boy knew nothing: onely Iona-
than and Dauid knew the matter.

40 Then Jonathan gaue his bow and ar-
rowes vnto the boy that was with him, and
said vnto him, Goe, carie them into the city.

41 ¶ As soone as the boy was gone, Dauid
arose out of a place that was towarde the
South, and fell on his face to the ground,
and bowed himselfe three times: and they
kissed one another, and wept both twaine,
till Dauid exceeded.

42 Therefore Jonathan said to Dauid,
Goe in peace: that which wee haue sworne
both of vs in the Name of the Lord, saying,
The Lord be betweene me and thee, and be-
tweene my seede and betweene thy seede,
let it stand for euer.

43 And he arose and departed, and Iona-
than went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6. He get-
teth of him the shewbread to satisfie his hunger. 7. Doeg
Sauls seruant was present. 10. Dauid fleeth to King A-
chish. 13. and there saimeth himselfe madde.

Then came Dauid to Nob to Ahimelech
the Priest, and Ahimelech was astonied
at the meeting of Dauid, and said vnto him,
Why art thou alone, and no man with thee?

2 And Dauid saide to Ahimelech the
Priest, The king hath commanded mee a
certaine thing, and hath said vnto me, Let no
man knowe whereabout I fende thee, and
what I haue commanded thee: and I haue
appoynted my seruants to such and such
places.

3 Now therefore if thou hast ought vnder
thine hand, giue me fise cakes of bread, or
what commeth to hand.

4 And the Priest answered Dauid, and
said, There is no common bread vnder mine
hande, but here is * halowed bread, if the
yong men haue kept themselues, at leyst from
women.

5 Dauid then answered the Priest, and
said vnto him, Certainly women haue bene
separated from vs these two or three dayes
since I came out: & the vessels of the yong

men were holy, though the way were pro-
phane, and how much more then shal every
one be sanctified this day in the vessell?

6 So the Priest gaue him halowed bread:
for there was no bread there, saue the shew-
bread that was taken from before the Lord,
to put hot bread there, the day that it was ta-
ken away.

7 (And there was the same day one of
the seruants of Saul abiding before the
Lord, named Doeg the Edomite, the chief-
fest of Sauls heardmen)

8 And Dauid said vnto Ahimelech, Is
there not here vnder thine hand a speare or a
sword? for I haue neither brought my sword
nor mine harnesse with mee, because the
kings businesse required haste.

9 And the Priest said, The sword of Go-
liath the Philistim, whom thou slewest in the
valley of Elah, behold, it is wrapt in a cloth
behinde the Ephod: if thou wilt take that
to thee, take it: for there is none other saue
that here: And Dauid said, There is none to
that, giue it me.

10 And Dauid arose and fled the same day
from the presence of Saul, and went to Achish
the king of Gath.

11 And the seruants of Achish said vnto
him, Is not this Dauid the King of the land?
did they not sing vnto him in dances, say-
ing, * Saul hath slaine his thousand, and Da-
uid his ten thousand?

12 And Dauid considered these words,
and was sore afraide of Achish the king of
Gath.

13 And hee changed his behaiour be-
fore them, and fained himselfe madde in
their hands, and scrabled on the doores of
the gate, and let his spittle fall downe vpon
his beard.

14 Then said Achish vnto his seruants,
Lo, yee see the man is beside himselfe, where-
fore haue yee brought him to me?

15 Haue I neede of madde men, that yee
haue brought this fellow to play the madde
man in my prefence? * shall he come into
mine house?

CHAP. XXII.

1 Dauid hideth himselfe in a cave. 2. Many that were in
trouble came vnto him. 9. Doeg accuseth Ahimelech.
18. Saul causeth the Priestes to be slaine. 20. Abiathar
escapeth.

Dauid therefore departed thence, and
saued himselfe in the cave of Adul-
lam: and when his brethren and all his fa-
thers house heard it, they went downe thi-
ther to him.

2 And there gathered vnto him all men
that were in trouble, and all men that were in
debt, and all those that were vexed in mind,
and he was their prince, & there were with
him

e Shall be more
carefull to keep
his vessell holy,
when he shall
haue eaten of
this holy food.

f Tarying to
worship before
the Arke.
† Or, master of
them that keep
Sauls castle.

* Chap. 17. 2.
g Behinde that
place, where
the hie Priests
garments lay.

h That is, out
of Sauls domi-
nion.

* Chap. 17. 9.

* Chap. 18. 7.
and 29. 5.
eclur. 4. 7. 6.
† Ebr. put these
words in his heart.

i By making
marks & toys.

k Is he meeke to
be in a Kings
house.

a Which was
in the tribe of
Iudah and neer
to beth-lehem.

† Or, captaine.

b For there was another fo called in Iudah.

c For he feared the rage of Saul against his house. d That is, in Mizpeh, which was a strong holde.

e That a great brute went on him.

f Ye that are of my tribe and li nage.

g Hereby he would perswad them that this conspiracy was most horrible, where the sonne conspired against the father, and the seruant against his master.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also, whē he had great affaires, consulted with the Lord for him.

him about foure hundreth men.

3 ¶ And Dauid went thence to Mizpeh in ^b Moab, and said vnto the king of Moab, I pray thee, let my father & my mother come and abide with you, till I know what God will doe for mee.

4 And he ^c brought them before the king of Moab, and they dwelt with him all the while that Dauid was in ^d the holde.

5 And the Prophet Gad said vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was ^e discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, yee sonnes ^f of Iemini, will the sonne of Ishai giue euery one of you fieldes and vineyards: will hee make you all captaines ouer thousandes, and captaines ouer hundreths:

8 That all yee haue conspired against me, and there is none that telleth mee that my sonne hath made a couenant with the sonne of Ishai: and there is none of you that is sorie for mee, or sheweth mee, that my ^g sonne hath stirred vp my seruant to lie in waite against me, as appeareth this day:

9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him and gaue him vitayles, and he gaue him also the sword of Goliath the Philistim.

11 Then the king sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, ^h to wit, ^h the Priests that were in Nob: and they came all to the king.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitayle, and a sword, and hast asked counsel of God for him, that he should rise against me, and lie in waite as appeareth this day:

14 ¶ And Ahimelech answered the king, and said, Who is so faithful among all thy seruants as Dauid, ⁱ being also the kings sonne in law, and goeth at thy commandement, and is honourable in thine house:

15 ⁱ Haue I this day first begunne to aske counsell of God for him: be it farre from me, let not the king impute any thing vnto

his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the king said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the king said vnto the [†] sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, & because they knew when he fled, and shewed it not vnto me. But the seruants of the king ^k would not mooue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slewe that same day foure score and fife persons that did weare a linnen Ephod.

19 Also Nob the cite of the priests smote hee with the edge of the sword, both man and woman, both childe and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) ^l escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid saide vnto Abiathar, I knewe it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause ^{of the death} of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for [†] he that seeketh my life, shall seeke thy life also: for with mee thou shalt be in safeguard.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

Then they told Dauid, saying, Beholde, the Philistims fight against ^a Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims: And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, wee be afraide here in ^b Iudah, howe much more if we come to Keilah against the hoste of the Philistims:

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the

† Of seruants.

k For they knew that they ought not to obey y wicked commandement of the king in slaying the innocents.

l This was Gods providence, who according to his promise preferred some of the house of Eli, chap. 2. 33.

† Or, he that seeketh thy life, shall take mine also.

a Which was a cite in the tribe of Iudah, Iosh. 15. 44.

b That is, in y middes of Iudah, much more when we come to the borders against our enemies.

the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he brought an Ephod † with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischefe against him, said to Abiathar the Priest, † Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? And will Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the lords of Keilah deliuer me vp, and the men that are with mee, into the hand of Saul? And the Lord said, They wil deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose and departed out of Keilah, and went † whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid abode in the wilderness in † holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God † deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be † king ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of † Ieshimon?

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the

kings hands.

21 Then Saul said, † Bee yee blessed of the Lord: for yee haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know & see his place where he hath haunteth, and who hath seene him there: for it is said to me, He is subtil, and craftie.

23 See therefore and knowe all the secret places where hee hideth himselfe, and come yee againe to me with the certaintie, and I wil goe with you: and if he be in the † lande, I wil search him out throughout al the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore hee came downe vnto a rocke, and abode in the wilderness of † Maon. And when Saul heard that, he followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a † messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, † Sela-hammahlekoth.

CHAP. XXIII.

1. Dauid hid in a caue spareth Saul. 10 Hee sheweth to Saul his innocencie. 18. Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to him.

And Dauid went thence, and dwelt in † holdes at En-gedi.

2. When Saul was turned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wilderness of † En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the sheepe coats by the way where there was a caue, and Saul went in † to doe his easement: and Dauid and his men sate in the † inward parts of the caue.

5 And the men of Dauid said vnto him, See, the day is † come, whereof the Lord saide vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt do to him as it shall seeme good to thee.

Then

g The Lord recompense this friendship.

† Ebr. where his foot hath bene.

h In your country of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15. 55.

k Thus the Lord can pull back the bridle of the tyrants, and deliuer his out of the lions mouth. l That is, the stone of diuision, because there they diuided themselves one from another.

a That is, in strong places, which were defended by nature. b A citie of Iudah, Iosh. 15. 62.

† Ebr. to ouer his feet. † Ebr. in the sides.

c Here we see how readie we are to hasten Gods promise, if the occasion serue neuer so little.

* Chap. 22. 20. e By Gods providence the Ephod was preserved & kept with Dauid the true king. † Ebr. in his hand.

d To consult with the Lord by Urim and Thummim.

† Or, gnomonists

† Or, 30 and 30, as hauing no certaine place to goe to.

† Or, strong places.

e No power nor policie can preuaile against Gods childre, but when hee appointeth the time.

† Ebr. his hand

f Jonathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

† Or, of the wilderness.

d For seeing it was his owne priuate cause he repented that he had touched his enemye.

Then Dauid arose and cut off the lappe of Sauls garment priuily.

6 And afterward Dauid^d was touched in his hart, because he had cut off the lap which was on Sauls garment.

7 And hee said vnto his men, The Lord keepe me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶ Dauid also arose afterward, and went out of the caue, and cryed after Saul, saying, O my Lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid saide to Saul, ^e Wherefore giuest thou an eare to mens words, that say, Beholde, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade mee kill thee, but I had compassion on thee, and sayde, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreouer my father, beholde: beholde, I say, the lappe of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and mee, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ^f old prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out: after whom doest thou pursue: after a dead dog, and after a flea?

16 The Lord therefore be Iudge, and iudge betweene thee and me, and see, and pleade my cause, and deliuer mee out of thine hand.

17 When Dauid had made an ende of speaking these words to Saul, Saul said, ^g Is this thy voyce, my sonne Dauid? and Saul lift vp his voyce, and wept,

18 And saide to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lorde had closed me in thine

handes, thou killedst me not.

20 For who shall finde his enemye, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be king, and that the kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my feede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

¹ Samuel dieth. ³ Nabal and Abigail. ³⁸ The Lord killeth Nabal. ⁴³ Abigail and Abinoam Dauids winet. ⁴⁴ Michal is giuen to Phaltis.

Then ^h Samuel died, and all Israel assembled, and mourned for him, and buried him in his ⁱ owne house at Ramah. And Dauid arose and went downe to the wilderness of Paran.

2 Now in ^b Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisedome, and beautifull, but the man was churlish, and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid saide vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus shall ye say ^j for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

7 Behold, I haue hearde that thou hast shearers: now thy shepheards were with vs, and we did them no hurt, neither did they misse any thing all thewhile they were in Carmel.

8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoever ^k commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabal all those wordes in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who

e Contrary to the false report of them that said, Dauid was Sauls enemye, he proueth himselfe to be his friend.

f Or, the prouerbe of an ancient man.

g Ebr. iudge.

h Though he was a most cruel enemye to Dauid, yet by his great gentleness his conscience compelled him to yeelde.

i Ebr. a good way.

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceased not to persecute him against his owne conscience.

h Chap. 28. 31. eccles. 46. 13. 20

a That is, among his own kinsred.

b Maon and Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

j Ebr. of peace.

k Some read, so mayest thou liue in prosperitie the next yere, both thou &c.

l Ebr. for life.

d Whatsoever thou hast ready for vs.

Thus the com-
mons wret-
ches in stead of
relieving y^e ne-
cessity of Gods
children, vie to
reuite their per-
sons and con-
demne their
cause.

is the sonne of Ishai: there be many ser-
uants now a dayes, that breake away euery
man from his master.

11 Shall I then take my bread, and my
water, and my flesh that I haue killed for my
shearers, and giue it vnto men, whom I know
not whence they be?

12 ¶ So Dauids seruants turned their
way, and went againe, and came, and tolde
him all those things.

13 And Dauid said vnto his men, Gird
euery man his sword *about him*. And they
girded euery man his sword: Dauid also
girded his sword. And about foure hundreth
men went vp after Dauid, and two hun-
dred abode by the cariage.

14 Nowe one of the seruants tolde Abi-
gail Nabals wife, saying, Beholde, Dauid
sent messengers out of the wildernesse to fa-
lure our master, and he *†* railed on them.

15 Notwithstanding the men were very
good vnto vs, and we had no displeasure,
neither missed we any thing as long as wee
were conuersant with them, when we were
in the fields.

16 They were as a wall vnto vs both by
night and by day, all the while we were with
them keeping sheepe.

17 Now therefore take heede, and see
what thou shalt doe: for euill *†* will surely
come vpon our master, and vpon all his fa-
milie: for he is so wicked that a man cannot
speake to him.

18 ¶ Then Abigail made haste, and tooke
two hundreth *†* cakes, and two bottels of
wine, and fise sheepe ready dressed, and fise
measures of parched corne, and an hun-
dred *†* frailes of raisins, and two hundreth
of figs, and laded them on asses.

19 Then she said vnto her seruants, Goe
yee before me: beholde, I will come after
you: yet she tolde *†* not her husband Na-
bal.

20 And as she rode on her asse, she came
downe by a secret place of the mountaine,
and behold, Dauid and his men came downe
against her, and shee met them.

21 And Dauid said, In deed I haue kept
al in vaine that this fellow had in the wilder-
nes, so that nothing was missed of all that
perteined vnto him: for he hath required me
euill for good.

22 So and more also doe God vnto the
enemies of Dauid: for surely I will not leaue
of all that he hath, by the dawning of the
day, *any* that *h* pisseth against the wall.

23 And when Abigail saw Dauid, shee
hasted and lighted off her asse, and fel before
Dauid on her face, and bowed her selfe to
the ground,

24 And fell at his feete, and said, Oh, my
Lord, I haue committed the iniquitie, and I
pray thee, let thine handmaide speake *†* to
thee, and heare thou the wordes of thine
handmaide.

25 Let not my lord, I pray thee, regarde
this wicked man Nabal: for as his name
is, so is hee: *†* Nabal is his name, and follie
is with him: but I thine handmaide sawe
not the yong men of my lord whom thou
sentest.

26 Now therefore my Lord, as the Lord
liueth, and as thy soule liueth (the Lord, *I*
say, that hath withholden thee from com-
ming to shed blood, and that thine hand
should *not* saue thee) so now thine enemies
shall be as Nabal, and they that intend to do
my lord euill.

27 And now, this *†* blessing which thine
handmaid hath brought vnto my lord, let it
be giuen vnto the yong men, that *†* followe
my lord.

28 I pray thee, forgiue the trespassse of
thine handmaide: for the Lord will make
my lord a *†* sure house, because my lord
fighteth the battels of the Lord, and none
euill hath bene found in thee *†* in all thy
life.

29 Yet *†* a man hath risen vp to persecute
thee, and to seeke thy soule, but the soule of
my lord shall be bound in the *†* bundle of
life with the Lord thy God: and the soule
of thine enemies shall *God* cast out, as out
of the middle of a sling.

30 And when the Lord shall haue done
to my lord all the good that hee hath promi-
sed thee, and shall haue made thee ruler ouer
Israel,

31 Then shall it be no griefe vnto thee,
nor offence of minde vnto my lord, that he
hath not shed blood causelesse, nor that my
lord hath *not* preserued himself: and when
the Lord shall haue dealt well with my lord,
remember thine handmaid.

32 Then Dauid said to Abigail, Blessed
be the Lord God of Israel, which sent thee
this day to meete me.

33 And blessed be thy counsell, and blef-
sed be thou, which hast kept mee this day
from comming to shed blood, *†* and that
mine hand hath *not* saued me.

34 For in deed, as the Lord God of Is-
rael liueth, *†* who hath kept me backe from
hurting thee, except thou haddest hasted
and met me, surely there had not bene left
vnto Nabal by the dawning of the day, *any*
that pisseth against the wall.

35 Then Dauid receiued of her hand that
which she had brought him, and said to her,
Goe vp in peace to thine house: behold, I
haue

*† Ebr. in thine
eyes.*

4 Or, foule

*i That is, that
thou shouldst
not be reuen-
ged of thine e-
nemie.*

4 Or, present.

*† Ebr. walk at thy
feete.*

*k Confirm
his kingdom
to his posterity
† Ebr. from thy
dayes.*

l To wit, Saul.

*m God shall
preserue thee
long in his ser-
uice & destroy
thine enemies.*

*n That he hath
not auenged
himselfe, which
things would
haue tormen-
ted his consci-
ence.*

o Read ver. 26.

*p He attribu-
teth it to the
Lords mercie,
& not to him-
self that he was
saiued.*

† Ebr. vnto.

*† Ebr. draw them
away*

*† When wee
kept our sheepe
in the wilder-
nesse of Paran.*

*† Ebr. is accom-
plished.*

† Ebr. bread.

† Or, clustring.

*g Because shee
knew his croo-
ked nature, that
he would ra-
ther haue peri-
shed, then con-
sented to her
ouerprile.*

*h Meaning by
this proverbe,
that he would
destroy both
small and great*

*¶ Ebr. receiued
thy fauour.*

haue heard thy voice, and haue [†] granted thy petition.

*q For he had
no reason ei-
ther to consider
or to giue thanks
for this great
benefite of de-
liuerance.*

36 ¶ So Abigail came to Nabal, and beholde, he made a feast in his house, like the feast of a king, and Nabals heart was mery within him, for he was very drunken: wherefore shee tolde him [¶] nothing, neither lesse nor more, vntill the morning arose.

*r For feare of
the great dan-
ger.*

37 Then in the morning when the wine was gone out of Nabal, his wife tolde him those words, and his heart died within him, and he was like a [†] stone.

† Or, remeined.

38 And about tenne dayes after, the Lord smote Nabal, that he died.

*s For he had
experience of
her great god-
lines, wisdom
and humilitie.*

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lord that hath [†] iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to [¶] take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaide be a seruant to wash the feete of the seruants of my lord.

*† Ebr. went as
her fecte.*

42 And Abigail haisted, and arose, and rode vpon an asse, and her five maides [†] followed her, and she went after the messengers of Dauid, and was his wife.

** 1sb. 15. 5. 6.*

43 Dauid also tooke Ahinoam of ^{*} Izreel, and they were both his wiues.

** 2. Sam. 3. 14. 15.
† Which was a
place border-
ing on the
countrie of the
Moabites.*

44 Now Saul had giuen ^{*} Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of [†] Gallim.

CHAP. XXVI.

1 Dauid was discovered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesserh his sinne.

** Chap. 23. 19.
† Or, in Gibeah.
‡ Or, the wilder-
nes.*

A Gaine the Ziphims came vnto Saul to Gibeah, saying, ^{*} Doeth not Dauid hide him selfe [†] in the hil of Hachilah before [‡] Ieshimon?

*a That is, of
the most stil-
full and valiant
souldiers.*

2 Then Saul arose, and went downe to the wilderness of Ziph, hauing three thousand ^{*} chosen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hil of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wilderness, and he saw that Saul came after him into the wilderness.

*‡ Or, so a certaine
place.*

4 (For Dauid had sent out spies, and vnderstood, that Saul was come [†] in very deed)

5 Then Dauid arose, and came to the

place where Saul had pitched, and when Dauid beheld the place where Saul lay, and ^{*} Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him)

** Chap. 14. 1. 2. and 17. 55.*

6 Then spake Dauid, and said to Ahimelech the ^b Hittite, and to Abishai the sonne of Zeruah, brother to ^c Ioab, saying, Who will goe downe with me to Saul to the hoste? Then Abishai said, I will goe downe with thee.

*b. Who was a
stranger and
not an Israelite.
c Who after-
ward was Da-
uids chiefe cap-
taine.*

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his [†] head: and Abner and the people lay round about him.

† Or, bolster.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemy into thine hande this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him ^a againe.

*d Meaning, this
would make
him sure at one
stroke.
e To wit, in his
owne priuate
cause: for Iehu
slew two kings
at Gods ap-
pointment, 2.
King. 9. 24.*

9 And Dauid said to Abishai, Destroy him not: for who can lay his hand ^c on the Lords Anointed, and be guiltlesse?

10 Moreouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe mee from laying mine hand vpon the Lords Anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all a sleepe: for [†] the Lord had sent a dead sleepe vpon them.

*† Ebr. she heath
sleepe of the Lord
was fallen vpon
them.*

13 Then Dauid went vnto the other side, and stood on the toppe of an hil a farre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, [†] Hearst thou not, Abner? Then Abner answered, and said, Who art thou that criest to the king?

† Ebr. answer.

15 ¶ And Dauid said to Abner, Art not thou a [†] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

*f Esteemed
most valiant, &c.
meete to saue
the King.*

16 This is not wel done of thee: as the Lord liueth, yee are [†] worthie to die, because yee haue not kept your master the Lords Anointed: and now see where the kings speare is, and the pot of water that was at his head.

*† Ebr. fauour of
death.*

17 And Saul knew Dauids voice, and said, Is this thy voice, [¶] my sonne Dauid? And Dauid said, It is my voice my lord O king.

18 And

18 And he saide, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beseech thee, let my lord the king heare the words of his seruant. If the Lord haue stirred thee vp against mee, let him smel the sauour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lord, saying, Goe, serue other gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I wil do thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Behold the kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his righteousnesse and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords Anointed.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that hee may deliuer me out of all tribulation.

25 Then Saul saide to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, & Saul returned to his place.

CHAP. XXVII.

1 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 2 Dauid destroyeth certaine of the Philistims, 10 Achish is deceived by Dauid.

And Dauid said in his heart, I shall nowe perish one day by the hande of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to seeke me any more in all the coasts of Israel, and so escape out of his hand?

2 Dauid therefore arose, and hee, and the fixe hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And Dauid dwelt with Achish at Gath, hee, and his men, euery man with his household, Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the Geshurites, and the Gizzites, and the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish saide, Where haue yee bene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so will be his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleued Dauid, saying, He hath made his people of Israel vtterly to abhorre him: therefore he shal be my seruant for euer.

CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about Achish. 2 Saul consulteth with a witch, & she causeth him to speake with Samuel, 18 Who declareth his ruine.

Now at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, Be sure, thou shalt goe out with me to battell, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt know, what thy seruant can doe. And Achish said to Dauid, Surely I wil make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, & buried him in Ramah his owne citie: and Saul had put away the forcerers, and the soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

c Let thine officers appoint me a place.

d Ebr. the number of the dayes.

e These were the wicked Canaanites, who God had appointed to be destroyed.

f Or, against whom?

g Which were a family of the tribe of Iudah. 1. Chro. 2. 9.

h Or, he doeth surely abhorre his people.

i Albeit it was a great grief to Dauid to fight against the people of God yet such was his infirmity he durst not deny him.

k Chap. 25. 1.

l According to the commendement of God. Exo. 22. 18. & deut. 18. 10. 11.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in the, they compelled him to idolatrie, because they forced him to seee so the idolaters

k Because thou saudest my life this day.

l Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God in whose presence none is righteous, psal. 143. & 130. 3.

m To Gibeath of Benjamin.

n Dauid distrusteth Gods protection, & therefore fleeth vnto the idolaters, who were enemies to Gods people.

o Thus God by his providence chageth the enemies hearts, and maketh them to fauour his in their necessitie.

A 2 s And

5 And when Saul saw the hoste of the Philistims, he was afraid, and his heart was sore astonied.

c Meaning, the high Priest; Exod. 28. 30.

6 Therefore Saul asked counsel of the Lord, and the Lord answered him not, neither by dreames, nor by ^c Vrim, nor yet by Prophets.

7 ¶ Then saide Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may go to her, & aske of her. And his seruants saide to him, Behold, there is a woman at En-dor that hath a familiar spirit.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he cōdemneth.

8 Then Saul ^d changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto mee by the familiar spirit, and bring me him vp whom I shall name vnto thee.

9 And the woman saide vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

e Or, punishment.

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ^e harme shall come to thee for this thing.

11 Then saide the woman, Whom shall I bring vp vnto thee? And he answered, bring me vp ^e Samuel.

f He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

12 And when the woman saw Samuel, she cried with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the King saide vnto her, Be not afraid: for what sawest thou? And the woman saide vnto Saul, I saw ^g gods ascending vp out of the earth.

g Or, an excellent person.

14 Then he saide vnto her, What fashion is he of? And she answered, An old man commeth vp lapped in a mantle: and Saul knew that it was ^h Samuel, & he enclined his face to the ground, and bowed himselfe.

i To his imagination, albeit it was Satan, who to blind his eyes rooke vpon him the forme of Samuel, as he can doe of an Angel of light.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither ⁱ by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me, what I shall doe.

j Or, by the hand of prophets.

16 Then said Samuel, Wherefore then dost thou aske of me, seeing the Lord is gone from thee, and is thine enemy?

k That is, to Dauid.

17 Euen the Lord hath done to ^k him, as he spake ^l by mine ^l hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

l Chap. 15. 28.

18 Because thou obeyedst not the voice of

the Lord, nor executedst his merce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the handes of the Philistims: ^m and to morow shalt thou and thy sonnes bee with mee, and the Lord shall giue the hoste of Israel into the handes of the Philistims.

h Ye shall be dead, cha. 31. 6

20 Then Saul fell straight way al along on the earth, and was fore ⁱ afraid because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread al the day nor all the night.

i The wicked, when they hear Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and saide vnto him, See, thine handmaid hath obeyed thy voyce, and I ^k haue put my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

k I haue ventured my life.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eate and get thee strength, and goe on thy iourney.

23 But he refused, and saide, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure and kneaded it, and baked of it ^l vnleavened bread.

l Because it required haste.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

^m The princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ⁿ by the fountaine, which is in Izrael.

n Or, in Ain.

2 And the ⁿ princes of the Philistims went forth by ^o hundreths and thousands, but Dauid and his men came behinde with Achish.

o Or, captains: a According to their bands, or ensignes.

3 Then said the princes of the Philistims, What do these Ebrewes here? And Achish saide vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath bene with me these dayes, ^p or these yeeres, and I haue found nothing in him, since he ^q dwelt with me vnto this day?

p Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27. 7. q Ebr. sell, at Gen. 25. 18.

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims

1 Chron. 18. 19.

Would not Saul receiue him to fauour, if he could be- tray vs. Chap. 17. 7. and 21. 21.

That is, wast couerfant with me. Ebr. thou art not good in the eyes of the princes.

This dissimulation can not be excused: for it grieued him to goe against the people of God.

With them that fled vnto thee from Saul

After that he departed from Achish. That is, destroyed the city

For these only remained in the citie, when the men were gone to warre.

listims saide vnto him, * Send this fellowe backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell he be an aduersarie to vs: for wherwith should he obtaine the fauour of his master: should it not bee with the heads of these men?

5 Is not this Dauid, of whom they sang in dances, saying, * Saul slewe his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vp-right and good in my fight, when thou wentest out and in with me in the host, neither haue I found euill with thee, since thou camest to me vnto this day, but the princes do not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid saide vnto Achish, But what haue I done? & what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my lord the King?

9 Achish then answered, and said to Dauid, I know thou pleatest me, as an Angel of God: but the princes of the Philistims haue said, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when yee be vp early, as soone as yee haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies recouereth the pray. 24 He diuideth it equally. 26 And sendeth part to his friends.

BVt when Dauid and his men were come to Ziklag the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and behold, it was burnt with fire, and their wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voices and wept, vntil they could weep no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid saide to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shal I follow after this company? shal I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recouer all.

9 ¶ So Dauid and the fixe hundreth men that were with him, went, and came to the riuier Besor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behind, being too wearie to go ouer the riuier Besor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and he did eate, and they gaue him water to drinke.

12 Also they gaue him a few figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid said vnto him, To whom belonest thou? and whence art thou? And he saide, I am a yong man of Egypt, and seru-ant to an Amalekite: and my maister left me three dayes agoe, because I fell sicke.

14 We roued vpon the South of Chereh, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this companie? And hee saide, I sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad vpon all the earth, eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening of the next morowe, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the

A 22

Amale-

d Thus we see that in troubles and aduersitie we do not consider Gods providence, but like raging beastes forget both our owne duty, & contemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

f God by his providence both provided for the necessity of this poore stranger, & made him a guide to Dauid to accomplish his enterprise.

g For othes were in al ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to finite them. i Some read, & vnto the morowe of the two euening: that is, three dayes.

Amalekites had taken : also Dauid rescued his two wiues. *

19 And they lacked nothing , small or great, sonne or daughter , or of the spoile of al that they had taken away : Dauid recouered them all.

20 Dauid also tooke all the sheepe , and the oxen , and they draue them before his cattell, and said, This is Dauids ^k pray.

21 ¶ And Dauid came to the two hundred men that were too wearie for to followe Dauid : whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him : so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid , and said, Because they went not with vs, therefore wil we giue them none of the pray that we haue recouered , saue to euery man his ^l wife and his children : therefore let them carie them away and depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferued vs, and deliuered the companie that came against vs, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth downe to the battell, so *shall* his part *be*, that tarieth by the stuffe : they shall part alike.

25 ^m So from that day forward he made it a statute and a law in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, See *there is* a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el , and to them of South Ramoth, & to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and ⁿ to all the places where Dauid and his men had haunted.

CHAP. XXXI.

^a Saul killeth himselfe. ^b His children are slaine in the battell, ^c The men of Iabesh tooke down his body, which

was hanged on the wall.

NOW ^{*} the Philistims fought against Israel , and the men of Israel fled away from the Philistims , and they fell downe ^{*} wounded in mount Gilboa.

2 And the Philistims preassed fore vpon Saul and his sonnes, and slew Jonathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battel went fore against Saul, the archers and bowmen [†] hit him, and he was fore ^{*} wounded of the archers.

4 Then said Saul vnto his armour bearer, Draw out thy sword, & thrust mee through therewith , least the vncircumcised come and thrust mee through and mocke me: but his armour bearer would not, for he was fore afraid, Therefore Saul tooke a sword, and fel vpon it.

5 And when his armour bearer saw that Saul was dead , he fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the ^b valley , and they of the other side ^c Iorden saw that the men of Israel were put to flight, & that Saul and his sonnes were dead, then they left the cities, and ranne away : and the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side , that they should ^d publish it in the temple of their idols, and among the people.

10 And they layed vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of ^e Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night , and tooke the body of Saul, and the bodies of his sonnes from the wall of Beth-shan, and came to Iabesh, and burnt ^{*} them there,

13 And tooke their bones and ^{*} buried them vnder a tree at Iabesh , and ^f fasted seuen dayes,

^k The Amalekites had taken of others, and Dauid fro them besides the goods of Ziklag.

^l Vnder these are comprehended the cattell and goods which appertained to euery man.

^m Some referre these words to Dauid, that he alledged an olde custome and law, as if it were writen, It is both now and hath bene euer.

ⁿ Shewing himselfe mindfull of their benefites towards him.

^{*} 1 Chron. 10. 2.

[†] Or, slaine.

[†] Ebr. found him

[†] Or, afraid.

^a So we see that his cruell life hath a desperate end, as is commonly seene in them that persecute the children of God.

^b Neere to Gilboa.

^c The tribes of Reuben & Gad and halfe the tribe of Manassah.

^d In token of victorie and triumph.

^e Who he had deliuered fro their enemies, Chap. 11. 11.

^{*} Ierem. 34. 5.

^{*} 2 Sam. 2. 4.

^f According to the custome of mourners.

THE SECOND BOOKE OF SAMVEL.

THE ARGUMENT.

THis booke and the former, beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and acts of two Kings, to wit, of Saul and

and David, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: So this second booke declareth the noble acts of David, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, uproares & treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by some of his owne children & people: and how by Gods assistance he overcame all difficulties, and enioyed his kingdome in rest and peace. In the person of David the scripture setteth foorth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on euery side with outward and inward enemies, as wel in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall, and temporall, and so reigneth with them, King for euermore.

CHAP. I.

* It was tolde David of Sauls death. 15 He saufeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.



AFTER the death of Saul, when David was returned from the * slaughter of the Amalekites and had bene two dayes in Ziklag.

2 Behold, a man came the third day out of the hoste from Saul with his ^a clothes rent, and earth vpon his head: and when he came to David, he fel to the earth, and did obeisance.

3 Then David saide vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

4 And David saide vnto him, What is done? I pray thee, tell me. Then he saide, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And David saide vnto the yong man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that told him, answered, ^b As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charrets and ^c horsemen followed hard after him.

7 And when hee looked backe, he saw me, and called me. And I answered, Here am I.

8 And hee saide vnto mee, Who art thou? And I answered him, I am an ^d Amalekite.

9 Then saide he vnto mee, I praye thee t come vpon me, and slay me: for anguish is come vpon me, because my ^e life is yet whole in me.

10 So ^f I come vpon him, and slew him, and because I was sure that he could not liue after that he had fallen, I tooke the crowne

that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke hold on his clothes, ^g and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ^h ¶ Afterward David said vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David saide vnto him, ⁱ How wast thou not afraid, to put forth thine hand to destroy the Anointed of the Lord?

15 Then David called one of his yong men, and said, Goe neere, and fall vpon him. And he smote him that he died.

16 Then saide David vnto him, ^j Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teach the children of Iudah to shoot, as it is written in the booke of ^k * Iasher)

19 O noble Israel ^l hee is slaine vpon thy hie places: how are the mightie ouerthrowen!

20 ^m Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor ⁿ be there fieldes of offerings: for there the shield of the mightie is cast down, the shield of Saul, as though he had not bene anointed with oyle.

22 The bowe of Ionathan neuer turned backe, neither did the sworde of Saul returne emptie from the blood of the slaine, & from the fat of the mightie.

* Chap. 3. 31. and 13. 31.

^e After the lamentation, hee examined him againe.

^f Psal. 105. 15.

^j Thou art iustly punished for thy fault.

^g That they might be able to match their enemies the Philistims in that art.

^h Iosh. 10. 13.

ⁱ Or, righteousness

^j Meaning,

Saul,

^k Micah. 1. 10.

^l Let their fertile fieldes be barre, & bring forth no fruite to offer to the Lord.

^a 1 Sam. 30. 17.

^b Seeming to lament the overthrow of the people of Israel.

^c As I fled in the chafe.

^d Or, captaine.

^e He was an Amalekite

borne, but re-

nounced his

counrey, and

ioyned with

the Israelites.

^f Efr. stand vpon.

^g I am forie,

because I am

yet aliue.

^h Ibr. I stood vpon him

k They died both together in Gilboa.

l A rich garments, and costly iewels.

m Either toward their husbands, or their children.

a By the means of the hie Priest as 1. Sam. 23. 2 and 2. Sam. 5. 19.

b Which citie was also called Kiriath-arba. Iosh. 14. 15.

c In the time of his persecutio.

* 1. Sam. 31. 13.

d According to his promise, which is to recompense the that are mercifull.

e So that you shall not want a captaine and a defender.

f Over the eleuen tribes.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not^k diuided: they were swifter then eagles, they were stronger then lions.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, ^l with pleasures, and hanged ornaments of golde vpon your apparell.

25 How were the mightie slaine in the mids of the battell! O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto mee: thy loue to me was wonderfull, passing the loue of ^m women: how are the mightie ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

Dauid is anoynted king in Hebron. 9 Abner maketh Ish-boseth King ouer Israel. 15 The battell of the seruants of Dauid and Ish-boseth. 32 The buriall of Asahel.

After this Dauid ^a asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid saide, Whither shall I goe? He then answered, Vnto ^b Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with ^c him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, ^{*} that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and saide vnto them, Blessed are yee of the Lord, that ye haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shewe mercy and ^d trueth vnto you: and I will recompense you this benefit, because ye haue done this thing.

7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuertheles the house of Iudah hath anointed me ^e King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-boseth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Benjamin, and ouer ^f all Israel.

10 ¶ Ish-boseth Sauls sonne was fourtie yeere olde when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and fixe ⁵ moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-boseth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole and the other one the other side of the poole.

14 Then Abner saide to Ioab, Let the yong men now arise, and ^h play before vs. And Ioab said, Let them arise.

15 Then there arose & went ouer twelue of Benjamin by number, which pertained to Ish-boseth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught ⁱ his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called ⁺ Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel ^k fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, & Asahel, And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand, or to the left, and take one of the yong men, and take thee his ⁺ weapons: but Asahel would not depart from him.

22 And Abner saide to Asahel, Depart from mee: ^l wherefore should I smite thee to the ground? how then should I be able to hold vp my face to Ioab thy brother?

23 And when he would not depart, Abner with the hinder end of the speare smote him vnder the ^m fifth rib, that the speare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before

g After this time was expired, he reigned ouer all the countrey 33. yerres, cha. 5. 5

h Let vs see how they can handle their weapons.

i Meaning, his aduersarie.

+ Or, the field of strong men.

k After that these foure & twenty were slaine.

+ Or, spoile.

l Why doest thou prouoke me to kill thee

m Some read, in those partes, whereas the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gal.

before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Benjamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the ^a sworde deuour ^e for euer? knowest thou not, that it will be bitternesse in the latter ende? how long then shall it be, or thou bid the people returne from following their brethren?

27 And Ioab saide, As God liueth, if thou haddest not ^o spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ⁺ plaine, and went ouer Iorden, and past through all Bithron till they came ⁺ to Mahanaim.

30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Benjamin, and of Abners men, ^{so} that three hundred and three score men died.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went al night, and when they came to Hebron, the day arose.

CHAP. III.

¹ Long warre betwene the houses of Saul and Dauid. ² The children of Dauid in Hebron. ³ Abner turneth to Dauid. ²⁷ Ioab killeth him.

THere was then ^a long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, ^{was} ^b Chileab of Abigail the wife of Nabal the Carmelite: and the third Absalom the sonne of Maacah the daughter of Talmai the king of Geshur,

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in ^c Hebron.

6 ¶ Now while there was warre betwene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Riz-

pah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a ^d dogs head, which against Iudah doe shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 ^e So doe God to Abner, and more also, except, as the Lord hath sworn to Dauid, euen so I doe to him,

10 To remooue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ^{on} his behalf, saying, Whose is the land? who should ^{also} say, Make couenant with me, and beholde, mine hand ^{shal} be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for ^a an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and tooke her from her husband ^{*} Phaltiel the sonne of Laish,

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then said Abner vnto him, Goe, and returne: So hee returned.

17 ¶ And Abner had ^f communication with the Elders of Israel, saying, Yee fought for Dauid in times past, that hee might be your King.

18 Now then do it: for the Lord hath spoken of Dauid, saying, By the hande of my seruant Dauid I will saue my people Israel out the handes of the Philistines, and out of the hands of all their enemies.

19 Also Abner spake [†] to Benjamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole ^h house of Benjamin.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will

d Doest thou esteeme me no more the a dog for all my seruice done to thy fathers house.

e We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

† Or secretly.

* 1. Sam. 18. 25. 27.

* 1. Sam. 25. 44.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

† Ebr. in the care of Benjamin.

g who challenged the kingdome because of their father Saul.

rife

n Shall we not make an end of murdering?

o If thou hadst not prouoked them to battell, as verie 14.

± Or, wildernesse.

± Or, so she sent.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

a That is, without intermission in induring two yeeres, which was the whole reigne of Ish-bosheth.

b who is called also Daniel, 1 Chron. 3. 1.

c Within seven yeeres and sixe moneths.

risevp, and goe gather all Israel vnto my lord the King, that they may make a covenant with thee, *and* that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went *in* peace.

Or, without harme.

h From warre against the Philistims.

22 ¶ And behold, the seruants of Dauid and Ioab came *h* from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for hee had sent him away, and he departed in peace)

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

i Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

24 Then Ioab came to the king, and said, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

1. King. 2. 5. Or, secretly.

** Chap. 2. 23.*

27 And when Abner was come againe to Hebron, Ioab tooke him aside in the gate to speake with him *in* peaceably, and smote him vnder the fifth rib, that he died, for the blood of Asahel his brother.

k The Lord knoweth that I did not consent to his death.

28 ¶ And when afterward it came to Dauids eare, he said, I and my kingdome are *in* guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe or that doeth fall on the sword, or that lacketh bread.

l Abishai is said to slay him with Ioab, because he consented to the murder.

30 (So Ioab and *l* Abishai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in battell)

m Meaning, before the corps.

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes and put on sackcloth, and mourne *m* before Abner: and king Dauid himself followed the beere.

32 And when they had buried Abner in Hebron: the king lift vp his voice, and wept beside the sepulchre of Abner, and all the people wept.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traterously deceiued by the wicked.

33 And the king lamented ouer Abner, and said, Died Abner as *a* foole dieth?

34 Thine handes were not bound, nor thy feete tied in fetters of brasse: *but* as a man falleth before wicked men, *so* didst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate *o* meate while it was yet day, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought else till the sunne be downe.

o According to their custom which was to banquet at burials.

36 And all the people knew it, and it pleased them: as whatsoeuer the king did, pleased all the people.

p It is expedient sometime not onely to conceiue inward sorrow, but also that it may appeare to others, to the intent that they may be satisfied

37 For all the people and all Israel vnderstood that day, how that it was not the kings deed that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know yee not, that there is a prince and a greate man fallen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be too *in* hard for me: the Lord reward the doer of euill according to his wickednesse.

q Or, murd.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

And when Sauls *a* sonne heard that Abner was dead in Hebron, then his hands were *b* feeble, and all Israel was afraid,

a That is, Ish-bosheth,

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin: (for *c* Beeroth was reckoned to Benjamin,

b Meaning, that he was discouraged.

3 Because the Beerothites fled to *d* Gittaim, and sojourned there, vnto this day)

c The citie Beeroth was in the tribe of Benjamin, Josh. 18. 25.

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: he was fye yeere olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as shee made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

d After the death of Saul, for feare of the Philistims.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house as they *e* would haue wheate, and they *f* smote him vnder the fifth rib, and fled.

e They disguised themselves as marchants, which came to buy wheate. f There is nothing so vile & dangerous, which the wicked will not enterprise in hope of lucre and fauour. Or, wilderness.

7 For when they came into the house, hee slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the *g* plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the King, Behold the head of Ish-bosheth Sauls sonne thineemie, who sought after thy life: and the lord hath auenged my lord the King this day of Saul, and of his seede.

9 Then

9 Then Dauid answered Rechab and Baanah his brother the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie.

10 When one * tolde me, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more, when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they slewe them, and cut of their hands & their feet, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 Hee taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 And ouercommeth the Philistims twise.

Then * came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy * bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feed my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the King to Hebron: and King Dauid made a couenant with them in Hebron ^b before the Lord: and they anointed Dauid king ouer Israel.

4 ¶ Dauid *was* thirtie yeere olde when he began to reigne: and he reigned fourtie yeere.

5 In Hebron he reigned ouer Iudah * seuen yeere, and fixe moneths: and in Ierusalem he reigned thirtie and three yeeres ouer all Israel and Iudah.

6 ¶ The king also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the ^c blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had saide the same day, Whosoever smiteth the Iebusites, and getteth vp to the gutters and *smiteth* the lame and blinde, which Dauids soule hateth, *I wil preferre him*: * Therefore they said, The blinde and the lame shall not ^d come into that house.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from ^e Millo, and inward.

10 And Dauid prospered and grew: for the Lord God of Hostes *was* with him.

11 ¶ Hiram also king of ^f Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew that the Lord had stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after he was come from Hebron, and moe sonnes and daughters were borne to Dauid.

14 * And these be the Names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Eliama, and Eliada, and Eliphalet.

17 ¶ * But when the Philistims heard that they had anointed Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

19 Then Dauid ^g asked counsell of the Lord, saying, Shal I goe vp to the Philistims: wilt thou deliuer the into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, * Baal-perazim.

21 And there they left their images, and Dauid and his men * burnt them.

22 Again the Philistims came vp, and spread themselues in the valley of ^h Rephaim.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, *but* turne about behind them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remooue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to ⁱ Gazer.

CHAP.

^e He built round the town house round about to his owne house.
1. Chro. 11. 8.
^f Ebr. Zor.

* 1. Chro. 3. 9.

* 1. Chro. 3. 5.

* 1. Chro. 14. 8.
and 11. 16.

^f By Abiathar the Priest,

* Isa. 28. 21.

^g Or, the plaine of diuisions.

* 1 Chro. 14. 12

^h Meaning, the valley of giants which Dauid called Baal-perazim, because of his victorie.

which was in the tribe of Benjamin, but the Philistims did possesse it.

* Chap. 1. 15.

^g For as much as neither the example of him that slewe Saul, nor duty to their master, nor the innocence of the person, nor reuerence of the place, nor time did moue them, they deserued most grievous punishment.

* Chap. 3. 32.

* 1. Chro. 11. 7.

^a We are of thy kindred, and most nere ioyued vnto thee.

* Tsal. 78. 71.

^b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house,

* Chap. 2. 11.

^c The children of God called idols blind and lame guides: therefore the Iebusites meant that they should prooue that their gods were neither blind nor lame.

1 Chro. 1. 6.
^d The Idols should enter no more into that place.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab, 7 Vzzah is stricken, and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

¶ Or, chief.

* 1. Chron. 13. 5. 6.
a This was a citie in Iudah, called also Kiriat-icarim, Iosh. 15. 9.

b Which was an hie place of the citie of Baale.

* 1 Sam. 7. 1.

c Praised God; and sang Psalmes.

* 1 Chron. 13. 10.

d Here we see what danger it is to follow good intentions; or to doe any thing in Gods seruice without his expresse word.
† Ebr. made a breach.
‡ Or, the diuision of Vzzah.

e Who was a Leuite, and had dwelt in Gittaim, 1. Chron. 15. 21.

* 1. Chron. 15. 25.

f Meaning, he caused the Leuites, to beare it, according to the Lawe.

A Gaine Dauid gathered together all the chosen men of Israel, *euē* thirtie thousand,

2 * And Dauid arose and went with all the people that were with him^a from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a newe cart, and brought it out of the house of Abinadab that was in^b Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the house of Israel c^e played before the Lord on all *instruments* made of firre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbales.

6 ¶ * And when they came to Nahons threshing floore, Vzzah put his hand to the Arke of God, and helde it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God^d smote him in the same place for his fault, and there he died by the Arke of God.

8 And Dauid was displeased, because the Lord had[†] smitten Vzzah: and he called the name of the place[‡] Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the house of Obed-edom^e a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one tolde king Dauid, saying, * The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and^f brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone fixe paces, he offered an oxe, and a fat beast.

14 And Dauid daunced before the Lord with all his might, and was girded with a

linnen^g Ephod.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and saw king Dauid leape, and dance before the Lord, and she^h despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And alsoone as Dauid had made an end of offering burnt offerings and peace offerings, hee^{*} blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euē* among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, & a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned toⁱ blesse his house, and Michal the daughter of Saul came out to meete Dauid, and saide, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a[‡] foole vncouereth himselfe.

21 Then Dauid said vnto Michal, * *It was* before the Lord, which chose me rather then thy father, and all his house, & commanded me to be ruler ouer the people of the Lord, *euē* ouer Israel: and therefore will I play before the Lord,

22 And will yet be more vile then thus, & will be lowe in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had^l no childe vnto the day of her death.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promisseth continuance of his kingdome and posteritie.

Afterward^{*} when the king sate in his house and the Lord had giuen him rest round about from all his enemies,

2 The king said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the^a curtaines.

3 Then Nathan said vnto the king, Goe, and doe all that is in thine heart: for the Lord is with thee.

4 And the same night the word of the Lord came vnto Nathan, saying,

g with a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God to praise God by al manner of meanes.

* 1. Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

‡ Or, vaine man

l It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the seruant of God.

* 1 Chron. 17. 2.

a within the Tabernacle covered with skinner, Exod. 26. 7.

^b Meaning, he should not: yet Nathan speaking according to mans iudgment and not by the spirit of prophetic, permitted him,

^c As concerning the building of an house meaning that without Gods expresse word nothing ought to be attempted.
* 1 Sam. 16. 12.
psal. 78. 70.

^d I haue made the famous through all the world,

^e He promised them quietnes, if they will walke in his feare and obedience,

* 1 King. 3. 20.

* 1 King. 5. 5.
and 6. 12. 1. chro. 12. 10.

* Hebr. 1. 5.

* Psal. 89. 31. 32.
f That is, gently, as fathers vie to chastise their children.

^g This was begun in Salomō as a figure, but accomplished in Christ.

5 Goe and tell my seruant Dauid, Thus sayeth the Lord, ^b Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the ^{places} wherein I haue walked with all the children of Israel, spake I one word with any of the tribes of ^e Israel when I commanded ^{the iudges} to feede my people Israel: or said I, why build yee not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus sayeth the Lord of hostes, * I tooke thee from the shepcoat following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a ^d greate name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and mooue ^e no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seed after thee, which shall proceede out of thy body, and will stablish his kingdom.

13 * He shal build an house for my Name, and I wil stablish the throne of his kingdom for euer.

14 * I will be his father, and he shall be my sonne: and * if he sinne, I will chasten him with the ^f rod of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdom for euer before thee, ^{euen} thy throne shall be ^g stablished for euer.

17 According to all these words, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and said, who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spo-

ken also of thy seruants house for a great while: but [†] doeth this appertaine to ^h man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowne vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for ⁱ you greate things, and terrible for thy ^k land, O Lord, ^{euen} for thy people, whom thou redeemedst to thee out of Egypt, ^{from} the ^l nations, and their gods?

24 For thou hast ^m ordeined to thy selfe thy people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name be magnified for euer by them that shal say, The Lord of hostes ⁿ is the God ouer Israel: and let the ⁿ house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant [†] bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (^{for} thou art God, and thy words be true, and thou hast told this goodnesse vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast ^o spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

¹ Dauid overcometh the Philistines, and other strange nations, and maketh them tributaries to Israel.

After ^{*} this now, Dauid smote the Philistines, and subdued them, and Dauid tooke ^{*} the bridle of bondage out of the ^{*} hand of the Philistines.

2 And hee smote Moab, and measured them with a corde, and cast them downe to the ground: he measured them with ^b two cords to put them to death, and with one full

[†] Ebr. is this the law of man?
^h Commeth not this rather of thy fre mercy, then of any worthynesse that can be in man?

* Deut. 4. 7.

ⁱ O Israel.

^k And inheritance, which is Israel.
^l From the Egyptians and their Idoles.
^m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

ⁿ This prayer is most effectual, when we chiefly seeke Gods glory, and the accomplishment of his promise.
[†] Ebr. found his heart disposed.

^o Therefore I firmly beleuee it shal come to passe.

* 1 Chro. 19. 1.
Psal. 60. 2.
† Or, Methog-
annah.
a So that they payed no more tribute.
b He slew two parts, as it pleased him, and reserved the third.

full cord to keepe them aliue: so became the Moabites Dauids seruantes, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob King of Zobah, as he went to *reouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand & seuen hundred horsen, & twenty thousand footmen, and Dauid * destroyed all the charrets, but he reserued an hundred charrets of them.

5 ¶ Then came the *Aramites of *Dammek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand men.

6 And Dauid put a garison in *Aram of Dammek: and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid wheresoeuer hee went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, and brought them to *Ierusalem.

8 And out of Bethah, and Berothai (cities of Hadadezer) King Dauid brought exceeding much brasse.

9 ¶ Then Toi king of *Hamath heard how Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, † to salute him, and to † reioyce with him because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought † with him vessels of siluer, and vessels of gold and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which hee had subdued:

12 Of *Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites, in the * valley of salt, eightene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid * whithersoever he went.

15 Thus Dauid reigned ouer all Israel, and executed * iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Ioshaphat the sonne of Ahilud was * recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Ichoiada * and the^h Cherethites, and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 20 He appointeth Ziba to see to the profite of his lands.

And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for * Ionathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, & when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy seruant am hee.

3 Then the King said, Remaineth there yet none of the house of Saul, on whome I may shew the^b mercie of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feete.

4 Then the king said vnto him, Where is hee? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of * Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I wil surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the⁺ fieldes of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such^d a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters sonne * all that pertained to Saul and to all his house.

10 Thou therefore and * thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue food to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twentie seruants)

11 Then saide Ziba vnto the king, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, * that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house

* Or, enlarge.
† Ebr. Perath.

* Or, brought the
horses of the char-
rets.

* Or, the Syrians.
* Or, of Damascus
that is, which
dwelt neere Da-
mascus.

* In that part
of Syria, where
Damascus was
d They payed
yccerely tribute.

* For the vse of
the Temple.

* Or, Antiochia

* Ebr. to aske
peace.
† Ebr. besse him.
f For seeing
Dauid victori-
ous, he was
glad to intreat
of peace.
† Ebr. in his hand

* Or, Syria, or
Celsoria.

* Or, in Ge-melab

* Or, in all his
enterprises.

g He gaue
iudgment in
controuersies,
and was mercifull
toward the people.
* Or, minister of
Chronicles.

* Or, was one of the
Cherethites.
h The Chere-
thites and Pele-
thites were as
the kings guard
and had charge
of his person.

a Because of
mine othe and
promise made
to Ionathan, 1.
Sams. 20. 15.

b Such mercie,
as shalbe accep-
table to God.
* Chap. 4. 4.

c who was al-
so called Eliam
the father of
Bath-sheba
Dauids wife.

* Or, lands.

d Meaning, a
despised petio.

* Or, nephews.

e Be ye prou-
ident ouertees
& gouernours
of his lands
that they may
be profitable.

f That Meph-
ibosheth may
haue all things
at commande-
ment as becom-
meth a kings
sonne.

house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

** The messengers of Dauid are villanously intreated of the king of Ammon. 7 Ioab is sent against the Ammonites.*

After this, the * king of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then said Dauid, I wil shew kindnes vnto Hanun the sonne of Nahash, as his father shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lord, † Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the citie, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut of their garments in the middle, euen to their buttockes, and sent them away.

5 ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tarry at Iericho, vntill your beardes be growen, then returne.

6 ¶ And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent and hired the * Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand foote-men, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of ^d Zoba, and of Rehob, and of Ish-tob, and of Maacah were by themselves in the field.

9 When Ioab sawe that the front of the battell was against him before and behinde, hee chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong and let vs be valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the city. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And * Hadarezer sent, and brought out the Aramites that were beyond the * Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

17 When it was shewed Dauid, then hee gathered ^f all Israel together, and passed ouer Iorden and came to Helam: and the Aramites set themselves in aray against Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed ^g seuen hundreth charrets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adultery. 17 Vriah is slaine. 27 Dauid marieth Bath-sheba.

And when the yeere was ^a expired in the time when kings goe forth to battell, Dauid sent ^a Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euening tide, Dauid arose out of his ^b bedde, and walked vpon the rooffe of the kings palace: and from the rooffe he saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and enquired what woman it was: and ^c one said, is not this Bath-sheba the daughter of Eliam, wife to Vriah the * Hittite?

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him and hee lay with her: (now she was ^d purified from her vncleannesse) and shee returned vnto her house.

5 And the woman conceiued: therefore

B b she

^e Here is declared wherefore warre ought to be vnderaken: for the defence of true religion and Gods people.

^f Or, Hadarezer. ^g Or, Ephraim.

^f Meaning, the greatest part.

^g Which were the chiefest and most principal: for in al he destroyed 7000. as 1 Chr. 19. 18. or the souldiers which were in 700. charrets.

^a The yeere following about the spring time. ^a 1 Chr. 20. 1.

^b Whereupon hee vied to rest at aftermoone, as was read of Ish-bosheth, Chap. 4. 7.

^c Who was not an Israelite borne, but conuerted to the true religion. ^d Leuit. 15. 19. and 18. 19.

^a 1 Chr. 19. 2.

^a The children of God are not vnmindefull of a benefice received.

[†] Eke in this of death Dauid.

^b Their arrogant malice would not suffer them to see the simplicitie of Dauids hart: therefore their counsell turned to the destruction of their country.

^a That they had deferred Dauids displeasure for the iniurie done to his ambassadors

^d These were diuers parts of the countrie of Syria, whereby appeareth that the Syrians serued where they might haue entertainment, as now the Switzers doe,

d Fearing lest she should be stoned according to the law.

he sent and ^d told Dauid, and said, I am with childe.

6 ¶ Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demaunded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Vriah, ^e Goe downe to thine house, and wash thy feete. So Vriah departed out of the Kings palace, and the king sent a present after him.

9 But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Commeſt thou not from thy iourney? why didst thou not go downe to thine house?

11 Then Vriah answered Dauid, ^f The Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shall I then goe into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morowe I will send thee away. So Vriah abode in Ierusalem that day, and the morowe.

13 Then Dauid called him, and he did eate and drinke before him, and he made him drunke: and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And he wrote [†] thus in the letter, ^h put yee Vriah in the forefront of the strength of the battell, and recule yee backe from him, that hee may be smitten, and die.

16 ¶ So when Ioab besiedged the citie, he assigned Vriah vnto a place, where hee knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also die.

18 Then Ioab sent and tolde Dauid all the things concerning the warre.

19 ¶ And hee charged the messenger, saying, When thou hast made an end of telling all the matters of the warre vnto the king,

20 * And if the kings anger arise, so that hee say vnto thee, wherefore approached yee vnto the citie to fight? knew yee not that they would hurle from the wall?

21 Who smote Abimelech sonne of Ie-

rubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came, and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but wee [†] pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and ^{some} of the kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, ^k Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth [†] one as wel as another: make thy battell more strong against the citie and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, [†] displeased the Lord.

CHAP. XII.

¹ Dauid reproved by Nathan confesseth his sinne. ¹⁸ The child conceived in adulterie dieth. ²⁴ Salomon is borne. ²⁶ Rabbah is taken. ³¹ The citizens are grievously punished.

Then the Lord ^d sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The riche man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one litle sheepe which hee had bought, and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ^{*} stranger vnto the rich man, who [†] refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then [†] Dauid was exceeding wroth with the man, and said to Nathan, as the lord liueth, the man that hath done this thing, [†] shall surely die.

6 And he shall restore the lambe ^{*} fourefold, because he did this thing, and had no pitie thereof.

7 Then

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

f Herby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, hee would declare himselfe so forgetfull of God and inuiolent to his seruant.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife. [†] Ebr. saying h Except God continually uphold vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.

i Or, Thou shalt die.

i Meaning, Gideon, iudge 9. 53. 53.

[†] Ebr. wer against them.

k He dissembled with the messenger, to the intent that neither his cruel commandments, nor Iobabs wicked obedience might be espied. [†] Ebr. so and so.

[†] Ebr. was enill in the eyes of the Lord.

a Because Dauid lay now drowned in sin, the louing mercy of God, which suffreth not his to perishe, waketh his conscience by this similitude, and bringeth him to repentance.

[†] Or, wayfaring man. [†] Or, spared.

[†] Ebr. the anger of Dauid was kindled. [†] Ebr. is the child of death.

* Exod. 22. 1.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords ^b house, and thy lords ^c wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too litle) haue giuen thee ^d such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife to bee thy wife, and hast flaine him with the sword of the ^e children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this ^f funne.

12 For thou diddest it secretly: but I will do this thing before all Israel, and before the funne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, the Lord also hath ^g put away thy sinne, thou shalt not die.

14 Howbeit because by this deede thou hast caused the enemies of the Lord to ^h blaspheme; the childe that is borne vnto thee shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did hee eate ^k meate with them.

18 So on the seventh day the childe died: and the seruants of Dauid feared to tell him that the childe was dead: for they said, Behold, while the child was aliue, we spake vnto him, and he would not hearken vnto our voice: how then shall we say vnto him, The childe is dead, † to vex ^l him more?

19 But when Dauid saw that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they said, Hee is dead.

20 Then Dauid arose from the earth, and

ⁱ walhed and anointed himselfe, & changed his apparel, and came into the house of the Lord, and worshipped, and afterward came to his owne house, & bade that they should set bread before him, and he did eate.

21 Then said his ^m seruants vnto him, what thing is this, that thou hast done? thou diddest fast and weepe for the child while it was aliue, but when the child was dead, thou diddest rise vp, and eate meate.

22 And he said, while the childe was yet aliue, I fasted, and wept: for I said, who can tel whether God wil haue mercie on me, that the childe may liue?

23 But now being dead wherefore should I now fast? * Can I bring him againe any more? I shall goe to him, but hee shall not returne to mee.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and he called his name Salomon: also the Lord loued him.

25 For the Lord had sent by Nathan the ^p Prophet: therefore ^q * he called his name Iedidiah, because the Lord ^r loued him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ^s citie of the kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of ^t waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou maiest take it, lest ^u † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And he tooke their kings crowne from his head, (which weighed a ^v talent of gold, with precious stones) and it was set on Dauids head: and hee brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder ^w sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tyle kilne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was ^a Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he

^l Shewing, that our lamentations ought not to be excessive, but moderate: and that wee must praise God in all his doings. ^m As they which confided not that God granteth many things to the fobs and teares of the faithfull.

ⁿ By this consideration hee appealed his sorow.

* Matth. 1. 6. o To wit, the Lord, 1. Chro. 22. 9.

† Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

* 1 Chron. 22. 9.

† Or, the chiefe citie.

r That is, the chiefe citie and where all the conduits are, is as good as taken.

† Ebr. my name hee called vpon.

* 1 Chron. 20. 2.

s That is, three score pound after the weight of the common talent.

t Signifying that as they were malicious enemies of god so he put them to cruel death.

a Tamar was Absaloms sister both by father and mother, and Ammons onely by father

9 1 Sam. 16. 13.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah and Michal or of Riphah and Michal.

d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

f Dan. 28. 30. chap. 16. 22.

g Meaning openly, as at noone dayes.

h Ezech. 47. 13.

i For the Lord seeketh but that the sinner would turne to him.

k In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

l To wit, his priuy chamber.

m Thinking by his instant prayer that God would haue restored his childe but God had otherwise determined.

n Ebr. and he will shew himselfe mil.

b And therefore kept in her fathers house, as virgins were accustomed.

fell sicke for his sister Tamar: for shee was a virgine, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou the kings sonne so leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

c Here we see that there is no enterprise so wicked, that can lacke countenance further it.

5 And Ionadab said vnto him, e Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

d Meaning, some delicate and delectable meate.

6 ¶ So Amnon lay downe, and made him selfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make me a couple of^d cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Ammons house, and dresse him meate.

¶ Or, paste.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and shee tooke^f floure and knead it, and made cakes in his sight, and did bake the cakes.

e That is, shee serued them on a dish.

9 And shee tooke a pan, and^e powred them out before him, but he would not eate. Then Amnon said, Cause yee euery man to goe out from^f me: so euery man went out from him.

f For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which shee had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eate, hee tooke her, and said vnto her, Come, lie with me, my sister.

* Leuit. 18. 9.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing^g ought to be done in Israel: commit not this folly.

¶ Or, how shall I put away my shame.
g As a lewd & wicked person.

13 And I, whither shall I cause my shame to goe? & thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not deny me vnto thee.

14 Howbeit he would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And shee answered him, * there is no cause: this euill (to put mee away) is greater then the other that thou diddest vnto mee: but he would not heare her,

¶ Or, for this cause.

17 But called his^h seruant that serued him, and said, Put this woman now out from mee, and locke the doore after her.

¶ Or, boy.

18 (And shee had a garment ofⁱ diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled.) Then his seruant brought her out, and locked the doore after her.

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37. 3 audg. 5. 30.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way crying.

20 And Absalom her brother said vnto her, Hath Amnon thy brother bene with thee? Now yet beⁱ still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

i For though hee conceived sudden vengeance in his hart, yet hee dissimulated it til occasion serued, and comforted his sister.

21 ¶ But when king Dauid heard al these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepshearers in^k Baal-hazor, which is beside Ephraim, and^k Absalom called all the kings sonnes.

¶ Or, in the plains of Hazer.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepshearers: I pray thee, that the king with his seruants would goe with thy seruant.

k To wit, to a banquet, thinking thereby to fulfill his wicked purpose.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest we be chargeable vnto thee. Yet Absalom lay fore vpon him: howbeit he would not goe, but^l thanked him.

¶ Ebr. blessed.

26 Then said Absalom, But, I pray thee, shall not my brother^l Amnon goe with vs? And the king answered him, why should hee goe with thee?

l Pretending to the king, y Amnon was most deare vnto him.

27 But Absalom was instant vpon him, and hee sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Ammons heart is merie with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not^m I commanded you: be bold therefore, and play the men.

m Such is the pride of the wicked masters that in all their wicked commandments they thinke to be obeyed.

29 And the seruants of Absalom did vnto Amnon as Absalom had commanded: and al the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Absalom hath slaine

slaine

ſlaue all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the^a ground, and all his ſeruants ſtood by with their clothes rent.

32 And Ionadab the ſonne of Shimeah Dauids brother answered and ſaid, Let not my lord ſuppoſe that they haue ſlaue all the young men the Kings ſonnes: for Amnon onely is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take the thing ſo grievouſly, to thinke that all the kings ſonnes are dead: for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the young man that kept the watch, liſt vp his eyes, and looked, and behold, there came much people by the way of the hill ſide: behinde him.

35 And Ionadab ſaid vnto the king, Behold, the kings ſonnes come: as thy ſeruant ſaid, ſo it is.

36 And aſſoone as he had left ſpeaking, behold, the kings ſonnes came, and liſt vp their voices, and wept: and the king alſo and all his ſeuants wept exceedingly fore.

37 But Abſalom fled away, and went to Talmay the ſonne of Ammihur king of Geſhur: and David mourned for his ſonne euer day.

38 So Abſalom fled, and went to Geſhur, and was there three yeeres.

39 And king David deſired to goe forth vnto Abſalom, becauſe hee was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIII.

Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the kings face. 25 The beautie of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

Then Ioab the ſonne of Zeruah perceived that the kings^a heart was toward Abſalom,

2 And Ioab ſent to Tekoah, and brought thence a^a ſubtile woman, and ſaid vnto her, I pray thee, faine thy ſelfe to mourne, and now put on mourning apparel, and^b anoint not thy ſelfe with oyle: but bee as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this maner vnto him, (for Ioab[†] taught her what ſhee ſhould ſay)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did obeyſance, and ſaid, ¶ Helpe, O king.

5 Then the king ſaid vnto her, what aileth thee? And ſhee answered, I am indeed a[†] widow, and mine husband is dead:

6 And thine handmaide had two ſonnes, and they two ſtroue together in the field: (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaide, and they ſaid, Deliuere him that ſmote his brother, that we may kill him for the^d ſoule of his brother whom he ſlew, that we may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine husband neither name nor poſteritie vpon the earth.

8 And the king ſaid vnto the woman, Go to thine houſe, and I will giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the king, My lord, O king, this^e trefpaſſe bee on me, and on my fathers houſe, and the king and his throne be[†] guiltleſſe.

10 And the king ſaid, Bring him to me that ſpeaketh againſt thee, and hee ſhall touch thee no more.

11 Then ſaid ſhee, I pray thee, let the king^f remember the Lord thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And hee answered, As the Lord liueth, there ſhall not one haire of thy ſonne fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmaide ſpeake a word to my lord the king. And he ſaid, Say on.

13 Then the woman ſaid, wherefore then haſt thou^g thought ſuch a thing againſt the people of God? or why doeth the king, as one which is faultie, ſpeake this thing, that hee will not bring againe his baniſhed?

14 For we muſt needes die, and we are as water ſpilt on the ground, which can not be gathered vp againe: neither doeth God^h ſpare any perſon, yet doeth he appoint^h meanes, not to caſt out from him, him that is expelled.

15 Now therefore that I am come to ſpeake of this thing vnto my lord the king, the cauſe is that the peopleⁱ haue made me afraid: therefore thine handmaide ſaid, Now will I ſpeake vnto the king: it may be that the king will performe the requeſt of his handmaide.

16 For the king will heare, to deliuere his handmaide out of the hand of the man that would deſtroy me, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaide ſaid, The

B b 3 word

^a Lamenting, as he that felt the wrath of God vpon his houſe, Chap. 12. 10.

[†] Ebr. becauſe it was put in Abſaloms mouth.

[†] Or, take it to heart.
[†] Or, ſay.

[†] Or, one after another.

[•] That onely Amnon is dead.

^p For Maachah his mother was the daughter of this Talmay, Chap. 3. 3.

[†] Or, cauſed.

^a That the king fauoured him.

[†] Or, wiſe.

^b In token of mourning: for they vied a- nointing to ſeeme cheere- full.

[†] Ebr. put words in her mouth.

[†] Ebr. ſaue.

[†] Ebr. a widow woman.

^c Vnder this parable ſhee deſcribed the death of Amnon by Abſalom.

^d Becauſe hee hath ſlaue his brother, hee ought to bee ſlaue according to the law Gen. 9. 6. exod 21. 12.

^e As touching the breach of the Law which puniſheth blood, let me beare the blame.
[†] Or, innocents.

^f Swear that they ſhall not reuenge the blood, which are many in number.

^g why doeſt thou giue contrary ſentence in thy ſonne Abſalom?

^h Or, accept. ^h God hath provided waies (as ſacrifices) to ſaue them oft times, who man iudgeth worthy death. ⁱ For I thought they would kill this mine heire.

¶ *Ebr. ref.*k Is of great
wisedome to
discerne right
from wrong.If I haue not thou
done this by
the counsell of
Ioab.m By speaking
rather in a pa-
rable then
plainly.
¶ Or, none can
hide ought from
the King.n I haue gran-
ted thy re-
quest.¶ *Ebr. blessed.*o Couering
hereby his af-
fection, and
shewing some
part of iustice
to please the
people.p Which wey-
ed 6. pounds
and 4. ounces
after halfe an
ounce the she-
kel.¶ Or, possession.
q The wicked
are impatient
in their affecti-
ons, and spare
no vnlawfull
meanes to com-
pass them.

word of my lord the king shal now be comfortable: for my lord the king is euen as an ^k Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

19 And the king saide, Is not ^l the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaide.

20 For to the intēt that I should ^m change the forme of speech, thy seruant Ioab hath done this thing: but ⁿ my lord is wise according to the wisedome of an Angel of God to vnderstand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold now, I haue ⁿ done this thing: goe then, and bring the yong man Abfalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, and ^t thanked the king. Then Ioab said, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Abfalom to Ierusalem.

24 And the king said, Let him ^o turne to his owne house, and not see my face. So Abfalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beautie as Abfalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was to heauie for him, therefore he polled it) he weighed the haire of his head at two hundred ^p shekels by the kings weight.

27 And Abfalom had three sonnes, and one daughter named Tamar, which was a fair woman to looke vpon.

28 ¶ So Abfalom dwelt the space of two yeeres in Ierusalem, and sawe not the kings face.

29 Therefore Abfalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he saide vnto his seruants, Behold, Ioab hath a ^q field by my place, and hath barley therein: goe, and set it on ^r fire:

and Abfaloms seruants set the field on fire.

31 Then Ioab arose, and came to Abfalom vnto his house, and saide vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let me see the Kings face: and ^r if there be any trespassse in me, let him kill me.

33 Then Ioab came to the King, and told him: and he called for Abfalom, who came to the King, and bowed himselfe to the ground on his face before the King, and the king kissed Abfalom.

CHAP. XV.

2 The practises of Abfalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Husbais sent to Abfalom to discover his counsell.

AFTER this, Abfalom ^t prepared him charrets and horses, and fiftie men to ^a runne before him.

2 And Abfalom rose vp earely, and stood hard by the entring in of the gate: and euery man that had any ⁿ matter, and came to the King for iudgement, him did Abfalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruant is of one of the ^b tribes of Israel.

3 Then Abfalom saide vnto him, See, thy matters are good and righteous, but there is no man ^c deputed of the King to heare thee.

4 Abfalom saide moreouer, ^c Oh that I were made iudge in the land, that euery man which hath any matter of cōtrouersie, might come to me, that I might doe him iustice.

5 And when any man came neere to him, and did him obeisance, he put foorth his hand, and tooke him, and kissed him.

6 And on this maner did Abfalom to all Israel, that came to the king for iudgement: so Abfalom ^d stale the hearts of the men of Israel.

7 ¶ And after ^e fourtie yeeres, Abfalom saide vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

9 For thy seruant vowed a vowe when I remained at Geshur, in Aram, saying, If the Lord shall bring me againe in deede to Ierusalem, I will ^f serue the Lord.

9 And the king saide vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Abfalom sent spies throughout all the tribes of Israel, saying, When yee heare the found of the trumpet, ye shall say, Abfalom reigneth in Hebron.

11 ¶ And

r If I haue of-
fended by re-
uenging my
sisters disho-
nour: thus the
wicked iustifie
themselves in
their euill.

¶ *Ebr. made him.*
a Which were
as a garde to
set forth his e-
state.

¶ Or, controuersie.

b That is, no-
ting of what
city or place he
was.

c Thus by
slander, flate-
rie and faire
promises the
wicked seeke
preferment.

d By intifing
them from his
father to him-
selfe.

e Counting
from the time
that the Israe-
lites had asked
a King of Sa-
muel.

f By offering a
peace offering,
which was
lawfull to doe
in any place.

g And bid to
his feast in He-
bron,

h Ebr. went and
increased.

h Whose heart
he saw that Sa-
tan had so pos-
sessed, that hee
would leaue
no mischief
vntempted.

h Ebr. chuse.

h Ebr. as his seru.

h Or, house.
i To wit, from
Ierusalem.
k These were
as the kings
garde, or as
some write his
counsellors.

l Who, as some
write, was the
kings sonne of
Gath.

m Meaning,
them of his fa-
mily.
n God require
thee thy friend-
ship and fideli-
ty.

o To wit, the
fixe hundred
men,

p which was
the charge of
the Kohathites
Numb. 4.

11 ¶ And with Absalom went two hundred men out of Ierusalem, that were called: and they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite Davids counseller, from his citie Giloh, while he offered sacrifices: and the treason was great: for the people increased still with Absalom.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for we shal not escape from Absalom: make speede to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruants said vnto him, Behold, thy seruants are ready to doe according to all that my lord the king shall appoint.

16 So the king departed and al his household after him, and the king left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taried in a place farre off.

18 And all his seruants went about him, & all the Cherethites & all the Pelethites and all the Gittites, *even* fixe hundred men which wer to come after him from Gath, went before the king.

19 Then said the king to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and go with vs? I will goe whither I can: therefore returne thou, and carie againe thy brethren: mercie and trueth be with thee.

21 And Ittai answered the king, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, & all his men, and all the children that were with him.

23 And all the countrey wept with a loude voice, and all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.

24 ¶ And loe, Zadok also was there, and all the Levites with him, bearing the Arke of the couenant of God: and they set downe

the Arke of God, & Abiathar went vp vntill the people were all come out of the citie.

25 Then the king said vnto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the tabernacle thereof.

26 But if hee thus say, I haue no delight in thee, behold, here am I, let him doe to mee as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Iona than the sonne of Abiathar.

28 Behold, I will tarie in the fieldes of the wildernesse, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of Oliues and wept as he went vp, and had his head couered, and went bare footed: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the toppe of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seruant, O king, (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring mee the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall ye send me euery thing that yee can heare.

37 So Hushai Davids friend went into the citie: and Absalom came into Ierusalem.

q To stand by
the Arke.

r Or, his Tabernacle.

r The faithfull
in all their af-
flictions shew
themselues o-
bedient to
Gods will.
* 2 Sam. 9.9.

s With ashes
and dust in
signe of sorow

t The counsell
of the craftie
worldlings
doeth more
harme then the
open force of
the enemie.

u Though Hu
shai dissembled
here at the
kings request,
yet may we
not vse this ex-
ample to excuse
our dissimula-
tion.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai cometh to Absalom. 21 The counsell of Ahithophel for the concubines.

When

^a Which was the hill of O-
lives, Chap. 15
30.

^b Or, figs cakes.

^b Commonly there are no viler traitours the they which vnder pretence of friendship accuse others.

[†] Ebr. I worship.

^c Which was a city in the tribe of Benjamin.

^d That is, rosid about him.

[†] Ebr. man of blood.

[†] Ebr. man of Be-
lial.

^e Reproching him as though by his means Ish-bosheth & Abner were slaine.

<sup>* 1 Sam. 24.
15. & chap. 3. 8.</sup>

^f Dauid felt that this was the iudgment of God for his sinne, and therefore humbleth himselfe to his rod.

[†] Or, my teares.
^g Meaning, y the Lord will send comfort to his when they are oppressed.

When Dauid was a litle past the ^a top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses saddled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of [†] dried figs, and a bottle of wine.

2 And the king saide vnto Ziba, What meanest thou by these? And Ziba said, They be ^b asses for the kings household to ride on, and bread and dried figs for the yong men to eate, and wine, that the faint may drinke in the wilderneffe.

3 And the king saide, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for hee said, This day shall the house of Israel restore me the kingdome of my father.

4 Then saide the king to Ziba, Behold, thine are all that *pertained* vnto Mephibosheth. And Ziba said [†] I beseech thee, let me find grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to ^c Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed,

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre *were* on his ^d right hand, and on his left.

7 And thus said Shimei when he cursed, Come forth, come forth thou [†] murdherer, and [†] wicked man.

8 The Lord hath brought vpon thee all the ^e blood of the house of Saul in whose steade thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art *taken* in thy wickednesse, because thou art a murdherer.

9 Then said Abishai the sonne of Zeruah vnto the king, Why doeth this ^{*} dead dog curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king said, What haue I to doe with you, yee sonnes of Zeruah? for he curseth, euen because the Lord hath ^f bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid said to Abishai, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on [†] mine affliction, and ^g doe me good for his cursing this day.

13 And as Dauid and his men went by

the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves ^h there.

15 ¶ And Absalom, and all the people, the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Dauids friend was come vnto Absalom, Hushai said vnto Absalom, [†] God saue the king, God saue the king.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy ⁱ friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I bee, and with him will I dwell.

19 And [†] moreouer vnto whome shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And ^k Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked ^l counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

⁷ Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangerh himselfe. 27 They bring straites to Dauid.

Moreouer Ahithophel said to Absalom, ^a Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him, and al the people that are with him shall flee, and I will smite the king onely.

3 And I will bring againe all the people vnto thee, and when all shall returne, (^b the man whom thou seekest *being slaine*) all the people shall be in peace.

4 And the saying [†] pleased Absalom wel, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the

^h To wit, at Bahurim.

[†] Ebr. Let the king liue.

ⁱ Meaning, Dauid.

[†] Ebr. the second time.

^k Suspecting the change of the kingdome & so to his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconcili-
ation: and also declare to the people that Absalom was in highest authority.

^l It was so esteemed for the successe thereof

^a The wicked are so gried to execute their malice, that they leaue none occasion, that may further the same.

^b Meaning, Dauid.

[†] Ebr. was right in the eyes of Absalom.

the Archite also, and let vs heare likewise what he saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shall we doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and will not lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that follow Absalom, be ouerthrowen.

10 Then he also that is valiant, whose heart is as the heart of a Lion, shall shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall finde him, and we will vpon him as the dewe falleth on the ground: and of al the men that are with him, we will not leaue him one.

13 Moreouer if he be gotten into a citie, then shall all the men of Israel bring ropes to that Citie, and we will draw it into the river, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the priests, Of this and that maner did Ahithophel & the elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tary not this night in the fields of the wilderness, but rather get thee ouer, lest the king be deuoured and all the people that are with him.

17 ¶ Nowe Jonathan and Ahimaaz abode by En-rogel: (for they might not be seene to come into the Citie) and a maide went, and tolde them, and they went and

shewed king Dauid.

18 Neuertheles a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spred a covering ouer the welles mouth, & spred ground corne thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brooke of water. And whē they had sought them, and could not finde them, they returned to Ierusalem.

21 And as soone as they were departed, the other came out of the well, and went and tolde King Dauid, and saide vnto him, Vp, and get you quicklie ouer the water: for such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his housholde in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel

28 Brought beds, and basens, and earthen vessels, & wheate, and barley, & floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, & cheefe of kine for Dauid and for the people that were with him, to eat: for they said, The people is hungrie, and wearie, and thirstie in the wilderness.

CHA P. XVIII.

1 Dauid diuideth his armie into three parts. 2 Absalom is hanged.

¶ Ebr. what is in his mouth.

¶ Or, giuen such counsell.

¶ Hushai sheweth himselfe faithful to Dauid, in that he reprooueth this wicked counsell and purpose. ¶ Or, tarie all night.

¶ Ebr. haue a branch, or vine.

¶ Ebr. words.

¶ Or, we will campe against him.

¶ Or, commanded. ¶ That counsell which seemed good at the first to Absalom, verie 4. ¶ For by the counsell of Hushai he wēt to the battell where he was destroyed.

¶ That is, ouer Iordan.

¶ Or, the well of Rogel. ¶ Meaning, the message from their fathers.

h Thus God sendeth succor to his in their greatest dangers.

i The Chalde text readeth, now they haue passed the Iorden.

k To wit, to pursue thee with all haste

l They travelled all night, and by morning had all their companie passed ouer.

m Gods iust vengeance eue in this life is powred on the which are enemies, traitours, or persecuters of his Church.

n Who was also called Ishai Dauids father

o God sheweth himselfe most liberal to his, whē they seeme to be vterly destitute.

is hanged, ſlaine, and caſt in a pit, 33 David lamenteth the death of Abſalom.

a For certaine of the Reubenites, Gadites, & of halfe the tribe, could not beare the infoſolencie of the ſonne againſt the father, and therefore ioined with Dauid.

Then Dauid ^a numbred the people that were with him, and ſet ouer them captaines of thouſands, and captaines of hundreths.

2 And Dauid ſent forth the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abiſhai Iobabs brother the ſonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the king ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people answered, Thou ſhalt not goe forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou ^b art now woorth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the citie.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that I will doe. So the king ſtood by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commanded Ioab and Abiſhai, and Ittai, ſaying, *Entreate* the yong man Abſalom gently for my ſake. And all the people heard when the king gaue all the captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battell was in the ^c wood of Ephraim:

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, *euē* of twentie thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood deuoured much more people that day, then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp ^d betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, tolde Ioab, ſaying, Beholde, I ſaw Abſalom hanged in an oke.

11 Then Ioab ſaide vnto the man that told him, And haſt thou indeed ſeene? why then didſt thou not there ſmite him to the ground, and I would haue giuen thee ten ^e ſhekels of ſiluer, and a girdle?

12 Then the man ſaid vnto Ioab, Though I ſhould ^f receiue a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai,

ſaying, Beware, leaſt any *touch* the yong man Abſalom.

13 If I had done it, *it had bene* ^g the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

14 Then ſaide Ioab, I will not thus tary with thee. And he tooke three darts in his hand, and thruſt them ^h through Abſalom, while he was yet aliue in the mids of the oke.

15 And ten ſeruants that bare Iobabs armour, compaſſed about and ſmote Abſalom and ſlew him.

16 Then Ioab ⁱ blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held back the people.

17 And they tooke Abſalom, and caſt him into a great ^j pit in the wood, and layed a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the ^k kings dale: for he ſaid, I haue no ^l ſonne to keepe my name in remembrance, and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaide Ahimaaz the ſonne of Zadok, I pray thee, let me run, and beare the king tidings that the Lord hath ^m deliuered him out of the hand of his enemies.

20 And Ioab ſaid vnto him, Thou ⁿ ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſaid Ioab to Cuſhi, Goe, tel the king, what thou haſt ſcene. And Cuſhi bowed himſelfe vnto Ioab, and ran.

22 Then ſaide Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo run after Cuſhi? And Ioab ſaid, Wherefore now wilt thou runne, my ſonne, ſeeing thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaid vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betweene the two ^o gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes and ſaw, and behold, a man came running alone.

25 And the watchman cried, and tolde the king. And the king ſaide, If he be alone, ^p he bringeth tidings. And hee came apace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſaid, Behold, *another* man runneth alone. And the king ſaid, Hee alſo bringeth tidings.

27 And

b Signifying, that a good gouernour ought to be ſo cleare vnto his people, that they wil rather loſe their liues, the that ought ſhould come vnto him.

c So called, becauſe the Ephraimites (as ſome ſay) fed their cattel beyond Iorden in this wood.

d This is a terrible example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

e Gm. 23. 15.

f Ebr. weigh vpon mine hand.

g Ebr. a liue againſt my ſoule.

h Ebr. in the ſide of Abſalom.

i For he had pitie of the people, which was ſeduced by Abſaloms flatterie. *k* Thus God turned his vaine glory to ſhame.

l Gm. 14. 17. *m* It ſeemeth that God had puniſhed him in taking away his children, chap. 14. 27. *n* Ebr. ſtranded.

o For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

p He ſate in the gate of the city of Mahanaim.

q Ebr. tidings are in his mouth.

¶ Ebr. I see the running.

¶ He had experience of his fidelity, Chap. 17. 21.

¶ Or, deliuered vp

¶ To wit, Cush, who was an Ethiopian.

¶ Ebr. tidings are brought.

¶ Because he considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

¶ Ebr. saluation, or deliuerance.

¶ Or, by stealth.

¶ As they doe that mourne.

¶ At Mahanaim.

¶ Or, captaines.

27 And the watchman saide, † Me thinketh the running of the foremost *is* like the running of Ahimaaz the sonne of Zadok. Then the king saide, He is a ⁱ good man, and commeth with good tidings.

28 And Ahimaaz called, and saide vnto the king, Peace *be with thee*: and he fel down to the earth vpon his face before the king, and said, Blessed be the Lord thy God, who hath * shutte vp the men that lift vp their hands against my lord the king.

29 And the king saide, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the kings ^k seruant, and *me* thy seruant, I saw a great tumult, but I knew not what.

30 And the king said vnto him, Turne aside, and stand here. So he turned aside and stood still.

31 And beholde, Cush came, and Cush saide, † Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the king said vnto Cush, Is the yong man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that yong man is.

33 And the king was ⁱ moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he saide, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the king. 39 Barzillai departeth. 41 Israel striueth with Iudah.

And it was tolde Ioab, Beholde, the king weepeth and mourneth for Absalom.

2 Therefore the [†] victory of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

3 And the people went that day into the city * secretly, as people confounded hide themselues when they flee in battell.

4 So the king ^a hid his face, and the king cried with a loud voice, My sonne Absalom, Absalom my sonne, my sonne.

5 ¶ Then Ioab came into ^b the house to the king, and saide, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this daye, that thou regardest neither thy * princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and we

al had dyed this day, that then it would haue † pleased thee well.

7 Now therefore vp, come out, and speake † comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tarie one man with thee this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the ^c gate: and they tolde vnto al the people, saying, Behold, the king doth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at ^d strife throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ouer vs, is dead in battell: therefore why are yee so slowe to bring the king againe?

11 But king Dauid sent to Zadok and to Abiathar the ^e Priestes, saying, Speake vnto the Elders of Iudah, and say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, *euery* to his house)

12 Yee are my brethren: my bones and my flesh are yee: wherefore then are yee the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the host to mee for euer in the ^f roome of Ioab.

14 So he bowed the hearts of al the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to go to meete the king, and to conduct him ouer Iorden.

16 ¶ And ^g Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Benjamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to carie ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when hee was come ouer Iorden,

19 And saide vnto the king, Let not my lord impute * wickednesse vnto me, nor remember

¶ Ebr. bene right in thine eyes.

¶ Ebr. so the hart of thy seruants.

¶ Where the most resort of the people had.

¶ Euery one blamed another and stroue who should first bring him home.

¶ That they should reprove the negligence of the Elders, seeing the people were so forward.

¶ By this policy Dauid thought that by winning of the captaine, he should haue the hearts of al the people.

¶ Who had before reuiled him, Chap. 16. 23.

¶ Chap. 16. 24.

¶ Chap. 16. 15.

^h For in his aduersitie he was his most cruell enemy, and now in his prosperitie seeketh by flattery to creepe into fauour.

ⁱ By Ioseph he meaneth Ephraim, Manasseh and Benjamin (whereof hee was) because these three were vnder one standard, Num. 2. 18.

^k By my hands, or during my life, as read, 1. Kin. 2. 8. 9.

^l When Mephibosheth being at Ierusalem had met the king.

^m Chap. 16. 3.

ⁿ Able for his wisdom to iudge in all matters. ⁿ Worthy to die for Sauls cruelty toward thee.

^o David did euill in taking his lands from him before he knew the cause, but much worse, that knowing the truth, hee did not restore the.

member the thing that thy seruant did wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doth know, that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph, that am come to goe downe to meete my lord the king.

21 But Abishai the sonne of Zeruiah answered, and saide, Shall not Shimei die for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shal there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt not die, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his cloths from the time the king departed, vntill he returned in peace.

25 And when he was come to Ierusalem, and mette the king, the king saide vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued mee: for thy seruant saide, I would haue mine asse saddled to ride thereon, for to go with the king, because thy seruant is lame.

27 And he hath accused thy seruant vnto my lord the king: but my lord the king is as an Angel of God: do therefore thy pleasure.

28 For all my fathers house were but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king saide vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba diuide the lands.

30 And Mephibosheth saide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere old, and he had prouided the king of sustenance, while he lay at Mahanaim: for he was a man of verie great substance.

33 And the king said vnto Barzillai, Come

ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai saide vnto the king, † How long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yeere olde: and can I discerne betweene good or euil? Hath thy seruant any taste in that I eate or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a burthen vnto my lord the king?

36 Thy seruant will goe a litle way ouer Iorden with the king, and why will the king recompence it me with such a reward?

37 I pray thee, let thy seruant turne back againe, that I may die in mine owne city, and be buried in the graue of my father and of my mother: but behold thy seruant Chimham, let him goe with my lord the king, and doe to him what shal please thee.

38 And the king answered, Chimham shall goe with me, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and blessed him, and he returned vnto his owne place.

40 ¶ Then the king went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iorden.

42 And all the men of Iudah answered the men of Israel, Because the king is neer of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and saide, We haue ten partes in the King, and haue also more right to Dauid then ye: Why then did ye despise vs, that our aduise should not be first had in restoring our king? and the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

¹ Sheba rayseth Israel against Dauid. ¹⁰ Ioth killeth Amasa traiterously. ²² The heade of Sheba is deliuered to Ioth. ²³ Dauids chiefe officers.

Then there was come thither a wicked man (named Sheba the sonne of Bichri, a man of Temini) and he blewe the trumpet, and

[†] Ebr. how many daies are the yeeres of my life

^p He thought it not meete to receiue benefits of him to whom he was not able to do seruice againe.

^q My sonne.

[‡] Or, sing.

[‡] Or, bade him farewell.

[†] Where the tribe of Iudah tarried to receiue him.

^s Which had take part with the king.

^t Toward Ierusalem.

[‡] Or, haue not yet first spoken to bring home the king, ver. 11.

^a Where the tribes contended against Iudah.

^b As they of Iudah say.
^c He thought by speaking cōtempnously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.
^d From Gilgal, which was neere Iorden.
^e Chap. 16. 22.

^e who was his chiefe captaine in Iobabs rōume
Chap. 19. 13.

^f Either them which had bin vnder Iobab, or Dauids men.

^g Chap. 8. 18.

^g which was his coat, that he vsed to weare in the warres.

^h Sir. proue.

ⁱ Sir. doubled not his stroke.

^j He stood by Amasa at Iobabs appointment.

and said, we haue no part in ^b Dauid, neither haue wee inheritance in the sonne ^c of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from ^d Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women ^{his} concubines, that hee had left behinde him to keepe the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhoode.

4 ¶ Then said the king to ^e Amasa, Assemble mee the men of Iudah within three dayes, and be thou heere present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which hee had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then ^{did} Absalom: take thou ^{therefore} thy ^f lords seruants and follow after him, lest hee get him walled cities, and escape vs.

7 And there went out after him Iobabs men, and the ^g Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Iobabs ^g garment, that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Iobab said to Amasa, Art thou in ^h health, my brother? and Iobab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Iobabs hand: for therewith he smote him in the fift ^{rib}, and shed out his bowels to the ground, and ⁱ smote him not the second time: so he died. Then Iobab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Iobabs men ^j stood by him, and said, He that fauoureth Iobab, and he that is of Dauids part, let him goe after Iobab.

12 And Amasa wallowed in blood in the middes of the way: and when the man sawe that all the people stood still, hee remooued Amasa out of the way into the

fielde, and cast a cloth vpon him, because hee sawe that euery one that came by him, stood still.

13 ¶ When he was remooued out of the way, euery man went after Iobab, to follow after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and ⁱ Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besiedged him in Abel, ^{neere to} Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Iobab, ^k destroyed and cast downe the wall.

16 Then cried a wife woman out of the city, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman said, Art thou Iobab? And he answered, Yea. And she saide to him, Heare the words of thine handmaid. And he answered, I doe heare.

18 Then she spake thus, ^l They spake in the old time, saying, They should aske of Abel, and so haue they continued.

19 I am ^m one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Iobab answered, and said, God forbid, God forbid it me, that I should deuoure, or destroy it.

21 The ⁿ matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the king, ^{euē} against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Iobab, Behold, his head shall be throwne to thee ouer the wall.

22 Then the woman went vnto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichri, and cast it to Iobab: then he blew the trumpet, and ^o they retired from the citie, euery man to his tent: and Iobab returned to Ierusalem vnto the king.

23 ¶ ^p Then Iobab ^{was} ouer all the hoste of Israel, & Benaiah the sonne of Iehoiada ouer the Cherethites and ouer the Pelethites.

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the recorder,

25 And Sheia ^{was} Scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite ^{was} ^o chiefe about Dauid.

ⁱ Vnto the dila Abel, which was neere to Bethmaachah.

^k That is, he went about to ouerthrowe it.

^l She sheweth that the olde custome was not to destroy a citie, before peace was offered, Deut. 10. 11.
^m She speaketh in the name of the citie.

ⁿ Hearing his fault told him, he gaue place to reason, and required onely him that was author of the treason.

^o Ebr. they were scattered.

^p Chap. 8. 16.

^o Either in dignity, or familiarity.

CHAP. XXI.

Three deare yeeres. 9 The vengeance of the sonnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure greate battels, which Dauid had against the Philistims.

[†] Ebr. yeeres after yeeres.

[†] Ebr. sought the face of the Lord.

^a Thinking to gratifie the people, because there were not of the seede of Abraham.

^{*} 1. Sam. 9. 3. 16.

^b wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people.
^c Saue onely of Sauls stocke.

^d Of Sauls kinsmen.

^e To pacifie the Lord.

^{*} 1. Sam. 18. 3. and 20. 8. 42.

[†]

^f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sa. 25. 44. and neither had childre, 2 Sam. 6. 23.
[†] Ebr. fell.
^g Which was in the moneth Abib or Nisan, which containeth part of March and part of April.

Then there was a famine in the daies of Dauid, three yeeres [†] together: and Dauid [†] asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he sleweth ^a Gibeonites.*

2 Then the king called the Gibeonites and sayde vnto them, (Nowe the Gibeonites were not of the children of Israel, but ^{*} a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid faide vnto the Gibeonites, ^b what shall I doe for you, and wherewith shall I make the atonement, that yee may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We wil haue no siluer nor gold of Saul nor of his house, neither for vs shalt thou kill ^c any man in Israel. And hee faide, What yee shall say, that will I doe for you.

5 Then they answered the king, The man that consumed vs, and that imagined euill against vs, *so that wee are destroyed from remaining in any coast of Israel,*

6 Let seuen men of his ^d sonnes be deliuered vnto vs, and wee will hang them vp ^e vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the ^{*} Lordes othe, that was betweene them, *euē* betweene Dauid and Jonathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, *euē* Armoni and Mephibosheth, and the fiue sonnes of ^f Michal, the daughter of Saul, whome shee bare to Adriel the sonne of Barzillai the Meholahite.

9 And hee deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lorde: so they [†] died *all* seuen together, and they were slaine in the time of haruest: in the ^g first daies, and in the beginning of barley haruest.

10 Then Rizpah the daughter of Aiah

tooke ^b sackcloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill ⁱ water dropped vpon them from the heauen, and suffered neither the birds of the ayre to light on them by day, nor beastes of the field by night.

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, & the bones of Jonathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the streete of Bethshan, where the Philistims had ^{*} hanged them, when the Philistims had slaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the country of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the king had commanded, God was then ^k appeased with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of ^l Haraphah (*the head of whose speare weighed three hundredth ^m shekels of brasse*) *euē* hee being girded with a new sword, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battel, lest thou quench the ⁿ light of Israel.

18 ¶ And after this also there was a battel with the Philistims at ^o Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

19 And there was yet *another* battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slewe ^p Goliath the Gittite: the staffe of whose speare was like a weauers beame.

20 Afterwarde there was also a battell in Gath, where was a man of *a great* stature, and had on euery hand fixe fingers, and on euery foote fixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of ^{*} Shima the brother of Dauid slewe him.

22 These foure were borne to Haraphah in

^h To make her a tent, wherein she prayed God to turne away his wrath.
ⁱ Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.
[†] Or, rest.

^{*} 1. Sam. 31. 10

^k For where the magistrates suffreth the faults vnpunished, there the plague of God lyeth vpon the land

^l That is, of the race of Gians, in which amount to nine pound three quarters.

ⁿ For the glory and wealth of the country standeth in the preferuacion of the godly magistrate.
^o Called Gezer, and Saph is called Sippai.
[†] Chro. 20. 4.

^p That is, Lahmi the brother of Goliath whom Dauid slew,
[†] Chron. 20. 5

^{*} 1. Sam. 16. 9

in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

a Dauid after his victories prayeth God. *b* The Anger of God toward the wicked. *c* He prophesieth of the redemption of the Iewes, and Vocation of the Gentiles.

AND Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my ^b rocke and my foretreffe, and he that deliuereth me.

3 God is my strength, in him wil I trust: my shielde, and the horne of my saluation, my hie tower and my refuge: my Sauour, thou hast saued me from violence.

4 I will call on the Lord, who is worthie to be prayed: so shall I be safe from mine enemies.

5 For the pang of death haue compassed me: the floods of vngodlinesse haue made me afraide.

6 The sorowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and crie to my God, and he did heare my voice out of his temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and shooke, because he was angrie.

9 ^d Smoke went out of his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

10 He ^e bowed the heauens also, & came downe, and darkenesse was vnder his feete.

11 And he rode vpon ^f Cherub and did flie, and he was seene vpon the wings of the wind.

12 And hee made darkenesse a Tabernacle round about him, *even* the gatherings of waters, and the clouds of the ayre.

13 At the brightnesse of his presence ^h the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hie gaue his voice.

15 Hee shotte arrowes also, and scattered them: *to wit*, lightning, and destroyed them.

16 The ⁱ chanel also of the sea appeared, *even* the foundations of the world were discovered by the rebuking of the Lorde, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee: he drewe me out of many waters.

18 Hee deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They ^k preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me foorth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my ^l righteounesse: according to the purenesse of mine hands he recompensed me.

22 For I kept the waies of the Lord, and did not ^m wickedly against my God.

23 For all his lawes were before me, and his statuts: I did not depart therefrom.

24 I was vpriight also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteounesse, according to my purenesse before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpriight man thou wilt shewe thy selfe vpriight.

27 With the poore thou wilt shewe thy selfe pure, and with the ⁿ froward thou wilt shewe thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is ^o vncorrupt: the worde of the Lord is tried in the fire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mightie, saue our God?

33 God is my strength in battell, and maketh my way vpriight.

34 He maketh my feete like ^p hinds feete, and hath set me vpon mine hie places.

35 He teacheth mine hands to fight, so that a bowe of ^q brasse is broken with mine armes.

36 Thou hast also giuen mee the shielde of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shal fall vnder my feete.

40 For thou hast ^r girded me with power to battell, and them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, *even* vnto the ^s Lord, but he answered them not.

l Toward Saul and mine enemies.

m I attempted nothing without his commandement.

n Their wickednes is cause, that thou seemest to forget thy wonted mercie.

o The manner that God useth to succour his, neuer faileth.

p He useth extraordinary meanes to make me win most strong holdes. *q* Or, *steel*.

r He acknowledgeth that God was the author of his victories, who gaue him strength.

s The wicked in their necessitie are compelled to flee to God, but it is too late.

a In token of the wonderfull benefices, that he receiued of God.

b *Pal.* 18. 2. By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all tentations. *c* Or, *rocke*.

e As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shal overcome most grievous dangers, tyranny and death.

d That is, clouds, and vapors.

e Lightning and thundering.

f So it seemeth when the ayre is darke.

g To flie in a moment through the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset that all meanes seemed to faile.

43 Then did I beate them as smal as the dust of the earth: I did tread them flat as the clay of the street, & did spread them abroad.

44 Thou hast also deliuered me from the contentions of my ^s people: thou hast preserved me to be the head ouer nations: the people which I knew not doe serue me.

45 Strangers ^tshal be in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priuie chambers.

47 Let the Lord liue, ^u and blessed be my strength: and God, ^{euen} the force of my saluation be exalted.

48 *It is* God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And rescueth mee from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast deliuered mee from the cruel man.

50 Therefore I will prayse thee, O Lord, among the ^{*} nations, and will sing vnto thy Name)

51 *He is* the tower of saluation for his king, and sheweth mercy to his anointed, ^{euen} to Dauid, and to his seede ^{*} for euer.

CHAP. XXIII.

¹ The last words of Dauid. ⁶ The wicked shal be pluckt & p as thornes. ⁸ The names and facts of his mightie men. ¹⁵ He desired water and would not drinke it.

THe also be the ^a last words of Dauid, Dauid the sonne of Ishai saith, euen the man who was set vp on hie, the anointed of the God of Iaakob, and the sweete singer of Israel saith,

2 The Spirit of the Lord spake by me, and his word *was* in my ^b tongue.

3 The God of Israel spake to mee, the strength of Israel said, *Thou shalt* beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without clouds, *so shall mine house be, and not as the* ^c *grasse of the earth is by the bright raine.*

5 For so shall not mine house be with God: for he hath made with me an euerlasting couenant, perfite in all points, and sure: therefore all mine health and whole desire *is*, that he will not make it ^d grow *so*.

6 But the wicked *shall be* euery one as thornes thrust away, because they can not be taken with hands.

7 But the man that shall touch them, must be defended with yron, or with the shaft of a speare: and they shal be burnt with fire in the same place.

8 ¶ These *be* the names of the mightie men, whom Dauid had. Hee that sate in the seate of ^e wisdome, being chiefe of the princes, was Adino of Ezni, he slew eight

hundreth at one time.

9 And after him *was* ^{*} Elcazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ^{*} defied the Philistims gathered there to battel, when the men of Israel were ^f gone vp.

10 Hearose and smote the Philistims vntil his hand was wearie, and his hand ^g claue vnto the sword: and the Lord gaue greates victorie the same day, and the people returned after him onely to spoyle.

11 After him *was* ^{*} Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne; where was a piece of a field full of lentiles; and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gaue ^h great victorie.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of ^{*} Rephaim.

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid ⁱ longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the hoste of the Philistims, & drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but ^k powred it for *an offering* vnto the Lord,

17 And said, O Lord, be it farre from me, that I should do this. *Is* not this the blood of the men that went in ieopardie of their liues: therefore he would not drinke it. These things did these three mightie men.

18 ¶ ^{*} And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and he lift vp his speare against three hundreth, [†] and slew them, and he had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the *first* three.

20 And Benaiah the sonne of Iehoiada the sonne of a ^{*} valiant man, which had done many acts, *and was* of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lyon in the middes of a pit in the time of snow.

21 And hee slewe an Egyptian a ^{*} man of greates stature, and the Egyptian *had* a [†] speare in his hand: but he went downe to him with a staffe, and plucked the speare out

^s Meaning, of the Iewes, who conspired against me. ^t Not willingly obeying me, but dissemblingly.

^u Let him shew his power, that he is the gouernour of all the world.

^{*} Rom. 15. 9.

^{*} Chap. 7. 13.

^a Which hee spake after that he had made the Psalmes.

^b Meaning, hee spake nothing but by the motion of Gods Spirit.

^c Which groweth quickly and fadeth soone.

^d But that my kingdome may continue for euer according to his promise.

^e As one of the kings counsell.

^{*} 1. Chron. 11. 12.

^g Or, assailed with danger of their liues. ^f Meaning, fled from the battel.

^g By a crampe which came of wearinesse and straining.

^{*} 1. Chron. 11. 27.

^h Who hath neither respect to many nor few, when hee will shew his power.

[†] Or, giants.

ⁱ Being ouercome with wearienesse and thirst.

^k Brideling his affection, and also desiring God not to be offended for [†] rashe enterprise.

^{*} 1. Chron. 11. 30.

[†] Ebr. slaine.

^{*} Or, 750-bat.

[†] Or, a comely man. Which was bigger as a weavers beame. 1. Chron. 11. 33.

of the Egyptians hand, and flew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among ^m thirty, but he attained not to the *first* three: and Dauid made him of his counsell.

24 ¶ ^aAsahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elikah the Harodite:

26 Helez the ^{*} Paltite: Ira the sonne of Ikkeiah the Tekoite:

27 Abiezer the Anethothite: ^a Mebunnai the Hushathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueih the Barhumite:

32 Elihahab the Shaalbomite: of the sonnes of Iasheh, Jonathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vrijah the Hittite, ^a thirty & seuen in al.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

And the wrath of the Lord was ^a againe kindled against Israel, and he ^b mooued Dauid against them, in that he saide, Goe, number Israel and Iudah.

2 For the king said to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan ^c euen to Beer-sheba, and number ye the people, that I may know the ^c number of the people.

3 And Ioab said vnto the king, The Lord thy God increase the people an hundredth folde more then they be, and that the eyes of my lord the king may see it: but why doeth my lord the king desire this thing?

4 Notwithstanding the kings word preuailed against Ioab and against the captains of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the king to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the ^{*} valley of Gad and toward Iazer.

6 Then they came to Gilead, & to ^{*} Tah-tim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ^{*} Tyrus and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the ende of nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the number ^{and} summe of the people vnto the king: and there were in Israel ^a eight hundredth thousand strong men that drew swords, and the men of Iudah were ^c five hundredth thousand men.

10 Then Dauids heart smote him, after that he had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the worde of the Lord came vnto the Prophet Gad Dauids ^f Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that ^g seuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land: now aduise thee, and see, what answer I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord, (for his mercies ^{are} great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from ^h Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord ^{*} repented of the euill, and saide to the Angel that destroyed the people, It is sufficient, hold now thine hand. And the Angel of the Lord

^m Hee was more valiant then the 30. that followe, and not so valiant as the fixe before.

^{*} Chap. 2. 18.

^{*} 1. Chron. 11.

27.

^{*} Or, Pelenis.

ⁿ Diuers of these had two names, as appeareth, 1. Chron.

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^{*} Or, Zor.

^{*} Or, to the neighbor land, which is in the land.

^{*} Or, Zor.

^d According to Iob count: for in all there were eleuen hundredth thousand, 1. Chron. 21. 5.

^e Concluding vnder them the Beniamites: for else they had but foure hundredth and seuentie thousand, 1. Chron. 21. 5.

^f Whom God had appointed for Dauid and his time.

^g For 3. yeeres of famine were past for the Gibeonites matter: this was ^h fourth yeere, to the which should haue bene added other three yeeres more. 1. Chron. 21. 12.

^h From the one side of the country to the other.

^{*} 1. Sam. 15. 11
ⁱ The Lord spared this place, because he had chosen it to build his temple there.

^o These came to Dauid and helped to restore him to his kingdome.

^a Before they were plagued with famine, Chap. 11. 1.
^b The Lord permitted Satan, as, 1. Chron. 21. 1.

^c Because he did this to trie his power and so to trust therein, it offended God, else it was lawfull to number the people, Exod. 30. 12. Num. 1. 2.

Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and saide, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they^k done? let thine hand, I praye thee, bee against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and saw the king and his seruants comming toward him, and Araunah went out, and bowed himselfe before the king on his face to the ground,

21 And^l Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To buy the threshing

floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah saide vnto Dauid, Let my lord the king take & offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah^m as a king giue vnto the king: and Araunah saide vnto the king, The Lord thy God be fauourable vnto thee)

24 Then the king saide vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doeth cost me nothing. So Dauid bought the threshing floore, & the oxen forⁿ fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

^k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections as the onely cause of this euill.

^l Called also Oman. 1. Chr. 21. 20.

^m That is, abundantly: for as some write, he was king of Ierusalem before Dauid wanne the tower.

ⁿ Some write that euery tribe gaue 50, which make 600. or that afterward he bought as much as came to 550 shekels, 1. Chro. 21. 25.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection (who then fauoureth them when his word is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, & Ieroboam, which before were but al one people, & now by the iust punishment of God were made two, whereof Iudah and Benjamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahab's father. And because our Sauour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

^g Abishag keepeth Dauid in his extreme age. ^h Adonijah usurpeth the kingdome. ³⁰ Salomon is anointed King. ⁵⁰ Adonijah fleeth to the Altar.



ow when king Dauid was^a old, and stricken in yeeres, they couered him with clothes, but no^b heat came vnto him.

2 Wherefore his seruants saide vnto him, Let there bee sought for my lord the king a young virgin, and let her^c stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong maide throughout al the coasts of Israel, and found one Abishag^e a Shunamite, and brought her to the king.

4 And the maide was exceeding fair, and cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith exalted himselfe, saying, I will be king. And he gate him charets and horsemen, and^d fifty men to runne before him.

6 And his father would not displease him from his^f childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Absalom,

7 And he^g tooke counsel of Ioab the son of

^a He was about 70. yeeres old, 2. Sa. 5. 4. ^b For his naturall heate was worne away with trauels.

^c Or, seru him.

^e Which citie was in the tribe of Issachar, as Iosh. 19. 18.

^d Read 2. Sam. 15. 1.

^f Or, dayes.

^g Or, his words were with Ioab.

of Zeruiah, and of Abiathar the Priest: and they^e helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, and fat cattel by the stone of Zoheleth, which is by * En-rogel, and called all his brethren the kings sonnes, and al the men of Iudah the kings seruants,

10 But Nathan the Prophet, and Benaiah, and^f the mightie men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne* of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne^g life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto king Dauid, and say vnto him, Didst not thou my lord, O king, sweare vnto thine handmaide, saying, Assuredly Salomon thy sonne shal reigne after me, and he shall sit vpon my throne? why is then Adonijah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and^h confirme thy words.

15 ¶ So Bath-sheba went in vnto the king, into the chamber, and the king was very old, and Abishag the Shunamite ministred vnto the king.

16 And Bath-sheba bowed and made obeifance vnto the king. And the king saide, What is thy matter?

17 And she answered him, My lord, thou fwarest by the Lord thy God vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my lord, O king, thou knowestⁱ it not.

19 And he hath offered many oxen, and fat cattel, & sheep, and hath called all the sonnes of the king, and Abiathar the Priest, and Iobab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For els when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be^k reputed^l vile.

22 And loe, while shee yet talked with

the king, Nathan also the Prophet came in.

23 And they tolde the king, saying, Beholde, Nathan the Prophet. And when hee was come in to the king, he made obeifance before the king vpon his face^m to the ground.

24 And Nathan saide, My lord, O king, hast thou saide, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adonijah.

26 But me thy seruant, and Zadok the priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thyⁿ seruant, who should sit on the throne of my lord the king after him.

28 ¶ Then king Dauid answered, and saide, Call me Bath-sheba. And shee came into the kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as Iⁿ sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid saide, Call me Zadok the priest, and Nathan the prophet, and Benaiah the sonne of Iehoiada. And they came before the king.

33 Then the king saide vnto them, Take with you the^o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest, and Nathan the Prophet anoint him there king ouer Israel, and blow ye the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be king in my stead: for I haue^p appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and saide, So be it, and the Lord God of my lord the king^q ratifie it.

37 As the Lord hath bene with my Lord the king, so be hee with Salomon, and exalt his throne aboue the throne of my lord king

^e They tooke his part and followed him.

^f Or, the fountain

^g As the Cherethites and Pelethites.

^h 2. Sam. 3. 4.

ⁱ For Adonijah wil destroy thee and thy sonne, if he reigne.

^j By declaring such things, as may further the same.

^k The king being worne w^g age, could not attend to the affaires of the realme, and also Adonijah had many flatterers which kept it from the king.

^l And so pue to death as wicked transgressors.
^m & l. former.

ⁿ I Acknowledging him to be the true and worthy king appointed of God, as the figure of Christ.

^o Ebr. let the king Adonijahs line.

^p Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

^q Mooued by the Spirit of God so to do, because he foresaw that Salomō should be the figure of Christ.

^r Meaning, the kings seruants and such as were of his garde.

^s Ebr. commanded.

^t Ebr. say so.

king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada, and the Cherethites and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the found of them.

41 ¶ And Adonijah and all the ghests that were with him, heard it: (and they had made an ende of eating) and when Iobab heard the sound of the trumpet, hee saide, What meaneth this noise and vproare in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adonijah saide, Come in: for thou art a worthy man, and bringeth a good tidings.

43 And Jonathan answered, and saide to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada, & the Cherethites, and the Pelethites and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noyse that yee haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreover the kings seruantes came to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the bed.

48 And thus saide the king also, Blessed bee the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghests that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and took holde on the hornes of the altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught holde of the hornes of the altar, saying, Let king Salomon sweare

vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon saide, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and he came and did obeisance vnto king Salomon. And Salomon saide vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Iobab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abisag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roome.

¶ Then the daies of Dauid drew neere that he should die, and he charged Salomon his sonne, saying,

2 I go the way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which he spake vnto me, saying, If thy sonnes take heed to their way, that they walke before me in truth, with all their hearts, and with all their soules, *† thou shalt not (saide he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Iobab the sonne of Zeruiab did to me, and what he did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whom he slewe, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wisdom, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindnes vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy Table, † for so they came to me when I fled from Absalom thy brother.

8 ¶ And beholde, with thee * is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came downe to meet mee at Iorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou

p Where with they accustomed to anoint the Priests and the holy instruments. Exod. 30. 23.

† Ebr. brake.

q Ebr. a man of power.
q He praised Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, & so did beate downe his pride.

r To salute him, & to pray and praise God for him.

s He gaue God thanks for the good successe.

t Which Dauid his father had built in the house of Araunah, as 2. Sam. 24. 25.

a I am ready to die, as all mortals must.

b He sheweth how hard a thing it is to gouerne, and that none can do it well except he obey God. * Deut. 29. 9. Jos. 1. 7. † Or doe wisely.

c And without hypocricie. * 2. Sam. 7. 12. † Ebr. a man that not be cut off to thee from off the throne.

* 2. Sam. 3. 27. * 2. Sam. 10. 10. d He shed his blood in time of peace, as if there had bene warre.

e He put the bloody sword into his sheath.

* 2. Sam. 19. 31. † That is, they dealt mercifully with me.

* 2. Sam. 16. 9.

* 2. Sam. 19. 23.

thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go downe to the graue with blood.

10 So *Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid*reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

12 ¶ Then sate Salomon vpon the throne of Dauid his father, and his kingdom was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, ^h Commet thou peaceably? And he said, Yea.

14 Hee said moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he saide, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reigne: howbeit the kingdom is turned away, & is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, † refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the king, (for hee will not say thee nay) that he giue me Abishag the Shunamite to wife.

18 And Bath-sheba said, wel, I wil speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and ^k bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to be set for the kings mother, and she sate at his right hand.

20 Then she said, I desire a small request of thee, say me not nay. Then the king saide vnto her, Aske on, my mother: for I will not say thee nay.

21 Shee said then, Let Abishag the Shunamite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunamite for Adonijah? aske for him the ^l kingdom also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then king Salomon sware by the Lord, saying, God do so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath

made me an house, as he *promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hande of Benaiah the sonne of Ichoiada, and he * smote him that he died.

26 ¶ Then the king said vnto Abiathar the Priest, Go to Anathoth vnto thine owne * fields: for thou art † worthy of death: but I will not this day kill thee, because thou ^m barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had ⁿ turned after Adonijah, but he turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, and caught hold on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, ^o he is by the ^o altar. Then Salomon sent Benaiah the sonne of Ichoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the king, Come out. And he said, Nay, but I wil die here. Then Benaiah brought the king word againe, saying, Thus saide Ioab, and thus hee answered me.

31 And the king said vnto him, Doe as hee hath said, and ^p smite him, and burie him, that thou mayest take away the blood, which Ioab shed causelesse, from mee and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then hee, and slewe them with the sworde, and my father Dauid knew not: ^q ^{to wit}, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether captaine of the host of Iudah.

33 Their blood shall therefore returne vpon the ^r head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Ichoiada went vp, and smote him, and slewe him, and hee was buried in his owne house in the wilderness.

35 And the king put Benaiah the sonne of Ichoiada in his roome ouer the hoste: and the king set Zadok the Priest in the roome of Abiathar.

D d 36 ¶ Afterward

Let him be punished with death: looke verse. 46.
* 1. Sam. 2. 29. and 13. 36.
* 2. Sam. 5. 4.
1. Chron. 29. 26. 27.
* 1. Chron. 29. 23.

h For she feared, lest he would worke treason against the king.

i In signe of their fauour and consent.

q Else, cause not my face to twine away.

k In token of reuerence, and that others by his example might haue her in greater honour.

l Meaning, that if he should haue granted Abishag which was so deare to his father, he would afterward haue aspired to the kingdom.

* 1. Sam. 7. 12. 13.

* Or, fell vpon him.

* Or, possion. * Ebr. a rain of death. m When he fled before Absalom, 2. Sam. 15. 24.

* 1. Sam. 2. 31. 35.

n He tooke Adonijahs part when he would haue vsurped the kingdom, Chap. 1. 7.

o Thinking to be saved by the holinesse of the place.

p For it was lawfull to take the wilful murderer from the altar, Exod. 21. 14.

* 2. Sam. 3. 27. * 2. Sam. 10. 10.

q Ioab shall be iustly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruantes: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, & protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saidest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement where with I charged thee?

44 The king said also to Shimei, Thou knowest al the wickednesse whereunto thine heart is priuie, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the kingdome was established in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

Salomon * then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, & the wall of Ierusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in trueth, and in righteousness, and in vprightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to go out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people which cannot be tolde nor numbred for multitude.

9 Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betweene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy wordes: lo, I haue giuen thee a wife and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, behold, it was a dreame, and he came to Ierusalem, and stood before the Arke of the Couenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two harlots vnto the king,

Thus God appointed the wayes and means to bring his iust iudgements vpon the wicked.

His conetous minde moued him rather to venture his life then to lose his worldly profit, which he had by his seruants.

u For though thou wouldst denie, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2 Sam. 16. 5.

* 2 Chron. 1. 1. x Because all his enemies were destroyed.

* Chap. 7. 8.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3. d For there the Tabernacle was, 2 Chron. 1. 3.

* Or, as he walked

e Thou hast performed thy promise.

f That is, to be haue my selfe in executing this charge of ruling.

* 2 Chron. 1. 10. † Or, obedients

g Which are so many in number.

h That is, that thine enemies should die.

* Matth. 6. 33. wisd. 7. 11.

† Or, hath bene none.

* Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

† Or, sitting.

k By this example it appeareth that God kept promise with Salomon in granting him wisdom.

king, and ^k stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And shee arose at midnight, and tooke my sonne from my side, while thine hand-maid slept, and laid him in her bosome, and laid her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Again shee said, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, Shee saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king saide, ^m Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled toward her sonne, and she said, Oh my lord, giue her the liuing childe, and ⁿ slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the king had iudged, and they feared the king: for they sawe that the wisdom of God was in him to doe iustice.

CHAP. IIII.

^a The princes and rulers vnder Salomon. ²² The purueyance for his vitayles. ²⁶ The number of his horses. ³² His bookes and writings.

And king Salomon was king ouer all Israel.

2 And these were ^a his princes, ^b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Iehoiada

was ouer the hoste, and Zadok and ^c Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the kings friend,

6 And Ahishar was ouer the household: and ^d Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitayles for the king and his household: eche man had a moneth in the yeere to prouide vitayles.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and ^e Elon and Beth-hanan:

10 The sonne of Hefed in Aruboth, to whom pertained Sochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean ^f to Abel-meholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of ^g Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in ^h Issachar:

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the country of Gilead the land of Sihon king of the Amorites and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, ⁱ eating, drinking, and making merrie.

21 ^j And Salomon reigned ouer all kingdoms, from the ^k Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitayles for one day were thirtie ^l measures of fine flour, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the

D d 2

^c Not Abiathar whom Salomon had put from his office, chap. 2. 27. but another of that name.

^d Chap. 5. 14.

^e Or, Elon in Beth-hanan.

^f Or, as the plains

g which townes bare Iairs name because hee tooke them of the Canaanites, Numb. 32. 41.

^h Salomon obserued not the diuision that Iothua made, but diuided it as might best serue for his purpose.

ⁱ They liued in all peace and securitie.

^j Eccles. 47. 15 g which is Euphrates.

^k Ebr. Corian.

l She stole the quick childe away, because she might both auoid the shame and punishment.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that she had rather incur the rigour of the law, then see hir childe cruelly slaine.

a That is, his chiefe officers. b He was the sonne of Achimaiz and Zadoks nephew.

pastures, and an hundreth sheepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all *the region* on the other side of the Riuer, from Tiphah euen vnto Azzah, ouer al the ^k Kings on the other side the Riuer: and hee had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his figgetree, from ⁱ Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had ^{*} fourtiethousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided vitaille for king Salomon, and for all that came to king Salomons table, euery man his moneth *and* they suffered to lacke nothing.

28 Barley also and straw for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisedome and vnderstanding exceeding much, and ^k a large heart, euen as the sand that is on the sea shore,

30 And Salomons wisedome excelled the wisedome of all the children of the ⁱ East and all the wisedome of Egypt.

31 For he was wiser then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and hee was famous throughout all nations round about.

32 And Salomon spake three thousand ^m prouerbes: and his songs were a thousand and fise.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the ⁿ hyssope that springeth out of the wal: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all kings of the earth, which had heard of his wisedome.

CHAP. V.

¹ Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

And Hiram king of ^{*} Tyrus sent his seruants vnto Salomon, (for hee had heard, that they had anointed him king in the roome of his father) because Hiram had euer loued Dauid.

2 ^{*} Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his God, for the warres which were

about him on euery side, vntil the Lord had put ^{*} them vnder the soles of his feete.

4 But now the Lord my God hath giuen me ^{*} rest on euery side, *so that* there is neither aduersarie, nor euill to resist.

5 And beholde, I purpose to build an house vnto the Name of the Lord my God, ^{*} as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, he shal build an house vnto my Name.

6 Now therefore command, that they hewe me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the ^b hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

7 ¶ And when ^c Hiram heard the words of Salomon, hee reioyced greatly, and said, Blessed be the Lord this day which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and will accomplish al thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ^{*} in rafts vnto the place that thou shalt shewe me, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe me a pleasure to minister food for ^d my family.

10 So Hiram gaue Salomon cedar trees and firre trees, *euen* his full desire.

11 And Salomon gaue Hiram twentie thousand [†] measures of wheate for food to his houshold, and twentie measures of ^{*} beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisedome as he ^{*} promised him. And there was peace betwene Hiram and Salomon, and they ^e two made a couenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And ^{*} Adoniram *was* ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the ^{*} princes, whome Salomon appointed ouer the worke, *euen* three thousand & three hundreth, which ruled the people

[†] Or, *gates*.
^h For they wer all tributaries vnto him.

ⁱ Throughout all Israel.

^{*} 1 *Chro.* 9. 25.

^{*} *Ezech.* 4. 7. 14. 15. 16.

^k Meaning, great vnderstanding, and able to comprehend all things.
^l To wit, the Philosophers and Astronomers, which were iudged most wise.

^m Which for the most part are thought to haue perished in the captivity of Babylon.
ⁿ From the highest to the lowest.

^{*} Or, *Zor*.

^{*} 2. *Chro.* 2. 3.

[†] Or, *his enemies*.

^a He declared that he was bound to set forth Gods glory, forasmuch as [†] Lord had sent him rest and peace.
^{*} 2. *Sam.* 7. 13.
¹ *Chro.* 22. 10.

^b This was his equite, that he would not receiue a benefite without some recompence.

^c In Hiram is prefigure the vocation of the Gentiles, who should helpe to build the Spiritual Temple.

[†] Or, *rafts*.

^d While my seruants are occupied about thy businesse

[†] *Ebr.* *Corim*.

^{*} Or, *power*.

^{*} *Chap.* 3. 12.

^e As touching the furniture of wood and vitales.

^{*} *Chap.* 4. 6.

[†] Or, *masters of the worke*.

people that wrought in the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, *euen* hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the *f* masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promise of the Lord to Salomon.

ANd^a in the foure hundreth and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth ^a Zif, (which is the second moneth) he built the ^b house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twentie broad, and thirtie cubites hie.

3 And the *c* porch before the Temple of the house *was* twentie cubits long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house hee made windowes, *broad without*, and narrowe *within*.

5 And by the wall of the house hee made *galleries* round about, *euen* by the walles of the house round about the Temple and *d* the oracle, and made chambers round about.

6 The nethermost gallerie *was* fiue cubits broad, and the middlemost fixe cubits broad and the third seuen cubites broad: for hee made *e* rests round about without the house, that *the beames* should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, *before* it was brought, so that there was neither hammer nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle *f* chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the *f* house and finished it, and sieled the house being vawted with sie-ling of cedar trees.

10 And he built the galleries vpon all the *wall* of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the worde of the Lord cameto Salomon, saying,

12 Concerning this house which thou

buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, ** which I promised to Dauid thy father.*

13 And I will *g* dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with boardes of cedar tree from the *pauement* of the house vnto ^b the walles of the sieeling, and within he couered them with wood, and couered the floore of the house with planks of firre.

16 And he built twentie cubites in the sides of the house with boardes of cedar, from the floore to the walls, and he prepared *a place* within it for the oracle, *euen* the most holy place.

17 But the *i* house, that is, the Temple before it, was fourtie cubites long.

18 And the cedar of the house within was carued with ** knops*, and grauen with flowres: all *was* cedar, *so that* no stone was seene.

19 ¶ Also he prepared the place of the oracle in the middes of the *k* house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within *was* twenty cubites long, and twenty cubites broad, and twentie cubites hie, and he couered it with pure golde, and couered the altar with cedar.

21 So Salomon couered the house within with pure golde: and hee *†* shut the place of the oracle with chaines of golde, and couered it with golde.

22 And he ouerlaid all the house with gold, vntill all the house was made perfect. also he couered the *whole* altar, that was before the oracle, with golde.

23 And within the oracle hee made two Cherubims of *oliue tree*, ten cubites hie.

24 The wing also of the one Cherub *was* fiue cubites, and the wing of the other Cherub *was* fiue cubits: from the vttermost part of *one* of his wings vnto the vttermost part of the *other* of his wings, *were* ten cubites.

25 Also the other Cherub was of ten cubits: both the Cherubims were of one measure and one sise.

26 For the height of the one Cherub *was* ten cubites, and so *was* the other Cherub.

27 And hee put the Cherubims within the inner house, ** and* the Cherubims stretched

** 2 Sam. 7. 13.*

g According as he promised vnto Moses, Exod. 25. 22.

h Meaning, vnto the roofe which was also sieled.

*i For when he spake of the house in the first verse, he meant both the oracle and the Temple. * Or, wilde cucumers.*

k That is, in the most inward place of the house.

† Ebr. he drew shewen chaines of gold before

l Meaning, the altar of incense Exod. 30. 1.

** Or, Pine trees*

** Euid. 25. 20*

f The Ebrew word is Gibsim, which some say were excellent masons.

** 2 Chron. 3. 1.*

a Which month containeth part of April and part of May. *b* Whereby is meant the temple and the oracle.

c Or, the court where the people prayed, which was before the place where the altar of burnt offerings stood. *d* Or, as open and *†* shut.

** Or, lesser.*

d Whence God spake betwene the Cherubims called also the most holy place.

e Which were certaine stones coming out of the wall, as staires for the beames to rest vpon.

** Or, galleries.*

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And he ^m ouerlaid the Cherubims with golde.

29 And he carued all the walles of the house round about with grauen figures of Cherubims, and of palme trees, and grauen flowres within and without.

30 And the floore of the house he couered with golde within and without.

31 And in the entring of the oracle he made two doores of oliue tree: and the vpper poste and side postes were fiue square.

32 The two doores also were of oliue tree, and hee graued them with grauing of Cherubims and palme trees, and grauen flowres, and couered them with golde, and laid ⁿ thinne gold vpon the Cherubims and vpon the palme trees.

33 And so made hee for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores were of fire tree, the two sides of the one doore were ⁺ round, and the two sides of the other doore were round.

35 And he graued Cherubims, and palme trees, and carued flowres, and couered the carued worke with golde, finely wrought.

36 ¶ And he built the ^o court within with three rowes of hewed stone, and one rowe of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of ^p Bul, (which is the eight moneth) he finished the house with al the furniture thereof, and in euery point: so was he seuen yeere in building it.

CHAP. VII.

¹ The building of the houses of Salomon. ¹⁵ The excellent workmanship of Hiram in the pieces which he made for the Temple.

BUt Salomon was building his owne house ^{*} thirteene yeeres, and ^{*} finished all his house.

2 He built also an house ^b called the forest of Lebanon, an hundreth cubits long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of cedar pillars, & cedar beames were laid vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie and fiue pillars, fiftene in a rowe.

4 And the windowes were in three rowes, and windowes were ⁺ against windowes in three ranks.

on the one side as on the other, and, at euery end euen three in a rowe, one aboue another.

5 And all the doores, and the side postes with the windowes were foure square, and windowe was ouer against windowe in three ranks.

6 And he made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before ^d them, ^{euen} before them were thirtie pillars.

7 ¶ Then he made a porch ^e for the throne, where he iudged, ^{euen} a porch of iudgement, and it was fieleed with cedar from pauement to pauement.

8 And in his house where he dwelt, was another hall more inward then the porch which was of the same worke. Also Salomon made ane house for Pharaohs daughter (^{*}whom he had taken to wife) like vnto this porch.

9 All these were ⁺ of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an ⁺ hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, ^{euen} of stones of ten cubites, and stones of eight cubites.

11 ⁺ Aboue also were costly stones, squared by rule, and ⁺ boardes of cedar.

12 ¶ And the greates court round about was with three rowes of hewed stones, and a rowe of cedar beames: ^h so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet one Hiram out of ⁺ Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: ⁱ he was full of wisdome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to king Salomon, and wrought al his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eightene cubites, and a threed of twelue cubites did compass ⁺ either of the pillars.

16 And he made two ⁺ chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was fiue cubites, and the height of the other chapter was fiue cubites.

27 Hee made grates like net worke, and ⁺ wrethen worke like chaines for the chapters that were on the top of the pillars, ^{euen} seuen for the one chapter, and seuen for the other chapter.

18 So he made the pillars & two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did hee for the other chapter.

19 And

^m For the other which Moses made of beaten golde, were taken away with the other iewels by their enemies whom God permitted diuers times to ouercome them for their great finnes.

ⁿ So that the fashion of the carued worke might still apppeare.

⁺ Or, folding

^o Where the Priests were, and was thus called in respect of the greates court, which is called, Acts 3. 11. the porch of Salomon, where the people vsed to pray. ^p which containeth part of October and part of nouember.

^{*} Chap. 9. 10. ^a After he had built the Temple. ^b For the beauty of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation. ^c There were as many, and like proportion on the one side as on the other, and, at euery end euen three in a rowe, one aboue another.

^d Before the pillars of the house. ^e For his house which was at Ierusalem.

^{*} Chap. 3. 1.

⁺ Or, precious.

⁺ which were rests and stayes for the beames to lie vpon.

⁺ Or, spans.

^g From the foundation vward.

^h As the Lords house was built so was this: onely the great court of Salomons house was vncouered.

ⁱ Or, Zer.

ⁱ Thus when God will haue his glory set forth, he raiseth vp men and giueth them excellent gifts for the accomplishment of the same, Exod. 31. 2. 3. ⁺ Eke, the found

⁺ Or, pommels.

⁺ Or, vordes like chaines.

k As was seen
commonly
wrought in
costly porches.

† Or, round about
the middle.
‡ Or, beyond.

¶ See the second.

¶ Which was in
the inner court
betwene the
Temple and
the oracle.
m That is, he
will stablish, to
wit, his pro-
mise toward
this house.
n That is, in
strength: mea-
ning, the pow-
er thereof shall
continue.
o So called for
the hugeness
of the vessell.

* 2. Chron. 4. 3.

† Or, a spanne.

p Bath and E-
phah seme to
be both one
measure, Ezek.
45. 11.
euery Bath con-
tained about
ten pottels.

† Or, shoulders.

q The mouth
of the great
base or frame
entred into the
chapter, or pil-
lar that bare
vp the caldron.

19 And the chapters that were on the top of the pillars were after ^k lillie worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also aboute, [†] ouer against the belly [‡] within the net worke *pomegranates*: for two hundreth pomegranates were in the two rankes about vpon [†] either of the chapters.

21 And he set vp the pillars in the [¶] porch of the Temple. And when he had set vp the right pillar, hee called the name thereof ^m Iachin: and when he had set vp the left pillar, he called the name thereof ⁿ Boaz.

22 And vpon the top of the pillars was worke of lillies: so was the workmanship of the pillars finished.

23 ¶ And hee made a molten ^o sea ten cubites wide from brim to brim, round in compasse, and fise cubites hie, and a line of thirtie cubites did compasse it about.

24 And vnder the brim of it were knops like wilde cucumers compassing it round about, ten in one cubite, compassing the sea ^{*} round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood about vpon them, and all their hinder partes were inward.

26 It was [†] an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with flowres of lillies: it contained two thousand ^p Baths.

27 ¶ And hee made ten bases of brasfe, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on this manner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were between the ledges, were lions, buls and Cherubims: and vpon the ledges there was a base aboute: and beneath the lions and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheelles, and plates of brasfe: and the foure corners had [†] vnderfettters: vnder the caldron were vnderfettters molten at the side of euery addition.

31 And ^q the mouth of it was within the chapter and aboute ^{to measure} by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen workes, whose borders were foure square, and not round.

32 And vnder the borders were foure wheelles, and the axeltrees of the wheelles *ioy-*

ned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheelles was like the fashion of a charet wheele, their axeltrees, and their naues and their [†] fellows, and their spokes were all molten.

34 And foure vnderfettters were vpon the foure corners of one base: and the vnderfettters thereof were of the base *it selfe*.

35 And in the toppe of the base was a round ^r compasse of halfe a cubit hie round about: and vpon the toppe of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions, and palme trees, on the side of euery one, and additions round about.

37 Thus made he the ten bases, They had all one casting, one measure, and one fise.

38 ¶ Then made hee ^s ten caldrons of brasfe, one caldron contained fourtie Baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

39 And he set the bases, fise on the right side of the house, and fise on the left side of the house. And hee set the sea on the right side of the ^t house Eastwarde toward the South.

40 ¶ And Hiram made caldrons, and besomes, and basens, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapters that were on the top of the two pillars, & two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue buls vnder that sea,

45 And pottes, and besomes, and basens: and all these vessels, which ^u Hiram made to king Salomon for the house of the Lord, were of shining brasfe.

46 In the plaine of Iorden did the king cast them in [†] clay betweene Succoth and Zarthan.

47 And Salomon left ^{to weigh} all the vessels, because of the exceeding aboundance, neither could the weight of the brasfe be counted.

† Or, rings.

r Which was called the pillar, chapter, or small base, wherein the caldron stood.

s To keep waters for the vse of the sacrifices

t To wit, of the Temple or Sanctuary.

u By this name also Hiram the king of Tyrus was called.

† Or, thick earth.

The Arke placed in the Temple. I. Kings. Salomon bleſſeth the people.

x This was done according to the forme that the Lord preſcribed vnto Moſes in Exodus

y Some take this for ſome inſtrument of muſicke.

2 Chron. 5. 1.

2 Chron. 5. 2.

z Elr. Salomon. a For Dauid brought it fro Obed-edom, and placed it in the tabernacle which he had made for it, 2 Sam. 6. 17. b Containing part of September, and part of October, in y which moneth they held three ſolemne feaſts, Numb. 29. 1.

c That is, the Kohathites, Numb. 4. 5.

d They drew them only out ſo farre as they might be ſeen: for they might not pull them altogether out, Exod. 25. 15. e For it is like that the enemies whē they had the Arke in their hands, tooke away the rod of Aaron & the pot with Man.

48 So Salomon made all the veſſels that pertained vnto the houſe of the Lord, the golden altar, and the golden table, whereon the ſhew bread was,

49 And the candleſticks, ſiue at the right ſide, and ſiue at the left, before the oracle of pure gold, and the ſlowres, and the lampes, and the ſnuffers of gold,

50 And the bowles, y and the hookes, and the baſens, and the ſpoones, and the aſhpannes of pure gold, and the hinges of gold for the doores of the houſe within, euen for the moſt holy place, and for the doores of the houſe, to wit, of the Temple.

51 So was finiſhed all the worke that king Salomon made for the houſe of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the ſiluer and the gold, and the veſſels, and laide them among the treaſures of the houſe of the Lord.

CHAP. VIII.

* The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king bleſſeth the people.

Then * king Salomon aſſembled the Elders of Iſrael, euen all the heads of the tribes, the chiefe fathers of the children of Iſrael, vnto him in Ieruſalem, for to * bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

2 And all the men of Iſrael aſſembled vnto king Salomon at the feaſt in the moneth of b Ethanim, which is the ſeuenth moneth.

3 And all the Elders of Iſrael came and the Prieſtes tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Prieſts and Leuits bring vp.

5 And king Salomon and al the Congregation of Iſrael, that were aſſembled vnto him, were with him before the Arke, offering ſheepe and beeues, which could not be told, nor numbred for multitude.

6 So the c Prieſts brought the Arke of the couenant of the Lord vnto his place, into the oracle of the houſe, into the moſt holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims ſtretched out their wings ouer the place of the Arke, and the Cherubims couered the Ark, and the barres thereof aboue.

8 And they d drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not ſcene without: and there they are vnto this day.

9 Nothing was in the Arke e ſaue the

two tables of ſtone, which Moſes had put there at Horeb, where the Lord made a couenant with the children of Iſrael, when hee brought them out of the land of Egypt.

10 And when the Prieſts were come out of the Sanctuarie, the * cloud filled the houſe of the Lord,

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glorie of the Lord had filled the houſe of the Lord.

12 Then ſpake Salomon, The Lord * ſaid, that he would dwell in the darke cloud.

13 I haue built thee an houſe to dwell in, an habitation for thee to abide in for euer.

14 ¶ And the king turned his face, and bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtood there.

14 And he ſaide, Bleſſed bee the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to build an houſe that my Name might be there: but I haue choſen * Dauid to be ouer my people Iſrael.

17 And it was in the heart of Dauid my father to build an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſaid vnto Dauid my father, Whereas it was in thine heart to build an houſe vnto my Name, thou diddeſt well, that thou waſt ſo minded:

19 Neuertheleſſe thou ſhalt not build the houſe, but thy ſonne that ſhall come out of thy loynes, he ſhall build the houſe vnto my Name.

20 And the Lord hath † made good his word that he ſpake: and I am riſen vp in the roome of Dauid my father, and ſit on the throne of Iſrael, as the Lord promiſed, and haue built the houſe for the Name of the Lord God of Iſrael.

21 And I haue prepared therein a place for the Arke, wherein is the s couenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon ſtood before * the altar of the Lord in the ſight of all the Congregation of Iſrael, and ſtretched out his hands toward heauen,

23 And ſaide, * O Lord God of Iſrael, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepeſt couenant and mercy with thy ſeruants that walke before thee with all their heart,

24 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt

* Exod. 40. 34.

* 2 Chron. 6. 1.

f He ſpake according to the tenor of Gods promiſe, which was conditionally, that they ſhould ſerue him aright.

* 2 Sam. 7. 8.

† Ex. confirmed.

g The two tables wherein the articles of the couenant were written.

* 2 Chron. 6. 13.

* 3 Man. 2. 3.

h Vnfeinedly and without all hypocriſie.

hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keep with thy seruant Dauid my father, that thou hast promised him, saying, * Thou shalt not want a man in my fight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my fight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27ⁱ Is it true in deede that God wil dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, *euē* toward the place whereof thou hast saide, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which pray in this place, and heare thou [†] in the place of thine habitation, *euē* in heauen, and when thou hearest, haue mercie:

31 ¶ When a man shall trespass against his neighbour, and ^k he lay vpon him an othe to cause him to sweare, and [†] the swearer shal come before thine altar in this house,

32 Then heare thou in heauen, and ^l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

33 ¶ When thy people Israel shall be ouerthrowen before the enemy, because they haue sinned against thee, and turne againe to thee, and ^m confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shall bee ⁿ shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy peo-

ple Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildewe, grasshopper or caterpillar, when their enemy shal besiege them in the [†] cities of their land, or any plague, or any sicknesse,

38 Then what prayer, and supplication soeuer shall be made of any man, or of all thy people Israel, when euery one shall know the plague in his own ^o heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and do, and giue euery man according to all his wayes, as thou knowest his heart, (for thou onely knowest the hearts of al the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the ^p stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as doe thy people Israel: and that they may knowe, that thy ^q Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord ^{*} toward the way of the citie which thou hast chosen, and toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and [†] iudge their cause.

46 If they sinne against thee, (^{*} for there is no man that sinneth not) and thou be angrie with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either far or neere,

47 Yet [†] if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee in the land of them that caried them away captiues, saying, Wee haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with

[†] Ebr. in the land of their gates.

^o For such are most meete to receiue Gods mercies.

^p He meaneth such as should be turned from their idolatrie to serue the true God.

^q That this is the true religion wherewith thou wilt be worshipped.

^{*} Dan. 6. 10.

[†] Or, maintaine their right.

^{*} 2. Chro. 6. 36.

eccles. 7. 22.

1. iob. 1. 8. 10.

[†] Or, if they repent.

^r Though the Temple was the chiefe place of prayer, yet he secluded not them, that being let with necessitie, call vpon him in other places.

^{*} Chap. 2. 4.

ⁱ He is rai- shed with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

^{*} Deut. 12. 11.

[†] Or. fr. m.

^k To wit, the iudge, or neighbour.

[†] Ebr. the othe.

^l That is, make knownen.

^m Acknowledge thy iust judgment, and praise thee.

ⁿ So that there be a drouth to destroy the fruites of the land.

all

^a As Daniel did, Dan. 6. 10

^b Or, *avert the wrong.*

^c He understood by faith, that God of enemies would make friends vnto them that did couert vnto him.

^d Exod. 19. 6.

^e Salomon is a figure of Christ, who continually is the Mediatour betwene God & his Church.

^f He concluded that man of himselfe is enemy vnto God, and that all obedience to his Law proceedeth of his meere mercie.

^g *Ebr. the thing of a day in his day*

all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee *toward*^a the way of their land, which thou gauest vnto their fathers, *and toward* the citie which thou hast chosē, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and ^b iudge their cause,

50 And bee mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may ^c haue pitié and compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all the people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broughtest our fathers ^d out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this ^e prayer and supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loude voice, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may ^f bow our hearts vnto him, that we may walke in all his wayes, and keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lord, bee neere vnto the Lord our God day and night, that he defend the cause of his seruant, and the cause of his people Israel ^g alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore bee perfite with the Lord our God to walke in his statutes, and to keepe his commandements, as

this day.

62 ^h Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, *to wit*, two & twenty thousand beecues, and an hundred & twenty thousand sheep: so the king and all the children of Israel dedicated the ⁱ house of the Lord.

64 The same day did the king halowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the ^k brazen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entering in of ^l Hamath vnto the riuer of Egypt, before the Lord our God, ^m seven dayes and seven dayes, *euen* fourteene dayes.

66 And the eight day he sent the people away: and they ⁿ thanked the king and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

¹ The Lord appeareth the second time to Salomon. ¹¹ Salomon giueth cities to Hiram. ²⁰ The Canaanites become tributaries. ²⁸ He sendeth forth a nauie for gold.

When ^o Salomon had finished the building of the house of the Lord, and the kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he ^p appeared vnto him at Gibeon.

3 And the Lord saide vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to ^q put my Name there for euer, and mine eies, and mine heart shall be there perpetually.

4 And ^r if thou wilt walke before mee (as Dauid thy father walked in purenesse of heart and in righteoufnesse) to doe according to all that I haue commanded thee, *and* keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, ^s Thou shalt not want a man vpon the throne of Israel.

6 But if ye and your children turne away from me, and will ^t not keepe my commandements, *and* my statutes. (which I haue set before you) but goe and serue other gods, *and*

¹ 2 Chron. 7. 7.

^j Before the oracle, where the Arke was.

² 2 Chron. 7. 7.

^z That is, from North to South: meaning, all the country. ^a Seven dayes for the dedication, and seven for the feast. [†] Ebr. blessed.

² 2 Chron. 7. 11.

³ Chap. 3. 5.

⁴ Chap. 8. 19. ^{dew. 12. 11.} ^a If thou walke in my feare, & withdraw thy selfe from the common manner of men which follow their sensuality

⁵ 2 Sam. 7. 12. ¹ 1 Chron. 22. 10. ^b God declareth that disobedience against him is the cause of his displeasure, & so of all misery.

and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed * for my Name, will I cast out of my sight, and Israel shall bee a * prouerbe, and a common talke among all people.

8 Euen this high house shall be so: euery one that passeth by it, shall be astonied, and shal hisse, and they shall say, * Why hath the Lord done thus vnto this land and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the kings palace,

11 (For the which Hiram the king of * Tyrus had brought to Salomon timber of cedar, and firre trees, and gold, and whatsoeuer he desired) then king Salomon gaue to Hiram twentie cities in the land of * Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he saide, What cities are these which thou hast giuen mee, my brother? And he called them the land of * Cabul vnto this day.

14 And Hiram had sent the king ^d fixe score ^e talents of gold.

15 ¶ And this is the cause of the tribute why king Salomon raised tribute, ^{to wit}, to build the house of the Lord, and his owne house, and ^f Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wilderness of the land,

19 And all the cities ^g of store, that Salomon had, euen cities for charets, & cities for horsemen, and ^{all} that Salomon desired and would build in Ierusalem, and in Lebanon and in all the land of his dominion)

20 All the people that were ^h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

21 ^{To wit}, their children that were left af-

ter them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, & his princes, and his captaines, and rulers of his charets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: ^{euen} ⁱ fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon ^{the} altar, that was before the Lord, when he had finished the house.

26 ¶ Also king Salomon made a nauie of shippes in Ezeon-geber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir and fet from thence ^k foure hundreth and twentie talents of gold, and brought it to king Salomon.

CHAP. X.

¹ The Queene of Sheba cometh to heare the wisdom of Salomon. ¹⁸ His royall throne. ²³ His power and magnificence.

And the * Queene of ^a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to prooue him with hard questions.

2 And shee came to Ierusalem with a very great traine, and camels that bare sweet odours, and gold exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her ^{al} her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built,

5 And the ^b meat of his table, and the fitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and [†] shee was greatly astonied.

6 And shee saide vnto the king, It was a true word that I heard in mine owne land of thy

* *Isa. 7. 14.*

c The world shall make of you a mocking stock for the vile contempt and abusing of Gods most liberall benefits.

* *Deut. 29. 24. ier. 22. 8.*

* *2. Chron. 8. 10.*

* *Or, Zor.*

* *Or, Galile.*

* *Or, diris, or barren.*

d For his tribute toward the building. *e* The common talent was about three score pound weight.

f Millo was as [†] towne house or place of assembly which was open about.

g Cities for his munitions of warre.

h These were as bondmen, & paid what was required, either labour or money.

* *Louis. 25. 39.*

i The overseers of Salomons worke, were diuided into three parts the first contained 3300. the second 300. and the third 250. which were Israelites: so here are contained the two last parts, which make 550. looke more, 2. Chron. 8. 10.

k In the 2. Chron. 8. 18. is made mention of thirty more, which seeme to haue bene employed for their charges.

* *2. Chron. 9. 1. matth. 12. 42. Luke. 11. 31.* a Iosephus saith that shee was Queene of Ethiopia, & that Sheba was the name of the chiefe citie of Meroe, which is an Island of Nilus.

b That is, the whole order, and trade of his house.

† *Etr. shee was no more spirit in her.*

thy sayings, and of thy wisedome.

7 Howbeit I beleueed not this report till I came, and had seene it with mine eyes: but loe, the one halfe was not told me: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wisedome.

9 Blessed be the Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee king to do equitie and righteousness.

10 And shee gaue the king sixe score talents of gold, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that caried gold from Ophir) brought likewise great plentie of * Almuggim trees from Ophir and precious stones.

12 And the king made of the Almuggim trees pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoever shee would aske, besides that, which Salomon gaue her of his kingly liberalitie: so she returned and went to her owne countrey, both she, and her seruants.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was sixe hundredth threescore and sixe* talents of gold,

15 Besides that he had of marchant men and of the marchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundredth targets of beaten gold, sixe hundredth shekels of gold went to a target:

17 And three hundredth shields of beaten gold, three pound of gold went to one shield: and the king put them in the* house of the wood of Lebanon.

18 ¶ Then the king made a great throne of yuorie, and couered it with the best gold.

19 And the throne had sixe steps, and the top of the throne was round behinde, and there were* staies on either side on the place of the throne, and two lions standing by the staies.

20 And there stood twelue lions on the sixe steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yecre came the nauie of^h Tharshish, and brought golde and siluer, yuorie, and apes and peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisedome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together* charrets and horsemen: and he had a thousand and foure hundredth charrets, and twelue thousand horsemen, whom he placed in the charret cities, and with the king at Ierusalem.

27 And the king* gaue siluer in Ierusalem as stones, and gaue cedars as the wilde fig trees that grow abundantly in the plainc.

28 Also Salomon had horses brought out of Egypt, and fine linnen: * the kings marchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret, worth sixe hundredth shekels of siluer: that is, one horse, an hundredth and fiftie. And thus they brought horses to all the kings of the Hittites and to the kings of Aram by their* meanes.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dieth.

But king Solomon loued* many* outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I say, did Salomon ioyn in loue.

3 And hee had seuen hundredth wiues, that were* princeesses, and three hundredth concubines, and his wiues turned away his heart.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not* perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed* Ashtaroth the God of the Zidonians, & ^d Milcom the abo-

e But much more happie are they, which heare the wisedome of God reueiled in his word. d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice. e This is the cause, why kings are appointed.

* 2. Chr. 9. 10.

† Ebr by the hand of the king.

* Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things, was called happie.

* Chap. 7. 3.

g As the chaire bowes, or places to leane vpon.

h By Tharshish is meant Calicia, which was abundant in varietie of precious things.

* 2. Chr. 1. 14.

† Or, he made siluer as plenteous as stones.

† Or, for the company of the kings marchants did receive a number at a price.

† Ebr. hands.

* Deut. 17. 17. ecclus. 47. 19. a Which were idolaters.

* Exod. 34. 16.

† Or, Quereles. b To whom appertained no dowrie. c He serued not God with a pure heart.

* Iudg. 2. 13. d Who was al. so called Moloch, verse 7. reade 2. King. 23. 10.

mi-

mination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as *did* Dauid his father.

7 Then did Salomon build an high place for Chemosh the ^eabomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, because he had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord said vnto Salomon, Forasmuch as ^fthis is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) * I wil surely rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, *but* will giue one ^stribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersary vnto Salomon, *euē* Hadad the Edomite, of the kings ^hseede, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the ⁱslaine,

16 (For fixe moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad ^kfled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vitales, and gaue him lande.

19 So Hadad ^lfound great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, *euē* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes wained in Pharaohs house: and Genubath

was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And hee answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp *another* aduersarie, Rezon the sonne of Eliada, which ^mfled from his lord Hadadezer king of Zobah.

24 And hee gathered men vnto him, and had bene captaine ouer the companie, when Dauid slew them. And they went to Damascus, and dwelt there, ⁿand they made him king in Damascus.

25 Therefore was he an aduersarie to Israel all the dayes of Salomon: besides the euill that Hadad *did*, hee also abhorred Israel, and reigned ouer Aram.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king, *When* Salomon built Millo, he repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, hee made him ^oouerseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahijah caught the newe garment that was on him, and ^prent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee shal haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes

E c (to

^e Thus the Scripture telleth whatfoeuer man doth reuerence and serue as God.

^f Chap. 3. 5. and 9. 2.

^g Chap. 6. 12.

^h That thou hast forsaken me and worshipped idoles. Chap. 12. 15.

ⁱ Because the tribes of Iudah and Benjamin had their possessions mixed, they are here taken as one tribe.

^j Of the king of Edom stock. 2 Sam. 8. 14.

^k Of the Edomites.

^l Thus God rewarded this idolater to be a scourge to punish his peoples finnes.

^m God brought him to honor, that his power might be more able to compass his enterprises against Salomons house.

ⁿ 2 Sam. 8. 3.

^o When Dauid had destroyed Hadadezer and his armie.

^p To wit, the men whom he had gathered vnto him.

^q 2 Chron. 13. 6.

^r He was overseer of Salomons works for the tribe of Ephraim and Manassah.

^s By these visible signes the prophets wold more deeply print their message into their hearts, to who they were sent.

¶ Or, so do that,
that please him.

to[†] doe right in mine eyes, and my statutes, and my lawes as *did* Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chofen, and who kept my commandements and my statutes.

¶ Chap. 12. 15.

35 * But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, *euē* the ten tribes.

¶ He hath respect vnto the Messiah, which should see the bright starre that should shine through all the world.
¶ Ebr. in all things by smile.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a sight alway before me in Ierusalem, the city which I haue chofen me, to put my name there.

37 And I will take thee, and thou shalt reigne, † *euē* as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and do right in my sight, to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

¶ For this idolatry that Salomon hath committed,

¶ For the whole spiritual kingdome was restored in Messiah.

39 And I will for[†] this afflict the seede of Dauid, * but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt, vntill the death of Salomon.

¶ Which booke as is thought, was lost in their captiuitie

41 And the rest of the words of Salomon and all that he did, and his wisdom, are they not written in the[†] booke of the actes of Salomon?

¶ 2. Chron. 9. 30.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was^{*} fourtie yeere.

43 And Salomon slept with his fathers, and was buried in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

¶ Ieroboam succeedeth Salomon. 8 Here refuseth the counsell of the Ancients. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calves.

¶ 2 Chron. 10. 1.

And^{*} Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

¶ Chap. 11. 40.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, * whether Ieroboam had fled from king Salomon, and * dwelt in Egypt)

¶ Or, returned from Egypt.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

¶ Chap. 4. 7.

¶ Oppresse vs not with so great charges, which we are not able to sustaine.

4 Thy father made our^{*} yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke which hee put vpon vs, * lighter, and we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counsell with the olde men that[†] had stood before Salomon his father, while hee yet liued, and said, What counsell giue yee, that I may make an answer to this people?

¶ Or, had bene of his ancient counsellors.

7 And they spake vnto him, saying, If thou be a^b seruant vnto this people this day, and serue them, and answer them, and speake kinde wordes to them, they will be thy seruants for euer.

¶ They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

8 But he forooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he said vnto them, * What counsell giue yee, that we may answer this people, which haue spoken to mee, saying, Make the yoke, which thy father did put vpon vs, lighter?

¶ There is nothing harder for them that are in authority, then to bridle their affections, and follow good counsell.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *euē* thus shalt thou say vnto them, My^{*} least part shall be^d bigger then my fathers loynes.

¶ Or, little finger. I am much more able to keepe you in subiection then my father was.

11 Now where as my father did burden you with a grievous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with[†] scourges.

¶ Or, Scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had^{*} appointed, saying, Come to me againe the third day.

¶ The people declare their obedience in this that they would attempt nothing before the king had giuen them iust occasion.

13 And the king answered the people sharply, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, & I will make your yoke more grievous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king harkened not vnto the people: for^{*} it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by^{*} Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

¶ Or, the Lord was the cause. Chap. 11. 11.

16 So when all Israel sawe that the king regarded them not, the people answered the king thus, saying, What portion haue we in[†] Dauid? we haue none inheritance in the sonne of Ithai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

¶ Though their cause were good, yet it is most hard for the people to bridle their affections as these vile words declare.

17 Howbeit ouer al the children of Israel, which

which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, & made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, hee ^b gathered all the house of Iudah with the tribe of Benjamin an hundred and foure score thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the ⁱ man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the ^k Lord, Yee shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord ^l at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euē* to Rehoboam king of Iudah: so shall they kill me and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calues of golde, and said vnto them, ^m It is too much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And hee set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) *euē* to Dan.

31 Also he made an ⁿ house of high places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the ^o fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did hee in Beth-el and offered vnto the calues that hee had made: and he placed in Beth-el the Priests of the high places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth, (*euē* in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

¹ Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a Lyon. 33 The obstinacie of Ieroboam.

And beholde, there came ^a a man of God out of Iudah (by the commandement of the Lord) vnto ^b Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a childe shall be borne vnto the house of Dauid, ^{*} Iosiah by name, and vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, this is the ^c signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ^{*} fall out.

4 And when the king had heard the saying of the man of God, which he had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, ^d Lay holde on him: but his hand which hee put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fel out from the altar, according to the signe, which the man of God had giuen by the [†] commandement of the Lord.

6 Then the king answered and said vnto the man of God, ^e I beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 Then the king said vnto the man of God, Come home with me, that thou mayest [†] dine, and I will giue thee a reward.

8 But the man of God said vnto the king, If thou wouldest giue me halfe thine house, I would not go in with thee, neither would I cate bread nor drinke water in this place.

9 For so [†] was it charged me by the word of

^o Because he would the more bind the peoples deuotion to his idolatrie, he made a new holy day besides those that the Lord had appointed in the Law.

^a That is, a Prophet.

^b Not that, that was called Luz in Benjamin, but another of that name.

² King. 23. 17

^c By this signe ye shall know that the Lord hath sent me. [†] Or, be pointed out.

^d The wicked rage against the Prophets of God, when they declare the Gods iudgements.

[†] Ebr, mouth

^e Though the wicked humble themselves for a time, when they see the Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

[†] Or, take sustenance.

[†] Or, he charged me: so wit, my Angels.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the persuasion of man nor Angel.

¶ Ebr. looked.

¶ Ebr. I am. g This he did of a simple mind, thinking it his dutie to declare friendship to a Prophet.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandment: and next, that he faineth to haue a reuelation to the contrarie.

i God would reprocue his folly by him, who was the occasion to bring him into error.

k By this fearful example, God setteth forth how dangerous a thing it is for men to behaue themselves coldly, or deceitfully in their charge whereunto God hath called them.

the Lord, saying, ^f Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which hee had spoken vnto the king, told they their father.

12 And their father said vnto them, What way went hee? and his sonnes [†] shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, [†] Yea.

15 Then hee said vnto him, ^g Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an ^h Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that hee may eate bread and drinke water: *but* he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sat at the table, the word of the Lord came vnto the prophet, that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, ⁱ Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread and drunke, he saddled him the asse, ^{to wit}, to the Prophet whom he had brought againe.

24 And when he was gone, ^k a Lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood there-

by: the Lyon stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandment of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and flaine him, according to the word of the Lord, which hee spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they saddled him.

28 And he went and found his body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had ^l not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee laide his body in his ^m owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buryed: lay my bones beside his bones.

32 For that thing which hee cried by the worde of the Lord against the altar that is in Beth-el, and against al the houses of the high places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this, Ieroboam ⁿ conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priestes of the high places. Who would, might [†] consecrate him selfe, and be of the Priestes of the high places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

¹ Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Iudab is punished by Shishak.

AT that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, ^vp, I pray thee, ^a and disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde me ^{*} that I should bee king ouer this people,

3 And take [†] with ^b thee ten loaves and ^{craknels}, and a bottel of hony, and goe to

him:

l To declare that this was only the iudgement of God: for if the lion had done it for hunger, hee would also haue deuoured the bodie. m Which hee had prepared for himselfe.

n So the wicked profite not by Gods threatenings, but goe backward and become worse and worse. 1. Tim. 3. 13. ¶ Ebr. fil his hand.

a His own conscience bare him witness, that the Prophet of God would not falsifie his affections which was a wicked man. * Chap. 11. 31. ¶ Ebr. in thine hand.

b According to the custome when they wet to aske counsell of Prophets, 1. Sam. 9. 7.

† Or, weft.

him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his fight was decayed for his age.

5 Then the Lord said vnto Ahijah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when shee commeth in, shee shall faine her selfe to be another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he saide, Come in, thou wife of Ieroboam: why feigest thou thus thy selfe to be another? I am sent to thee with heauie tidings.

7 Go, tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, & haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandments, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill about all that were before thee (for thou hast gone and made thee other gods, and molten images, to prouoke me, & hast cast me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that is pisseth against the wall, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

11 The dogges shall eate him of Ieroboams stocke that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: for the Lord hath said it.

12 Vp, therefore and get thee to thine house: for when thy feet enter into the citie, the childe shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Ieroboam shal come to the graue, because in him there is founde some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a king ouer Israel, which shal destroy the house of Ieroboam in that day: what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weede Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the riuer, because

they haue made them groues, prouoking the Lord to anger.

16 And hee shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the yong man died,

18 And they buried him, and all Israel lamented him, according to the worde of the Lord, which hee spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and he slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere olde, when he began to reigne, and reigned seuentene yeere in Ierusalem, the city which the Lord did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednes in the sight of the Lord: & they prouoked him more with their finnes, which they had committed, & then all that which their fathers had done.

23 ¶ For they also made them high places, and images, and groues on euery high hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also he caried away all the shields of gold which Salomon had made.

27 And king Rehoboam made for them brazen shields, and committed them vnto the hands of the chicfe of the guard, which waited at the doore of the kings house.

28 And when the king went into the house of the Lord, the guard bare them, & brought them againe into the guard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

n The people shall not be excused, when they do euill at the commandement of their gouernours.

o The Lorde smote him that he died, 2 Chro 13. 20.

p And died before Ieroboam abo ut 4. yeres.

q Or, besides all that their fathers had done by their finnes.

q Where idolatry reigneth, all horrible vices are committed till at length Gods iust iudgment destroy them utterly

* Chap. 10. 16.

r Which booke were called the bookes of Shemaiah & Iddo the prophets, 2 Chro. 1. 15

¶ Ieroboams wife.

¶ Then the wife of Ieroboam.

¶ For God oft times discloseth vnto his the craft and subtilty of the wicked.

¶ Which wast but a seruant.

¶ To wit, two values

¶ Chap. 21. 21. and 2 king. 9. 8. ¶ Every male euen to the dogs, 1 Sam. 25. 12. ¶ As well him that is in the strong hold, as him that is abroad.

¶ They shall lack the honour of burial in token of Gods malediction.

¶ In the middes of the wicked, God hath some on whome he doth bestow his mercies. ¶ The Lord will begin to destroy it out of hand.

¶ Meaning, Euphrates.

^a That is, all the daies of Rehoboams life.

^t Whose idolatrie Rehoboam her sonne followed.

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, & was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite. And Abijam his sonne reigned in his stead.

CHAP. XV.

¹ Abijam reigneth ouer Iudah. ⁹ Afa succeedeth in his roume
¹⁶ The battell betweene Afa and Baasha. ²⁴ Ichoshaphat succeedeth Afa. ²⁵ Nadab succeedeth Ieroboam. ²⁸ Baasha killeth Nadab.

^{*2} Chro. 11. 23

And in the eightene yeere of king Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

^a Some thinke that this was Abisalom Salomons sonne.

2 Three yeere reigned hee in Ierusalem, and his mothers name was Maachah the daughter of Abisalom.

3 And he walked in all the finnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

^b Meaning, a sonne to reigne ouer Iudah.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

^{*2} Sam 11. 4. and 12. 9.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the daies of his life, ^{*} faue onely in the matter of Vriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

^{*2} Chro. 13. 3

7 The rest also of the acts of Abijam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah: there was also warre betweene Abijam, and Ieroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Afa his sonne reigned in his stead.

^{*2} Chro. 14. 1

^c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was. ^d Neither kindred nor authority ought to be regarded, whē they blaspheme God and become idolaters, but must be punished.

^{*2} Chro. 15. 16
^e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

9 ^{*} And in the twentie yeere of Ieroboam king of Israel reigned Afa ouer Iudah.

10 He reigned in Ierusalem one and fourtie yeere, and his mothers name was Maachah the daughter of Abisalom.

11 And Afa did right in the eyes of the Lord, as *did* Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he ^d put downe ^{*} Maachah his mother also from her estate, because she had made an idole in a groue: and Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Neuertheless Afas heart was ^e vp right with the Lord all his daies.

15 Also he brought in the holy vessels of

his father, and the things that he had dedicated vnto the house of the Lord, siluer, and gold, and vessels.

16 [¶] And there was warre betweene Afa and Baasha king of Israel all their daies.

17 Then Baasha king of Israel went vp against Iudah, and built ^f Ramah, so that he would let none goe out or in to Afa king of Iudah.

^f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Afa.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, & deliuered them into the hands of his seruants, and king Afa sent them to ^{*} Benhadad the sonne of Tabrimon, the sonne of Hezion king of ^{*} Aram that dwelt at Damascus, saying,

^{*2} Chro. 16. 2
^g Or, Syria

19 *There is* a couenant betweene mee and thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha king of Israel, that he may depart from me.

^g And vex me no longer.

20 So Benhadad harkened vnto king Afa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, & dwelt in Tirzah.

22 Then king Afa ^{*} assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Afa built with them Geba of Benjamin and Mizpah.

^h Or, made a proclamation.
ⁱ Ebr. none inuincible.

23 And the rest of all the actes of Afa, and all his might, and all that hee did, and the cities which he built, are they not written in the booke of the Chronicles of the kings of Iudah: but in his olde age he was diseased in his ^k feete.

^h He had the goutte and put his trust rather in Physicians then in the Lord, ² Chro. 16. 12.
ⁱ His great grandfather.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Ichoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and al Israel laide siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baasha slay him, and reigned in his stead.

k So God stirred vp one tyrant to punish the wickednes of another.
* Chap. 14. 10.

l By causing the people to commit idolatrie with his calves, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the name of the Lord,

b Meaning, the house of Baasha.

* Chap. 15. 29.
* Chap. 14. 11.

† Or, valiant men.
* 2. Chron. 16. 1.

c That is, the Prophet did his message.

d Meaning, Nadab Iero-boams sonne.

29 And when he was king, he smote^k all the house of Ieroboam, he left none aliue to Ieroboam, vntill he had destroyed him, according to the^{*} word of the Lord which he spake by his seruant Ahijah the Shilonite,

30 Because of the finnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his^l prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in^m Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezabel. 34 Iericho is built againe.

Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2^a Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke mee with their finnes,

3 Behold, I will take away the posteritie of Baasha, and the posterity of his house, and will make^b thine house like the^{*} house of Ieroboam the sonne of Nebat.

4^{*} He that dieth of Baashas^{stocke} in the citie, him shall the dogges eate: and that man of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the actes of Baasha and what he did, and his[†] power, are they not written in the booke of the^{*} Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And^c also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed^d him.

8 ¶ In the sixe and twentie yeere of Asa

king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captain of halfe his charrets, conspired against him, as he was in Tirzah^e drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him and killed him, in the seuen and twentie yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing therof one to pisse against a wal, neither of his kinsfolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the worde of the Lord which he spake against Baasha by the hand of Iehu the^f Prophet,

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which^g belonged to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged^h Tirzah.

18 And when Zimri sawe, that the citie was taken, hee went into the palace of the kings house, and burnt himselfe, and the kings house with fire, and so died.

19 For his finnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel diuided into two parts: forⁱ halfe the people followed Tibni the sonne of Ginath to make him king, and the other half followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and

e The Chaldee text hath thus, drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Iero-boams sonne.

h Where Zimri kept himselfe in holde.

† Ebr burns the kings house vpon him.

i That is, the people which were not at the siege of Gibbethon, for there they had chosn Omri.

and Omri reigned.

23 In the one and thirtie yeere of Afa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And hee bought the mountaine^a Samaria of one Shemer for two talents of filuer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did^k worfe then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in^l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Afa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worfe in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except he tooke Iezabel also the daughter of Eth-baal king of the Zidonians to^m wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite buildⁿ Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according to the word of the Lord which he spake[†] by Ioshua the sonne of Nun.

CHAP. XVII.

1 *Elijah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.*

And Elijah the Tishbite one of the inhabitants of Gilead saide vnto Ahab, * As the Lord God of Israel liueth, before whom I stand, there shall be neither dew nor raine

these yeeres, but^b according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the[†] riuier Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuier: and I haue commanded the^c rauens to feed thee there.

5 So he went and did according vnto the word of the Lord: for he went, and remained by the riuier Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuier.

7 And after a while the riuier dried vp, because there fell no raine vpon the earth.

8 ¶ And the^d word of the Lord came vnto him, saying,

9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the citie, behold, the widowe was there^e gathering stickes: and he called her, and said, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And shee saide, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrel, and a litle oyle in a cruse: and behold, I am gathering[†] a few stickes for to go in, and dresse it for me and my sonne, that we may cate it, and^f die.

13 And Elijah saide vnto her, Feare not, come, doe as thou hast saide, but make me thereof a litle cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, The meale in the barrel shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So shee went, and did as Elijah saide, and shee did eate: so did hee and her house^h for a certaine time.

16 The barrel of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickness was so fore, * that there was noⁱ breath left in him.

18 And

^a Or, Shemer.

^k For such is the nature of idolatry, that the superstitions thereof doeth daily increafe, and the elder it is, the more abominable it is before God & his Church.

^l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

^m By whose meanes he fell to all wicked and strange idolatry, & cruel persecution.

ⁿ Reade Iosh. 6. 26.

[†] E. by the hand of Ioshua.

^a Eccles. 4. 3. ^b 5. 16. 17. ^c That is, who serueth

^b But as I shall declare it by Gods reuelation.

[†] Or, brooke.

^c To strengthen his faith against persecution, God promisseth to feede him miraculously.

^d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them.

^e Luk. 4. 25. 16

^e All this was to strengthen the faith of Elijah, to the intent that he should look vpon nothing worldly, but only trust on Gods providence.

[†] E. by r. w.

^f For there is no hope of any more sustenance.

^g God receiveth no benefit for the vse of his, but he promisseth a most ample recompence for the same.

^h That is, till he had rain & fooode on the earth.

ⁱ Or, that he did i God would try whether she had learned by his merciful providence to make him her onely stay and comfort.

18 And shee said vnto Elijah, What haue I to doe with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And he saide vnto her, Giue me thy sonne, and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laide him vpon his owne bed.

20 Then he called vnto the Lord, and saide, O Lord my God, hast thou^k punished also this widowe, with whom I sojourne, by killing her sonne?

21 And he stretched himselfe vpon the childe three times, and called vnto the Lord, and saide, O Lord my God, I pray thee, let this childe soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, & brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman saide vnto Elijah, Now^l I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

¹ Elijah is sent to Ahab. ¹³ Obadiah hideth an hundredth Prophets. ⁴⁰ Elijah killeth all Baals prophets. ⁴⁵ Hee obtaineth raine.

After many dayes, the word of the Lord came to Elijah, in the^a third yeere, saying, Goe, shewe thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah^b feared God greatly:

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundredth Prophets, and hid them, by fiftie in a caue, and he fed them with bread and water)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that wee may finde grasse to saue the horses and the mules aliue, lest wee deprive *the land* of the beasts.

6 And so they diuided the land betweene them to walke through it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah^c met him: and he knew him, and fell on his face, and saide, Art not thou my lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah *is here*.

9 And he said, What haue I sinned, that

thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they said, Hee is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tel thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: But I thy seruant^d feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundredth men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Go, tel thy lord, Behold, Elijah *is here*, that he may slay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I wil surely shew^e my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and tolde him: and Ahab went to meete Elijah.

17 And when Ahab sawe Eliiah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but^f thou, and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundredth and fiftie, and prophets of the groues foure hundredth, which eate at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and saide, How long^g halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundredth and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire *vnder*, and I wil prepare the other bullocke, and lay him on the wood, and will put no fire *vnder*.

24 Then cal ye on the name of your god, and

^k He was a-
fraid lest Gods
name should
haue bene blas-
phemed & his
ministers con-
demned, except
he should haue
continued his
mercies, as he
had begun the
specially while
he remained
there.

^l So hard a
thing it is to
depended on God
except we be
confirmed by
miracles.

^a After that he
departed from
the riuer Che-
nim.

^b God had be-
gunne to worke
his feare in his
heart, but had
not yet brought
him to that
knowledge,
which is also
requisite of the
godly: that is,
to profess his
Name openly.

^c God pitieth
oft times the
wicked for the
godlies sake, &
causeth Elijah
to meete with
Obadiah, that
the benefite
might be
knownen to be
granted for
Gods childres
sake.

^d I am none of
the wicked per-
secutors, that
thou shouldest
procure vnto
me such dis-
pleasure, but
serue God and
fauour his chil-
dren.

^e By my pre-
sence I wil de-
clare that thou
hast tolde him
the trueth.

^f The true mi-
nisters of God
ought not only
not to suffer
the truth to be
vniuistly slan-
dered, but to
reproue boldly
the wicked slan-
derers without
respect of per-
son.

^g Be constant
in religion, and
make it not as
a thing indiffe-
rent whether
ye follow God
or Baal, or
whether ye
serue God
wholly or in
part, Zeph. 1,
5.

h By sending
downe fire fro
heauē to burne
the sacrifice.

and I will call on the name of the Lord : and then the God that answereth ^hby fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah saide vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire *vnder*.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs : but there was no voice, nor any to answer : and they ⁱleapt vpon the altar that was made.

i As men rai-
shed w some
strange spirit.
k You esteeme
him as a god.

27 And at noone Elijah mocked them, and said, Crie loude: for he is a ^kgod: either he talketh or pursueth *his enemies*, or is in his iourney, or it may be that he sleepeth, and must be ⁱawaked.

l He mocketh
their beastly
madnesse,
which thinke
that by any in-
stance or sute
the dead and
vile idoles can
helpe their
worshippers in
their necessities

28 And they cried loud, and cut them-
selues as their maner was, with kniues and
lancers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the *euening* sacrifice, there was neither voice, nor one to answer, nor any that regarded.

30 And Elijah saide vnto all the people, Come to me. And all the people came to him. And he repared the altar of the Lord that was broken downe.

* Gen. 32. 28.
2. king. 17. 34.

31 And Elijah tooke twelue stones, according to the number of the tribes of the sonnes of Iakob, (vnto whom the word of the Lord came, saying, * Israel shalbe thy name)

32 And with the stones he built an altar in the Name of the Lord : and hee made a ditch round about the altar, as great as would containe two [†]measures of seede.

† Ebr. sati, which
some thinke con-
taine about three
bottles & a third
part a peece.

33 And he put the wood in order, and hewed the bullocke in pieces, and laide him on the wood,

34 And saide, Fill foure barreles with water, and powre it on the burnt offering and on the wood. Again he saide, Do so againe. And they did it the second time. And hee said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar : and he ^mfilled the ditch with water also.

m Hereby he
declared the
excellent pow-
er of God, who
contrary to na-
ture could make
the fire burne
euen in the wa-
ter, so the in-
ter they should
haue none oc-
casion to doubt
that he is the
only God.

36 And when they should offer the *euening* sacrifice, Elijah the Prophet came, and saide, Lord God of Abraham, Izhak and of Israel, let it be knowne this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people know that thou art the Lord

God, and that thou hast turned their heart againe ⁿat the last.

38 Then the fire of the Lord fel, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fel on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah saide vnto them, Take the prophets of Baal, let not ^oa man of them escape. And they took them, & Elijah brought them to the brooke Kishon, and slewe them there.

n Thogh God
suffey his to ri
in blindnes &
errour for a
time, yet at the
length he cal-
leth the home
to him by some
notorious signe
and worke.

41 ¶ And Elijah saide vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

o He comman-
ded them that
as they were
truly perswa-
ded to confesse
the only God:
so they would
serue him with
all their pow-
er and destroy
the idolaters
his enemies.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and he crouched vpon the earth, and put his face betweene his knees,

43 And saide to his seruant, Goe vp now and looke toward the way of the sea. And he went vp, and looked, and saide, There is nothing. Again he saide, Goe againe ^pseuen times.

p As Gods Spi-
rit moued him
to pray, so was
he strengthe-
ned by ^qsame
that he did not
faint, but con-
tinued still till
he had obteined.
† Or, haue and
thanne.

44 And at the seuenth time he saide, Beholde, there ariseth a little cloud out of the sea like a mans hand. Then he saide, Vp, and say vnto Ahab, Make ready *thy charet*, & get thee downe, that the raine stay thee not.

45 And ^qin the meane while the heauen was blacke with clouds and winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Elijah, and he girded vp his loines, and ran ^qbefore Ahab till he came to Izreel.

q He was th
strengthened
w Gods Spirit,
that he ran fa-
ster then the
charet was able
to runne.

CHAP. XIX.

5 Elijah fleeing from Iezabel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Elisba.

NOW Ahab tolde Iezabel all that Elijah had done, and how he had flaine all the ^aProphets with the sword.

a To wit, of
Baal.

2 Then Iezabel sent a messenger vnto Elijah, saying, ^bThe gods doe so to me and more also, if I make not thy life like one of their liues by to morowe this time.

b Though the
wicked rage
against Gods
children, yet he
holdeth them
back that they
cannot execute
their malice,
† Or, whether his
mind led him.

3 ¶ When he saw that, he arose, and went [†]for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

4 But hee went a dayes iourney into the wilderness, and came and fate downe vnder a iuniper tree, and desired that he might die, and saide, It is now ynough: O Lord, ^ctake my soule, for I am no better then my fathers.

c So hard a
thing it is to
bridle our im-
patience in af-
fliction, that
the faints could
not ouercome
the same.

5 And as he lay and slept vnder the iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, and eate.

6 And

6 And when he looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Vp, and eate: for thou hast a great iourney.

8 ¶ Then he arose, & did eat and drinke, and walked in the strength of that meate fourtie daies and fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and beholde, the Lord spake to him, and said vnto him, What doest thou here, Elijah?

10 And he answered, I haue bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rocks before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voice.

13 And when Elijah heard it, he couered his face with his mantle, and went out, and stood in the entring in of the caue: and beholde, there came a voice vnto him, and saide, What doest thou here, Elijah?

14 And he answered, I haue bene very ielous for the Lord God of hostes, because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by the wilderness vnto Damascus, and when thou comest there, anoint Hazael king ouer * Aram.

16 And Iehu the sonne of Nimshi shalt thou anoint king ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael, shall Iehu slaye: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, *euē* all the knees that haue not bow-

ed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and cast his mantle vpon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the *k* instruments of the oxen, and gaue vnto the people, and they did eat: then he arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the victorie to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and is reprooued therefore by the Prophet.

Then Ben-hadad the king of * Aram assembled all his armie, and two and thirtie *a* kings with him, with horses, and charrets, and went vp and besieged * Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, *b* I am thine, and all that I haue.

5 And when the messengers came againe, they saide, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children,

6 * Or els I will send my seruants vnto thee by to morowe this time: and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and saide, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people saide vnto him, Hearken *d* not vnto him, nor consent.

9 Wherefore he saide vnto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may

i Though this natural affection is not to be condemned, yet it ought not to moue vs when God calleth vs to serue him. k He would not stay till wood was brought, so great was his desire to follow his vocation.

** Or, Syria. a That is, gouernours, and rulers of provinces. † Or, Shomeron.*

b I am content to obey & pay tribute.

c He would not accept his answer, except he did out of hand deliuer whatsoever he should aske for hee sought an occasion, how to make warre against him.

d They thought it their duties rather to vnderstand their liues, then to grant to that king which was not lawful, only to satisfie the lust of a tyrant.

a He declareth except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

*e He complaineth, that the more zealous that he shewed himselfe to maintaine Gods glory, y more cruelly was he persecuted. * Rom. 11. 3.*

f For the nature of man is not able to come nere vnto God, if hee should appeare in his strength and full maiesty, and therefore of his mercy he submitte himself to our capacite.

g We ought not to depend on the multitude in mainteining Gods glory, but because our due tie so requireth, we ought to do it.

** Or, Syria.*

** 2 King. 9. 1. 3. eccles. 4. 8. 9.*

** Rom. 11. 4. h He declareth that wicked dissemblers & idolaters are not his.*

e Much lesse shall there bee found any pray, that is worth any thing, when they shalbe so many.
f Boast not before the victory be gotten.

g Or, put your felues in order.

g Before God went about with signes & miracles to pul Ahab from his impietie, and now againe with wonderfull victories.

h That is, yong men trained in the seruice of Princes.

i Ebr. man.
Or, Syrians.

i With them that were appointed for the preseruatiō of his person.

may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and saide, The gods doe so to me and more also, if the dust of Samaria be ynough to all the people that follow mee, for euery man an handfull.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harness, boast himselfe, as he that putteth it off.

12 And when hee heard that tidings, as he was with the kings drinking in the pavilions, he said vnto his seruants, Bring forth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then he numbred the seruants of the princes of the prouinces, and they were two hundred two and thirtie: and after them hee numbred the whole people of all the children of Israel, *euen* seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tents both he and the kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he saide, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, *to wit*, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and Israel pursued them: But Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charrets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heed what thou doest: for when the yeere is gone about, the king of Aram wil come vp against thee)

23 ¶ Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charrets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbered, & were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleyes, therefore will I deliuer all this great multitude into thine hande, and yee shall know that I am the Lord.

29 And they pitched one ouer against the other seven dayes, and in the seventh day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seven & twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 ¶ And his seruant said vnto him, Behold now, wee haue heard say that the kings of the house of Israel are mercifull kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heads, and goe out to the king of Israel: it may be that he wil saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heede, if they could catch any thing of him, and made haste, and said, Thy brother Ben-hadad. And he saide, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vnpunished.

l As they which were in the battell of the former yeere, ver. 15.

m Who am of like power in the valley, as I am on the hill: and can aswell destroy a multitude with few as with many.

n Ebr. from chamber to chamber.

n In signe of submission, & that we haue deferred death if he will punish vs with rigour.

o Or, and caught is of him.
He is aliue.

34 And Ben-hadad said vnto him, The cities, which my father tooke from thy father, I will restore, and thou shalt make streetes for the in^r Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets saide vnto his neighbour by the commandement of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then said hee vnto him, Because thou hast not obeyed the voice of the Lord, beholde, as soone as thou art departed from mee, a lion shall slay thee. So when he was departed from him, a lion found him and slew him.

37 Then he found another man and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and disguised himselfe with ashes vpon his face.

39 And when the king came by, hee cryed vnto the king, and said, Thy seruant went into the middes of the battell: and behold, there went away a man, whom another man brought vnto me, and said, Keepe this man: if hee bee lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: And the king of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And hee hasted, and tooke the ashes away from his face: and the king of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, Because thou hast let go out of thine hands a man whome I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the king of Israel went to his house heauie and in displeasure, and came to Samaria.

CHAP. XXI.

¶ Iezabel commandeth to kill Naboth for the vineyard that he refused to sell to Ahab. 19 Elijah reproofeth Ahab, and he repenteth.

¶ After these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue me thy vineyard, that I may make me a garden of herbs thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him. for he had saide, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face and would cate no bread.

5 Then Iezabel his wife came to him and said vnto him, Why is thy spirite so fadethat thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, & said vnto him, Giue me thy vineyard for money, or if it please thee, I wil giue thee another vineyard for it: but hee answered, I will not giue thee my vineyard.

7 Then Iezabel his wife said vnto him, Doeft thou now gouerne the kingdome of Israel: vp, cate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 ¶ So shee wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnes against him, saying, Thou diddest blaspheme God and the king: then carie him out, and stone him that he may die.

11 And the men of his citie, even the Elders and gouernours, which dwelt in his citie, did as Iezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth didt blaspheme God and the king. Then they caried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, Vp, and take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth

F f was

Thou shalt appoint in my chief city what thou wilt, and I wil obey thee

Or of the disciples

By this external signe he would more liuely touch the kings heart.

Because thou hast transgressed the commandment of the Lord.

By this parable he maketh Ahab condene himselfe, who made a couenant with Gods enemy, and let him escape, whom God had appointed to be slaine.

Chap. 22. 38.

Or, Shimeon.

Or, at this time.

Though Ahab tyrannie be condemned by the holy spirit, yet he was not so rigorous that he would take from another man his right without full recompense.

b Thus the wicked consider not what is just and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though shee said, thou knowest not what it is to reigne. Command, and increate not.

¶ Ebr. let thine heart be marie

d For the they vied to enquire of mens faults: for none could fast truly that were notorious sinners.

e Thus the worldlings contrary to Gods commandment, who willett notto consent to the shedding of innocent blood, obey rather the wicked commandments of princes then the iust lawes of God.

¶ Ebr. blasse.

f This example of monstrous crueltye the holy Ghost leaueth to vs, to shew that we should abhorre all tyrannie, & specially in this, whom nature & kind should moue to be pitifull and inclined to mercie.

Ahab reprooued, repenteth. I. Kings. Jehoshaphat and Achab.

was dead, hee rose to goe downe to the vineyard of Naboth the IZreelite, to take possession of it.

17 ¶ And the worde of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria. loe, *hee is* in the vineyard of Naboth, whither he is gone do wne to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, & Hast thou killed and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord

^bIn the place where dogs licked the blood of Naboth, shal dogs licke euen thy blood also.

20 And Ahab saide to Elijah, Hast thou found mee, O mine enemy? And he answered, I haue found *thee*: for thou hast soldethy selfe to worke wickednesse in the sight of the Lord.

21 * Beholde, I will bring euil vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, aswell him that is * shut vp, as him that is left in Israel,

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahijah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Iezabel spake the Lord, saying, * The dogges shall eate Iezabel, * by the wall of IZreel.

24 The dogges shall eate him of Ahabs *flocke*, that dieth in the citie: and him that dieth in the fields, shall the fowls of the ayre cate.

25 (But there was none like Ahab, who did ⁱ sell him selfe to worke wickednesse in the sight of the Lord: whom Iezabel his wife prouoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord cast out before the children of Israel.)

27 Now when Ahab heard those words, he rent his cloths, and put sackcloth vpon [†] him and fasted, and lay in sackcloth and went ^k softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me: because he submitteth himselfe before me, I will not bring that euil in his dayes, *but* in his ¹ sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

2 Jehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shalbe the successe of their enterprise. 24 Zidkijah the false Prophet smiterh him. 34 Ahab is slaine. 40 Ahaziah his sonne succoederh. 41 The

reigne of Jehoshaphat, 50 and Ioram his sonne.

AND * they continued ^athree yeere with- out warre betweene Aram and Israel.

2 And in the third yeere did Jehoshaphat the king of Iudah ^b come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, know ye not that * Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And he said vnto Jehoshaphat, Wilt thou goe with me to battel against Ramoth Gilead? And Jehoshaphat said vnto the king of Israel, ^d I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Jehoshaphat said vnto the king of Israel, * Aske counsel, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the ^f prophets vpon a foure hundreth men, and said vnto them, Shall I goe against Ramoth Gilead to battel, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Jehoshaphat said, Is there here neuer a Prophet of the ⁸ Lord more, that we might inquire of him?

8 And the king of Israel said vnto Jehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whome wee may aske counsel of the Lord, but I ^h hate him: for he doeth not prophecie good vnto me, but euill. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an ⁱ Eunuch, and said, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Jehoshaphat the king of Iudah fate either *of them* on his throne in their ^k apparel in the voide place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

11 And Zidkijah the sonne of Chenaanah made him ^l hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah spake vnto him, saying, Behold now, the words of the prophets *declare* good vnto the king with ^{† m} one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

wicked, who thinke that none should speake against a thing if approue it, be they neuer so vngodly.

* 1. Chron. 18.

1.2.

a Ben-hadad king of Syria & Ahab made a peace, which endured three yeeres.

b To see and visite him.

c The kings of Syria kept Ramoth before this league was made by Ben-hadad: there fore he thought not himselfe bound thereby to restore it.

d I am ready to ioyne and goe with thee, and all mine is at thy commandment.

e He seemed that he would not goe to the war, except God approued: yet when Michaiah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were flatterers and serued for lucre whom Iezabel had assembled and kept after the death of those whom Elias slew.

g Jehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.

h Whereby we see that the wicked cannot abide to heare the truth, but hate the prophets of God and molest them.

i Reade Gen. 37. 36.

k In their kingly apparel.

l The true prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa 20. 1. Ier. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

† Ebr. *monah*. In This is the common argument of the greater part

And

g Dost thou thinke to haue any aduantage by murdering of an innocent? h This was fulfilled in Ioram his sonne, as 2. King. 9. 25. 36.

* Chap. 14. 10.

2. King. 9. 8.

* 1 Sam. 25. 22.

* Chap. 14. 10.

* Chap. 15. 29.

* Chap. 16. 3.

* 2. King. 9. 33.

36.

† Or *forresse*, or possession.

i By the wicked counsel of his wife he became a vile idolater and cruel murderer, as one that gaue himselfe wholly to serue sinne.

† Ebr. *his selfe*. k In token of mourning, or as some read, bare footed.

l Meaning, in Iorams time, 2. King. 9. 26

14 And Michajah said, as the Lord li-
ueth, whatsoeuer the Lord saith vnto me,
that will I speake.

15 ¶ So he came to the king, and the
king said vnto him, Michajah, shal wee goe
against Ramoth Gilead to battell, or shal we
leauē off? And he answered him, ° Goe vp,
and prosper: and the Lord shal deliuer it into
the hand of the king.

16 And the king saide vnto him, How
oft shall I charge thee, that thou tell me no-
thing but that which is true in the name of
the Lord?

17 Then he said, I saw all Israel scattered
vpon the mountaines, as sheepe that had no
sheepheard. And the Lord said, ° These haue
no master; let euery man returne vnto his
house in peace.

18 (And the king of Israel said vnto Ie-
hoshaphat, Did I not tell thee, that he would
prophecie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore
the word of the Lord. I sawe the Lord sit on
his throne, and all the hoste of heauen stood
about him on his right hand and on his left
hand.

20 And the Lord said, who shall * entise
Ahab that he may goe and fall at Ramoth
Gilead? And one said on this maner, and
another said on that maner.

21 Then there came foorth a spirit, and
stood before the Lord, and said, I will en-
tise him. And the Lord said vnto him, where-
with?

22 And he said, I will goe out, and bea
* false spirit in the mouth of all his prophets.
Then he said, Thou shalt entise him, and
shalt also preuaile: goe foorth, and doe so.

23 Now therefore behold, the Lord hath
put a lying spirit in the mouth of all these
thy prophets, and the Lord hath appointed
euill against thee.

24 Then Zidkijah the sonne of Chenaan
came neere, and smote Michajah on the
cheeke and said, * When went the Spirit
of the Lord from me, to speake vnto thee?

25 And Michajah said, Behold, thou shalt
see in that day, when thou shalt goe from
chamber to chamber to hide thee.

26 And the king of Israel saide, Take
Michajah, and carie him vnto Amon the
gouernour of the citie, and vnto Ioash the
kings sonne,

27 And say, Thus saith the king, Put this
man in the prison house, and feede him with
bread of affliction, and with water of afflic-
tion, vntil I returne in peace.

28 And Michajah saide, If thou returne
in peace, the Lord hath not spoken by me.
And he saide, ° Harken all yee people.

29 So the king of Israel and Iehoshaphat
the king of Iudah went vp to Ramoth Gi-
lead.

30 And the king of Israel said to Ieho-
shaphat, I will change mine apparell, and
will enter into the battell, but put thou on
thine apparel. And the king of Israel changed
himselfe, and went into the battell.

31 And the king of Aram commanded
his two and thirty captaines ouer his charets,
saying, Fight neither with small nor great,
saue onely against the king of Israel.

32 And when the captaines of the cha-
rets sawe Iehoshaphat, they saide, Surely it is
the king of Israel, and they turned to fight
against him: and Iehoshaphat * cryed.

33 And when the captaines of the cha-
rets saw that he was not the king of Israel,
they turned backe from him.

34 Then a certaine man drewe a bow
* mightily and smote the king of Israel be-
tweene the ioyns of his brigandine. Where-
fore hee saide vnto his charetman, Turne
thine hand and cary me out of the hoste: for
I am † hurt.

35 And the battell encreased that day,
and the king stood still in his charet against
the Aramites, and died at euen; and the
blood ranne out of the wound into the mids
of the charet.

36 And there went a proclamation
throughout the host about the going down
of the sunne, saying, Euery man to his citie,
and euery man to his owne cuntry.

37 So the king died, and was brought
to Samaria, and they buried the king in Sa-
maria.

38 And one washed the charet in the
poole of Samaria, and the dogges licked vp
his blood (and * they washed his armour)
according vnto the word of the Lord which
he spake.

39 Concerning the rest of the actes of A-
hab and al that hee did, and the yuorie house
which he built, and al the cities that he built,
are they not written in the booke of the
Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and
Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of
Asa began to reigne vpon Iudah in the fourth
yeere of Ahab king of Israel.

42 Iehoshaphat was fise and thirtie yeere
olde, when hee began to reigne, and reigned
fise and wentie yeere in Ierusalem. And his
mothers name was Azubah, the daughter of
Shilhi.

43 And hee walked in all the wayes of
Asa his father, and declined not therefrom,
but did that which was right in the eyes of
the

He speaketh
this in derision,
because the
king attributed
so much to the
false prophets,
meaning that
by experience
hee should trie
that they were
but flatterers.

It is better
they returne
home, then to
be punished &
scattered, be-
cause they take
warre in hand
without Gods
counsell and
approbation.

Meaning, his
Angels.

Or, persuade
and deceive.

Here we see
that though
the deuill be e-
uer ready to
bring vs to de-
struction, yet
he hath no
further power
then God gi-
ueth him.
I will cause al
his prophets to
tell lyes.

2 2 18. 23
Thus the vic-
ted would
feme that none
were in the fa-
uor of God but
they, and that
God hath gi-
uē his graces to
none so much
as to them.
Let him be
pined away
with hunger
and be fed
with a smal
portion of
bread and wa-
ter.
That when
ye shall see these
things come to
passe, ye may
glorie God the
glory & know
that I am his
true prophet.

That is, to
the Lord for
helpe.

Or, in his sim-
plicitie and igno-
rantly.
† Ebr. and between
the brigandines.

† Ebr. sicke.

To wit, A-
hab king of Is-
rael.

Of the Israe-
lites.

Or, she herles
washed it.
* Chap. 21. 19.

2 Chron. 20. 35.

^a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the temple was built.
^b In the time of this king Idumea was subject to Iudah and was governed by whom they of Iudah appointed.
^c By Tharshish the scripture meaneth Cilicia and all the Sea called Mediterranean.
^d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for golde.

the Lord. Neuerthelesse ^a the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the acts of Iehoshaphat, and his worthie deeds that hee did, and his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the ^b deputie was king.

48 Iehoshaphat made shippes of ^c Tharshish to faile to ^d Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab

vnto Iehoshaphat, let my seruants goe with thy seruants in the shippes. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, ^e according vnto all that his father had done.

^e Or, in all points as his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

This second booke containeth the acts of the Kings of Iudah and Israel: to wit, of Israel from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechiah, who for contemning the Lords commandement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and imbrace his word: and contrariwise, of his plagues towards these common weales which neglect his Ministers, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall fallerh sicke and consulteth with Baalzebub. 3. He is reprov'd by Elijah. 10 The captiues ouer fiftie were sent to Elijah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succederh him.



Hen Moab rebelled against Israel after the death of Ahab:

2 And ^a Ahaziah fell through the lattesse window in his vpper chamber which was in Samaria: so hee was sicke: then he sent messengers, to whom he said, Goe, and enquire of ^b Baalzebub the god of Ekron, if I shall recouer of this my diseafe.

3 Then the Angel of the Lord said to E-

^a So that hee was punished for his idolatrie after two sorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.
^b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preferue them from the biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

lijah the Tishbite, Arise, and go vp to meete the messengers of the king of Samaria, and say vnto them, ^c Is it not because there is no God in Israel, that ye goe to enquire of Baalzebub the God of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elijah departed.

5 And the messengers returned vnto him, to whome he said, Why are yee now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, ^d Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

^c He sheweth that Idolaters haue not the true God, for els they would seeke to none but to him alone.

^d Ignorance is the mother of error and idolatrie.

7 And he said vnto them, What maner of man was he which came and met you, and tolde you these words?

8 And they said vnto him, He was an e hairie man, and girded with a girdle of leather about his loynes. Then said he, It is Elijah the Tishbite.

9 Therefore the king sent vnto him a capitaine ouer fiftie with his fiftie men, who went vp vnto him: for beholde, he sate on the top of a mountaine, and he said vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elijah answered, and said to the capitaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him an other capitaine ouer fiftie, with his fiftie. Who spake, and said vnto him, O man of God, thus the king commandeth, Come downe quickly.

12 But Elijah answered, and said vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe hee sent the third capitaine ouer fiftie with his fiftie. And the third capitaine ouer fiftie went vp, and came, and fell on his knees before Elijah, and besought him, and said vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy fight.

14 Beholde, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy fight.

15 And the Angel of the Lord said vnto Elijah, Go downe with him, be not afraide of his p[re]sence. So he arose, and went downe with him vnto the king.

16 And hee said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So he died according to the word of the Lord which Elijah had spoken. And Iehoram began to reigne in his steade, in the second yeere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in

the booke of the Chronicles of the kings of Israel?

CHAP. II.

8 Elijah divideth the waters with his cloake. 11 Hee is taken vp into heauen. 13 Elisha taketh his cloake and divideth Iorden. 20 The bitter and venomous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beastes.

And when the Lord would take vp Elijah into heauen by a whirlwinde, Elijah went with Elisha from Gilgal.

2 Then Elijah said to Elisha, Tary here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elisha, and said vnto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: holde yee your peace.

4 Againe Elijah said vnto him, Elisha, tary here, I pray thee: for the Lord hath sent me to Iericho. But he said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elisha, and said vnto him, Knowest thou, that the Lord will take thy master from thine head this day? And hee said, Yea, I know it: holde yee your peace.

6 Moreouer Elijah said vnto him, Tarie, I pray thee, heere: for the Lord hath sent me to Iorden. But he said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stood on the other side a farre off, and they two stood by Iorden.

8 ¶ Then Elijah tooke his cloake, and wrapt it together, and smote the waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Elijah said vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha said, I pray thee, let thy Spirit be double vpon me.

10 And he said, thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a charet of fire, and horses of fire, and did separate them twaine. So Elijah went vp by a whirlwinde into heauen.

12 And Elisha sawe it, and he cried, My father,

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked. h He spake this in mockerie, and therefore prouoked Gods wrath so much the more. i Meaning, that God would shew by effect, whether he was a true Prophet or not.

k which humble my selfe before God & his seruant. l That is, spare my life and let me not die as the other two. m Thus the Lord giueth boldnesse to his that they feare not the threatenings of tyrants, which otherwise of themselves are afraid to doe Gods message. n Iehoshaphat going to batte against the Syrians, made his sonne, Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the 2. yeere of his sonne Iehoram the sonne of Ahab reigned in Israel: and in the 5. yeere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

a Which was that place where the children of Israel were circumcised after they came ouer Iorden, & had bene 40. yeeres in the wilderness, as Iosh.

b So called because they are begotten as it were anew by the heavenly doctrine.

c That is, from being anymore thine head: for to be as a head, is to be the master, as to be at the feet, is to be a scholar.

d For the Lord had reuiled it vnto him. e Not only at Beth-el, but at Iericho and other places where there were Prophets, which had scholars, whom they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, because of these dangerous times, or let me haue twise so much as the rest of the Prophets, or thy spirit being diuided into three parts, let me haue two.

* Ecclesi. 4. 9. 1. Mac. 2. 58. h Thus God hath left a testimony in all ages (both before the law, in the law, and in the time of the gospel) of our resurrection.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reprooueth him, 17 and giueth their host water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the ^a eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuerthelesse, he cleaued vnto ^b the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then ^c Mesha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundreth thousand lambes, and an hundreth thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, & sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe vp: ^d for I am, as thou art, my people, as thy people, and mine horses, as thine horses.

8 Then said hee, What way shal we goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the ^e king of Edom, and when they had compassed the way seuen daies, they had no water for the hoste, nor for the cattel that ^f followed them.

10 Therefore the king of Israel said, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which ^g powred water on the hands of Elijah.

12 Then Iehoshaphat said, ^h The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto the king of Israel, ⁱ What haue I to doe with thee? get thee to the Prophets of thy father and to the prophets of thy mother. And the king of Israel said vnto him, ^j Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then

father, my father, the charet of Israel, and the horsemen thereof: and he saw him no more: and he tooke his *owne* clothes, and rent them in two pieces.

13 ¶ Hee tooke vp also the cloake of Elijah that fell from him, and returned, and stood by the banke of Iorden.

14 After, hee tooke the cloake of Elijah, that fel from him, and smote the waters, and said, Where is the Lord God of Elijah? And se hee also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, *euē* Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they said, ^k The Spirit of Elijah doeth rest on Elisha: and they came to meet him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, wee pray thee, and seeke thy ^k master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, ^l Yee shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie said vnto Elisha, Beholde, wee pray thee: the situation of this city is pleasant, as thou, my lord, seest, but the water ^m is naught, and the ground ⁿ barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ^m the salt, and said, Thus saith the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse ⁿ to the ground.

22 So the waters were healed vntill this day, according to the word of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And hee turned backe, and looked on them, and ⁿ cursed them in the name of the Lord. And two beares came out of the forest, and tare in peeces two and fourtie children of them.

25 So he went from thence to mount Carmel, & from thence he returned to Samaria.

ⁱ The spirit of prophetic is giuen to him as it was to Elijah.

^k Meaning, Elijah: for they thought his body had bene cast in some mountaine. I Because the fact was extraordinary, they doubted where he was become but Elisha was assured that he was taken vp to God.

^l Or, killeth the snail: i. e. the snail.

^m Thus God gaue him power, euē contrary to nature, to make that water profitable for mans vs, which before was hurtfull.

ⁿ Perceiving their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniurie done vnto him.

^a Read the annotation in the first chapter and seuententh verse.

^b He sacrificed to the golden calves, that Ieroboam had made.

^c This was done after that Dauid had made the Moabites tributaries to his succellours.

^d Read 1. king. 22. 4.

^e Meaning, the viceroy or lieutenant of the king of Iudah, read 1. king. 22. 47.

^f That is, who was his seruant.

^g He is able to instruct vs what is Gods will in this point.

^h He knew that this wicked king would haue but vied his counsel to serue his turne, and therefore hee disdained to answer him.

ⁱ The wicked esteeme not the seruants of God, but when they are driuen by very necessity and feare of the present danger.

CHAP. III.

4 God increaseth the oyle to the poore widow by Elisha. 12 Hee obtaineth for the Shunamite a sonne at Gods hand: 18 Who dyng, 32 He raiseth him vp againe. 40 Hee maketh sweete the postage, 42 And multiplieth the issues.

And one of the wiues ^a of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did^b feare the Lord: and the creditour is come to take my two sonnes to be his ^c bondmen.

2 Then Elisha said vnto her, What shall I do for thee? ^d tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, saue a ^d pitcher of oyle.

3 And he saide, Goe, and borow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vp^e thee & vpon thy sonnes, and powre out into ^e all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There are no more vessels. And the oyle ^f ceased.

7 Then she came and told the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the ^g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great ^h estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make ⁱ him a little chamber, I pray thee, with wals, and let vs set him there a bedde, and a table, and a stoole, and a candlesticke, that he may turne in thither when he commeth to vs.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein.

12 And saide to Gehazi his seruant, Call this Shunamite: and when he called her, she stood before him.

13 Then he saide vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, ^j what shall we doe for thee? Is there any thing to bee spoken for thee to the king or to the captaine of the hoste? And she answered, I ^k dwell among mine owne people.

14 Againe he saide, What is then to bee done for her? Then Gehazi answered, In-
deede

^a Reade Chap. 2. 3.

^b And there, fore fell not in, to debt by v-
thriftinesse or
prodigalitie,
but by the had
of the Lord.

^c Because I am
poore and not
able to pay.

^d Thus God
suffereth his
many times to
be brought to
extreme neces-
sity, before he
succour them,
that afterward
they may the
more praise his
mercy.

^e The Prophet
declareth here-
by vnto her,
that God ne-
uer faileth to
prouide for his
seruants, their
wiues & chil-
dren, if they
trust in him.

^f To augment
and increase in
the vessels.

^g God here
did not onely
prouide for his
seruant, that his
debts shoul'd
be paid, and so
kept his do-
ctrine and pro-
fession with-
out slander, but
also for his
wife and chil-
dren.

^h Which shuld
be separate
from the rest of
the house, that
he might more
commo-
diously
giue himself to
study and prai-
ers.

ⁱ Thus the ser-
uants of God
are not vn-
thankfull for
the benefites
they receiue.
^k I am content
with that that
God hath sent
me, and can
want nothing
that one can do
for another.

^k God suffer-
eth his word
to be declared
to the wicked,
because of the
godly that are
among them.
^l He sang songs
to Gods glory,
and so stirred
vp ^m Prophets
heart to pro-
phetic.

^m He will not
onely miracu-
lously giue you
waters, but
your enemies
also into your
hand.

ⁿ Though
God bestow
his benefites for
a time vpon his
enemies, yet he
hath his sea-
sons, when hee
will take them
away, to the in-
et they might
see his venge-
ance, which is
prepared a-
gainst them.
^o Ebr. to giue him
self with a goodle.

^o The sudden
ioy of the wic-
ked is but a
preparation to
their destructi-
on, which is at
hand.

^p Meaning,
they followed
them into the
townes.
^q Which was
one of the prin-
cipall cities of
the Moabites,
wherein they
left nothing
but the walles.
^r Some referre
it to the king
of Edoms son,
whom they say
he had taken in
that skirmish:
but rather it
seemed to bee
his own sonne
whom he offe-
red to his gods
to pacify them,
which barba-
rous crueltie
moued the Is-
raelites hearts
of pittie to de-
part.

14 Then Elisha said, As the Lord of hosts liueth, in whose sight I stand, if it were not, that I regard the prence of Iehoshaphat the king of Iudah, I would ^k not haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell ^l played, the hand of the Lord came vpon him.

16 And hee saide, Thus faith the Lord, Make this valley full of ditches.

17 For thus faith the Lord, Ye shall neither see winde nor see raine, yet the valley shal be filled with water, that ye may drinke, both yee and your cattell, and your beasts.

18 But this is a ^m small thing in the sight of the Lord: for he wil giue Moab into your hand.

19 And yee shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the foun-
taines of water, and ⁿ marre euery good field with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them they gathered all that was able, ⁱ to put on harness, and vpward, and stood in ^j their border.

22 And they rose earely in the morning, when the sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they saide, ^o This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they ^p inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good felde euery man cast his stone, and filled them, and they stopt all the foun-
taines of water, and felled all the good trees: onely in ^q Kir-haraseh left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too fore for him, he took with him seuen hundreth men that drewe the sword, to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and ^r offered him for a burnt offering vpon the wall: so that Israel was sore griued, and they departed from him, and returned to their coun-
trei.

^d Which then was a reproch, and therefore he would chat his master should pray to God for her that she might be fruitfull.
^a Gen. 18, 10.

^m His head asked fore, and therefore he cryed thus,

ⁿ For as such times the people were wont to resort to the Prophets for doctrine and consolation.
[¶] Ebr. peace.

[†] Or, for off.

^o In token of humilitie and ioy that shee had met with him.
[¶] Ebr. her soule is in bitterness.

^p Make such speede that nothing may let thee in thy way.
Luke. 10. 4.

deede shee hath ¹ no sonne, and her husband is olde.

¹⁵ Then said he, Call her. And he called her, and shee stood in the doore.

¹⁶ And hee saide, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my Lord, thou man of God, doe not lie vnto thine handmaide.

¹⁷ So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

¹⁸ ¶ And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers.

¹⁹ And hee said to his father, ^m Mine head, mine head. Who saide to *his* seruant, Beare him to his mother.

²⁰ And he tooke him and brought him to his mother, and he sate on her knees till noone, and died.

²¹ ¶ Then she went vp, and layed him on the bed of the man of God, and shut *the doore* vpon him, and went out.

²² ¶ Then she called to her husband, and saide, Send with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

²³ And he said, Wherefore wilt thou go to him to day? *it is* neither ⁿ new moone nor Sabbath day. And she answered, [†] All shalbe well.

²⁴ Then she sadled an asse, and said to her seruant, Driue, and go forward: stay not for me to get vp, except I bid thee.

²⁵ ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God sawe her [†] ouer against him, he said to Gehazi his seruant, Beholde, the Shunammite.

²⁶ Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? ^o is the child in health? And she answered, We are in health.

²⁷ And when shee came to the man of God vnto the mountaine, she ^o caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God saide, Let her alone: for her soule is [†] vexed within her, and the Lord hath hid it from me, and hath not told it me.

²⁸ Then shee said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

²⁹ Then hee saide to Gehazi, Gird thy loynes, and take my staffe in thine hand, and goe thy way: ^p if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

³⁰ And the mother of the childe said, As

the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore hee arose, and followed her.

³¹ But Gehazi was gone before them, and had laide the staffe vpon the face of the child, but he neither spake nor heard: wherefore he returned to meet him, and told him, saying, The childe is not waken.

³² ¶ Then came Elisha into the house, and beholde, the child was dead, and layed vpon his bed.

³³ He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

³⁴ After he went vp, and ^a lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

³⁵ And hee went *from him*, and walked vp and downe in the house, and went vp and spread himselfe vpon him: then the childe neede ^r feuen times, and opened his eyes.

³⁶ Then he called Gehazi, and said, Call this Shunammite. So hee called her, which came in vnto him. And he said vnto her, Take thy sonne.

³⁷ And she came, and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

³⁸ Afterward Elisha returned to Gilgal, and a famine *was* in the [†] land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, and see the pottage for the children of the Prophets.

³⁹ And one went out into the field, to gather herbes, and found *as it were* a wild vine, and gathered thereof ^r wilde gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.

⁴⁰ So they powred out for the men to eate: and when they did eate of the pottage, they cryed out and said, O thou man of God ^u death is in the pot: and they could not eate *thereof*.

⁴¹ Then he saide, Bring meale. And he cast it into the pot, and saide, Powre out for the people, that they may eate: and there was none euill in the pot.

⁴² ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, *even* twentie loaves of barley, and full eares of corne in the huske. And he saide, Giue vnto the people, that they may eate.

⁴³ And his seruant answered, How should I set this before an hundreth men? He said againe, Giue it vnto the people, that they may

^q The like did Elijah to the widowes sone at Sarepta, 1. King. 17. 21. and S. Paul ad 20. 10. signifying the care that ought to be in them that beare the word of God, & are distributors of the spirituall life.
^r Meaning, oftentimes.

[†] That is, in the land of Israel.

^t Which the Apothecaries call coloquintida, and is most vehement & dangerous in purging.

^u They feared that they were poisoned, because of the bitterness.

may eate: for thus sayeth the Lord, they shall eate, and there * shall remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is stricken with leprosie, because he tooke money and raiment of Naaman.

NOW was there one Naaman captaine of the hoste of the king of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had * deliuered the Aramites. He also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bandes, and had taken a little maide of the land of Israel, and shee † serued Naamans wife.

3 And she said vnto her mistresse, Would God my lord were with the ^b Prophet that is in Samaria, hee would soone deliuer him of his leprosie.

4 And ^c he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel,

5 And the king of Aram said, Go thy way thither, and I will send a letter vnto the king of Israel. And he departed, and ^d tooke † with him tenne talents of siluer, and fixe thousand ^e pieces of golde, and tenne change of raiments,

6 And brought the letter to the king of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that he doeth send to mee, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how hee seeketh a quarrell against me,

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, * Wherefore hast thou rent thy clothes? Let him come now to mee, and he shall knowe that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messengervnto him, saying, Goe and wash thee in Iorden seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was ^f wroth and went away, and said, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God and

put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and saide, ^g Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, Wash and be cleane?

14 Then went hee downe, and * washed himselfe seven times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his company, and came and stood before him, and saide, Beholde, now I know that ^h there is no God in all the world, but in Israel: now therefore, I pray thee, take a † reward of thy seruant.

16 But he saide, As the Lord liueth (before whom I stand) I will not receiue it. And hee would haue constrained him to receiue it, ⁱ but he refused.

17 Moreouer Naaman saide, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be ^j mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he saide, * Goe in peace. So he departed from him about halfe a daies journey of ground.

20 And Gehazi the seruant of Elisha the man of God, saide, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, he light downe from the charret to meet him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there bee come to me, euen now from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer,

^g This declar-
eth that ser-
uants ought to
reuerence and
loue their mas-
ters as childre
their fathers,
and likewise
masters to-
ward their ser-
uants, must bee
affectioned as
toward their
children.

* Luke. 4. 27.

† Ebr. blessing.

^h So the Lord
commandeth
that they that
receiue freely
should giue al-
so freely.

ⁱ He feeleth his
conscience
wounded in
being present
at idoles ser-
uice, and there-
fore desireth
God to forgieue
him, least o-
thers by his ex-
ample might
fall to idolatrie:
for as for his
owne part hee
confesseth that
he will neuer
serue any but
the true God.
^k The prophet
did not aproue
his acte, but af-
ter the commo-
maner of spech
he biddeth him
farewell.

^l Declaring
thereby what
honour and af-
fection he bare
to the prophet
his master.

^x It is not the
quantity of
bread that sa-
tisfieth, but the
blessing that
God giueth.

^a Here appea-
reth that a-
mong the infi-
dels God hath
his, & also that
the infidels
haue them in
estimation,
which do good
to their coun-
treys.
† Ebr. he was be-
fore.
^b Meaning, Eli-
sha.

^c That is, Na-
man tolde it to
the king of Sy-
ria.

^d To giue this
as a present to
the Prophet.
† Ebr. in his hand.

^e The Prophet
rebuketh the
king because
he did not con-
sider that God
was true in his
promise, and
therefore wold
not leaue his
Church desti-
tute of a Pro-
phet, whose
prayers hee
would heare, &
to whome o-
ther should
haue recourse
for comfort.
^f Mans reason
murmureth
when it con-
sidereth onely
the signes and
outward
things, & hath
not regard to
the word of
God, which is
there contained.

filuer, and two change of garments.

23 And Naaman saide, Yea, take two talents: and he compelled him, and bound two talents of filuer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to the towre, he tooke them out of their hands, and laid them in the house, and sent away the men: and they departed.

25 ¶ Then he went in, and stood before his master. And Elisha saide vnto him, Whence comest thou, Gehazi? And he said, Thy seruant went no whither.

26 But he saide vnto him, Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, and oliues, and vineyards, & sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and to thy seede for euer. And hee went out from his presence a leper white as snowe.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

And the children of the Prophets saide vnto Elisha, Beholde, wee pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euery man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fel into the water: then he cried, and said, Alas master, it was but borrowed.

6 And the man of God saide, Where fell it? And he shewed him the place. Then hee cut downe a piece of wood, and cast in thither, and he caused the yron to swimme.

7 Then he saide, Take it vp to thee. And he stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In such and such a place shall bee my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God tolde him, and warned him of, and saued himself from thence, not once nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants and said vnto them, Will yee not shew me, which of vs betrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the words that thou speakest in thy priuy chamber.

13 And he said, Goe, and espie where he is, that I may send and fetch him. And one tolde him, saying, Beholde, he is in Dothan.

14 ¶ So hee sent thither horses, and charrets, and a mightie hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose earely to go out, behold, an hoste compassed the citie with horses and charrets. Then his seruant said vnto him, Alas master, how shall we doe?

16 And he answered, Feare not: for they that be with vs, are more then they that be with them.

17 Then Elisha prayed, and saide, Lord, I beseech thee, open his eyes, that hee may see. And the Lord opened the eyes of the seruant, and he looked, and beholde, the mountaine was full of horses and charrets of fire round about Elisha.

18 So they came downe to him, but Elisha praied vnto the Lord, and said, Smithe this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: follow me, and I will leade you to the man whome yee seeke. But he led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord open their eyes, that they may see. And the Lord opened their eyes, and they saw, and beholde, they were in the middes of Samaria.

21 And the king of Israel said vnto Elisha when he saw them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eate and drinke and goe to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, he sent them away: and they went to their master.

d The wicked conspire nothing so craftily, but God can reuel it to his seruants and cause their counsell to be disclosed.

e There is nothing so secret that thou canst goe about, but he knoweth it, and discouereth it vnto his king.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt & think they are neuer able to prepare power inough, though it be but against one or a few.

g For hee was assured of Gods helpe, & that millions of Angels camped about the godly to deliuer them.

h That he may beholde how thou hast prepared an armie to rescue vs. i Meaning, the Syrians his enemies, which came downe, thinking themselves sure of him.

k Thus he did being led by Spirit of God, and not because hee sought his owne reuengeance, but onely to set forth the glory of God.

l The wicked use reuerent & graue words towards the seruants of God when they thinke to haue any commodity by them, though in their heart they can not abide them.

Or, seruest, or secret place.

in Naamans seruants.

n Was not I present with thee in Spirit? o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes. p To be an example to all such, as by whose couetousnes Gods word might be slandered.

a Or a piece of wood fit to build with.

Or, the axe head

b God wrought this miraculously to confirme the authoritie of Elisha, to whome he had giuen such abundance of his spirit. c Meaning, he would lie in ambush & take the Israelites at vnwares.

m For this ge-
tle intreatie &
the miracle
wrought by
the Prophet,
did more pre-
uaile for com-
mon quietnes,
the if they had
bene ouercome
in battell: for
they returned
no more at y
time to fight a-
gainst Israel, or
in that kings
dayes.
n The Ebrews
write, that
they burned it
in the siege for
lack of wood.

o Meaning, a-
ny kinde of vi-
taile, as come
and wine, &c.

p Dm. 28. 53.
57.

q Or, under his
clothes,
p Thus hypo-
crites, who they
feele Gods
iudgements,
think to please
him with out-
ward ceremo-
nies, whom in
prosperitie
they will not
knowe.
q Meaning, Je-
horam Ahabs
sonne, who kil-
led the Pro-
phets, and cau-
sed Naboth to
be stoned.
r So the wic-
ked fall into a
rage, and de-
spiration, if
they finde not
sudden remedy
against their
afflictions,

s The godly
are euer affi-
red of Gods
helpe in their
necessities, but
the times and
houres are on-
ly reuealed by
Gods Spirit.
t To whom
the king gaue
the charge and
ouersight of things,
as ver. 17. c He mocketh at
the Prophets words, saying, that if God rained downe corne from heauen, yet
this could not come to passe.

master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, and went vp, and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore pieces of siluer, and the fourth part of a kab of dounes doun at fiue pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O king.

27 And he saide, Seeing the Lord doeth not succour thee, how should I helpe thee with the barne, or with the wine presse?

28 Also the king saide vnto her, What aileth thee? And shee answered, This woman saide vnto me, Giue thy sonne, that we may eate him to day, and we wil eate my sonne to morowe,

29 * So wee sod my sonne, and did eate him: and I saide to her the day after, Giue thy sonne, that we may eate him, but shee hath hid her sonne.

30 And when the king had heard the wordes of the woman, hee rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had sackcloth with- in vpon his flesh.)

31 And he saide, God doe so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him.) And the king sent a man before him: but before the messenger came to him, he saide to the Elders, See yee not how this murderer sonne hath sent to take away mine head? take heed when the messenger commeth, and shut the doore and handle him roughly at the doore: is not the found of his masters feete behind him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, & saide, Behold, this euil cometh of the Lord: should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophesieth plentie of vitaille and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Elisha is troden to death.

Then Elisha saide, Heare yee the word of the Lord: thus saith the Lord, a to morow this time a measure of fine floure shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and saide, Though the Lord would make c win-

dowes in the heauen, could this thing come to passe? And he saide, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

3 Now there were foure leproous men at the entering in of the gate: and they said one to another, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, wee die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shal liue: & if they kil vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noyse of charets and a noyse of horses, and a noyse of a great armie, so that they saide one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, when the campe as it was, and fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eat and drinke, & caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we hold our peace: if we tarie till day light, some mischief will come vpon vs. Now therefore, come, let vs goe, and tell the kings householde.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, Wee came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tied and asses tied: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, I wil shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, we shal catch them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, and are left in the citie, (behold they

d Thy infidel-
lity shal be pu-
nished herein
when thou
shalt see this
miracle and yet
not be parta-
ker thereof.
e For it was
commanded in
the law that
they should
dwell apart, &
not among
their brethren
Leuit. 13. 46.

f Thus God
needeth no pre-
paration to de-
stroy the wic-
ked, though
they be neuer
so many: for he
can scatter the
with a small
noyse or sha-
king of a leafe.

g The wicked
needeth no grea-
ter enemy then
their owne con-
science to pur-
sue them.

h Or, we shall be
punished for our
faults.

i He mistrus-
ted the Pro-
phets words,
and therefore
could beleue
nothing, as
they which are
more politike
then godly e-
uer cast more
perils the nee-
deth,

There are no more left, but they, or the rest are consumed with the famine as the rest of the people.
Or, two horses of the charret, which were accustomed to draw in the charret.

k Which hee spake by the mouth of Elisha, ver. 1.

l As the people pressed out of the gate to run to the Syrians tents where they had heard was meat, and great spoyle left.

they are euen as the multitude of Israel that are left therein: beholde, *I say*, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke two charrets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and tolde the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, & two measures of barley at a shekel, according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, & a measure of fine floure shall be at a shekel, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windowes in the heauen, could it so come to passe? And he said, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the death of seven yeeres. 12 He prophesieth to Hazael that he shall be king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and goe, thou, and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it cometh also vpon the land seven yeeres.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistims seven yeeres.

3 And at the seven yeeres ende, the woman returned out of the land of the Philistims, and went out to cal vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, al the great actes, that Elisha hath done.

5 And as he tolde the king, how he had

restored one dead to life, beholde, the woman, whose sonne hee had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the king asked the woman, shee told him: so the king appointed her an Eunuch, saying, Restore thou al that are hers, and all the fruits of her land since the day she left the land, euen vntill this time.

7 Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke, and one tolde him, saying, The man of God is come hither.

8 And the king saide vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 So Hazael went to meete him, and tooke the present in his hand, and of euery good thing of Damascus, euen the burden of fourty camels, and came and stood before him, and saide, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elisha saide to him, Goe, and say vnto him, Thou shalt recouer: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was ashamed, and the man of God wept.

12 And Hazael saide, Why weepeth my lord? And he answered, Because I know the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael saide, What? is thy seruant a dog, that I should doe this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

14 So hee departed from Elisha, and came to his master, who saide to him, What said Elisha to thee? And hee answered, He tolde me that thou shouldest recouer.

15 And on the morow he tooke a thicke cloth and dipt it in water, and spread it on his face, and he died: and Hazael reigned in his stead.

16 Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, Iehoram the sonne of Iehoshaphat king of Iudah began to reigne.

The king caused that to be iustly restored which was wrongfully holden from her.

Of all the chiefest and precious things of the country

Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obtaine the kingdom.

That I should be without all humane and pittie.

Under pretence to refresh or ease him, hee stifled him with this cloth.
1. Chro. 25. 4.
In the twenety two yeeres of his reigne.
1. 17.
He was confirmed in his kingdom: after his fathers death.

17 He was two and thirtie yere olde, when he beganne to reigne: and he reigned eight yeeere in Ierusalem.

18 And he walked in the wayes of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euil in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light, and to his children for euer.

20 ¶ In those dayes Edom^m rebelled from vnder the hand of Iudah, and made a King ouer themselves.

21 Therefore Ioram went to Zair, and all his charets with him, and he arose by night, & smote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: thenⁿ Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the cite of Dauid. And^{*} Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeeere of Ioram the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 ° Two and twentie yeeere olde was Ahaziah when he beganne to reigne, and he reigned one yeeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

⁶ Iehu is made king of Israel, ²⁴ And killeth Iehoram the king thereof, ²⁷ And Ahaziah, otherwise called Ochozias, the king of Iudah, ³³ And causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

Then Elisha the Prophet called one of the children of the Prophets, and said

vnto him, * Gird thy loynes and take this boxe of oyle in thine hand and get thee to Ramoth Gilead.

2 And when thou comdest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for king ouer Israel. Then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him vp to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee powred the oyle on his head and said vnto him, Thus saith the Lord God of Israel, I haue^b anointed thee for king ouer the people of the Lord, *euen* ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house^{*} of Ieroboam the sonne of Nebat, and like the house^{*} of Baasha the sonne of Ahijah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the^c seruants of his lord. And *one* said vnto him, Is all well: wherefore came this^d mad fellow to thee? And he said vnto them, Yee know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake hee to mee, saying, Thus saith the Lord, I haue anointed thee for king ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the tope of the staires, and blew the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, hee & all

Gg Isra el

* 1 King. 19. 16

17. a Prepare thy selfe to goe diligently about thy busines: for in those countreyes they vsed long garments which they tucked vp when they went about earnest bulinesse.

† Ebr from chamber to chamber.

b This anointing was for kings, Priests & Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

* 1. King 2. 1. 15 25. * 1 King 14. 10. and 2. 1. 21.

* 1 King. 14. 10 and 2. 1. 22. * 1 King. 16. 3 11.

c That is, the rest of the armie, whom he called before his brethren, verse 2. d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God (yea they called the son of God a deceiver, and said he had the deuil:) therefore they ought not to be discouraged.

1 The holy Ghost stirreth hereby what danger it is to loyne with infidels.

* 2 Sam. 7. 13.

m Which had bene subiects from Dauids time vntill this time of Iehoram.

n This was a cite in Iudah giuen to the Levites, Iosh. 21. 13 and after turned from king Iehoram because of his idolatry.

* 2 Chron. 22. 1.

o Which is to be vnderstood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was forty two yeres old, as 2 Chron. 22. 2.

p Which was a cite in the tribe of Gad beyond Iordē. q This is a cite belonging to the tribe of Issachar.

* Chap. 8. 29.

Israel, because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man departe and escape out of the citie, to go & tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and * Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the towre in Izreel spied the companie of Iehu as he came, and said, I see a companie. And Iehoram said, Take a horseman and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and said, Thus saith the king, Is it peace? And Iehu said, What hast thou to doe with peace? * Turne behinde me. And the watchman tolde, saying, The messenger came to them, but he commeth not againe.

19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the king, Is it peace? And Iehu answered, What hast thou to do with peace? turne behind me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, hee said, Is it peace, Iehu? And he answered, What peace, whiles the whordomes of thy mother Iezebel, and her witchcraftes are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bow in his hand, and smote Iehoram betweene the shoulders, that the arrowe went through his heart: and hee fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord * laide this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his

sonnes, and the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Iudah sawe this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And hee fled to Megiddo, and there died.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of David.

29 ¶ And in the * eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 ¶ And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, & tired her head, & looked out at a window.

31 And as Iehu entred at the gate, shee said, Had ^m Zimri peace, which slewe his master?

32 And hee lift vp his eyes to the window, and said, Who is on my side, who? Then two or three of her * Eunuches looked vnto him.

33 And hee said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wal, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, hee did eate and drinke, and said, Visite now yonder cursed woman, and burie her: for shee is a * kings daughter.

35 And they went to burie her, but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord which he spake by his seruant Elijah the Tishbite, saying, * In the field of Izreel shal the dogges eate the flesh of Iezebel.

37 And the carkeis of Iezebel shal bee as dounge vpon the ground in the field of Izreel, so that none shal say, * This is Iezebel.

† Ebr by the hand of. * 1 King. 21. 23. p Thus Gods iudgements appeare euen in this world against them that suppress his word, and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 And after that fourtie and two of Ahaziah's brethren. 25 Hee killeth also all the priestes of Baal. 35 After his death his sonne reigneth in his stead.

Ahab had now seuentie * sonnes in Samaria, And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you both charrets and horses, and

e God had thus ordeined, as is read, 2 Chro. 22. 7. that this wicked & idolatrous King who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger. * Or, fellow me.

f As one that went earnestly about his enterprise.

g Meaning, that forasmuch as God is their enemy because of their finnes, that he will euer stirre vp some to reuenge his cause

† Or, spake this prophesie against him. * 1 King. 21. 29

h By this place it is euident that Iezebel caused both Naboth and his sonnes to bee put to death, that Ahab might enjoy his vineyard more quietly: for elle his children might haue claimed possession. i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah. k That is, cleuen whole yeeres: for chap. 8. 25 before, when hee said that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole. l Being of an haucie and swell nature, shee would still reuaine her princely state and dignitie. m As though she would say, can any traitour or any that riseth against his superior, haue good successe? reade 1 King. 16. 10. n This he did by the motion of the Spirit of God, that her blood should be shed that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants. o To wit, of the king of Zidon, 1 king. 16. 31.

a The Scripture vseth to call them sonnes, which are either children or nephews.

and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Beholde two kings could not stand before him, how shall we then stand?

5 And he that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: we will make no king: doe what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If yee be mine, and will obey my voice, take the heads of the men that are your masters sonnes, and come to mee to Izreel by to morowe this time. (Now the kings sonnes, euen seuentie persons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slewe the seuentie persons, and laide their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the kings sonnes. And hee saide, Let them lay them on two heaps at the entring in of the gate vntill the morning.

9 And when it was day, he went out, and stood and said to al the people, Yee be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth nothing of the word of the Lord which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake by his seruant * Elijah.

11 So Iehu slewe all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his priests, so that he let none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did shee,

13 Hee mette with the brethren of Ahaziah king of Iudah, and said, Who are yee? and they answered, We are the brethren of Ahaziah, and goe downe to salute the children of the king and the children of the Queene.

14 And he said, Take them aliue. And they tooke them aliue, and slew them at the well beside the house where the sheepe are shorne, euen two and fourtie men, and hee left not one of them.

15 ¶ And when he was departed thence, he mette with Iehonadab the sonne of Rechab comming to meete him, and hee blessed him, and said to him, Is thine heart vp right, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

16 And he said, Come with me, and see the scale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, hee slewe all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued Baal a litle, but Iehu shall serue him much more.

19 Now therefore call vnto me all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then he said vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he said vnto the seruants of Baal, Search diligently, and looke, least there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed foure score men without, and said, If any of the men whom I haue brought into your hands, escape, his soule shall be for his soule.

25 And when he had made an end of the burnt offering, Iehu said to the guard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard, and the captaines cast them out, and went vnto the citie, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made iakes of it vnto this day.

g For he feared God and lamented the wickednesse of these times: therefore Iehu was glad to ioine with him: of Rechab read Iero. 35. 2. Or, praised God for him.

h Here Baal is taken for Ashtaroth & idole of the Zidonians, which Iezabel caused to be worshipped as is also vied, 1 king 16. 32. and 22. 53.

i Ebr, sanctified

i Thus God would haue his seruants preserved, and idolaters destroyed: as in his law he giueth expresse commendement Deut. 13. Or, he shall die for him.

k Which citie was neere to Samaria.

b He wrote this to proue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Yee cannot fully condene me for the kings death, seeing yee haue done the like to his posterity: for the Lord commanded me, and mooued you to execute this his iudgement. Ebr, by the hand of.

* 1. King. 21. 29 e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpo them that haue any part or familiaritie with the wicked.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither from* the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy¹ sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: *for* he departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to ^{*}lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, *euē* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and al that he did, and al his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight & twentie yeeres.

CHAP. XI.

¹ Athaliah putteth to death all the kings sonnes, except Ioa-
sh the sonne of Ahaziah. ⁴ Ioaish is appointed King. ¹⁵ Iehoiada causeth Athaliah to be slaine. ¹⁷ He maketh a
covenant betweene God and the people. ¹⁸ Baal and his
priests are destroyed.

Then ^{*}Athaliah the mother of Ahaziah when shee saw that her sonne was dead, shee arose, and destroyed all the ^a kings seede.

2 But Iehosheba the daughter of king Ioram, and sifter to Ahaziah ^b tooke Ioaish the sonne of Ahaziah, and stale him from among the kings sonnes that should be slaine, *both* him and his nource, *keeping them* in the ^c bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord fixe yeer: and Athaliah did reigne ouer the land.

4 ¶ ^{*}And the seuenth yeere ^d Iehoiada sent and tooke the captaines ouer hundreths, with *other* captaines and them of the guard, and caused them to come vnto him into the house of the Lord, and made a covenant with them, & tooke an oath of them in the house of the Lord, and shewed them

the kings sonne.

5 And he commanded them, saying, This it is that yee must doe, The third part of ^e you, that commeth on the Sabbath, shall ^f warde toward the kings house:

6 And *another* third part in the gate of ^g Sur: and *another* third part in the gate behind them of the guard: and yee shal keepe watch ^{*}in the house of Massah.

7 And two parts of you, *that is*, all that ^h goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And ye shall compasse the king round about, euery man with his weapō in his hand, & *whosoever* commeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in *to their charge* on the ⁱ Sabbath with them that went out of *it* on the Sabbath, and came to Iehoiada the Priest.

10 ^k And the Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the guard stood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out ^l the kings sonne, and put the crowne vpon him, and *gaue him* ^m the Testimonie, and they made him king: also they anointed him, and clapt their hands and said, God saue the king.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, beholde, the king stood by a ⁿ pillar, as the maner was, and the princes and the trumpeters by the king, and all the people of the land reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and said vnto them, Haue her ^{*} foorth of the ranges, and hee that ^o followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they laide hands on her, and shee went by the way, by the which the horses go to the house of the king, and there was shee slaine.

^e Of the Le-
uites which
had charge of
the keeping of
the Temple
& kept watch
by course.
^f That none
should come
vpon them,
while they
were crow-
ning the king.
^g Called the
East gate of
the Temple.
chro. 23.5.
^h Or, that none
breaks his order.
ⁱ Whose
charge is ended

^j Reade verse
5. and 7.

^k To wit, Iehoi-
ada.

^l That is, Ioaish
which had
bene kept se-
cret fixe yeeres.
^m Meaning, the
Law of God,
which is his
chiefe charge
and whereby
onely his throne
is established.

ⁿ Where the
kings place
was in the
Temple.

^o Or, out of the
Temple.
^p To take her
part

Thus God
approueth and
rewards his
zeale in execut-
ing Gods
iudgement, al-
beit his wicked
neffe was af-
terward pun-
ished.

^{*} Or, sent them off

^{*} 2 Chro. 22.10.
^a Meaning all
the posteritie
of Iehosaphat
to whom the
kingdome ap-
pertained: thus
God vsed the
crueltie of
this woman
to destroy
the whole fa-
mily of Ahab.
^b The Lord
promised to
maintaine the
family of Da-
uid and not to
quench the
light thereof:
therefore hee
moued the
heart of Iehos-
heba to pre-
serue him.
^c Where the
Priests did lie.
^{*} 2 Chro. 23.13.
^d The chiefe
Priest Iehoshe-
bas husband.

^p That both the king and the people should maintain the true worship of God & destroy all idolatrie. ^q That he should govern and they obey in the feare of God. ^r Even in the place where he had blasphemed God and thought to have bene holpen by his idole, there God powred his vengeance vpon him. ^s To wit, Iehoiada. ^t Which by her cruelty and persecution had vexed the whole land before.

17 And Iehoiada made a couenant betweene the Lord, and the king and the people, that they should be the Lords people: likewise betweene the king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the priest of Baal before the altars: and the Priest set a guard ouer the house of the Lord.

19 Then hee tooke the captaines of hundredths, & the other captaines, and the guard, and all the people of the land: and they brought the king fro the house of the Lord, and came by the way of the gate of the guard to the kings house: and he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yere olde was Iehoash when he began to reigne.

CHAP. XII.

⁶ Iehoash maketh provision for the repairing of the Temple. ¹⁶ He slayeth the King of Syria by a present from comming against Ierusalem. ²⁰ He is killed by two of his seruants.

¹ In the seuenth yere of Iehu Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that Iehoiada the Priest taught him.

3 But the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 ¶ And Iehoash saide to the Priests, All the siluer of dedicat things that be brought to the house of the Lord, that is, the money of them that are vnder the count, the money that euery man is set at, and al the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall reparaire the broken places of the house, where soeuer any decay is found.

6 ¶ Yet in the three and twentieth yere of king Iehoash the Priests had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priestes, and saide vnto them, Why reparaire ye not the ruines of the Temple? now therefore receiue no more money of your acquaintance, except yee deliuer it to reparaire the ruines of the Temple.

8 So the Priests consented to receiue no

more money of the people, neither to reparaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored a hole in the lid of it, and set it beside the altar, on the right side, as euery man commeth into the Temple of the Lord. And the Priestes that kept the doore, put therein all the money that was brought into the house of the Lord,

10 And when they sawe there was much money in the chest, the kings Secretary came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord.

11 And they gaue the money made ready into the hands of them that vndertooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to reparaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lord bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which reparaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering & the money of the sinne offerings was not brought into the house of the Lord: for it was the Priestes.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the halowed things that Iehoshaphat, & Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the acts of Ioaash and all that he did, are they not written in the booke of Chronicles of the kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and slew Ioaash in the house of Millo, when he came downe to Silla:

^f That is, on the Southside.

^g Or, vessel.

^g For the king had appointed others which were meete for that purpose, Chap. 23. 5.

^h For these men had onely the charge of the reparation of the temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2 Chro. 24. 14.

ⁱ After the death of Iehoiada, Ioaash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemies against him, whom he pacified with the treasures of the Temple: for God would not be serued with these gifts seeing the kings heart was wicked. ^k Because he had put Zacharie the sonne of Iehoiada to death, 2 Chro. 24. 25. ^l Read 2 Sam. 5. 9.

^a So long as rulers giue care to the true ministers of God, they prosper. ^b So hard a thing it is for them that are in authoritie, to be brought to the perfect obedience of God. ^c That is, the money of redemption, Exo. 30. 12. also the money which the Priest valed by vowes at, Leuit. 27. 2. and their free liberallitie. ^d For the temple which was built an hundred fiftie and five yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters. ^e He taketh from them the ordering of the money, because of their negligence.

^a Or, Iozachar.

21 Euen * Iozachar the sonne of Shi-meath, and Iehozabad the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the cite of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

³ Iehohaz, the sonne of Iehu is deliuered into the hands of the Syrians. ⁴ Hee prayeth vnto God: ⁵ is deliuered. ⁹ Ioash his sonne reigneth in his stead. ²⁰ Elisha dieth. ²⁴ Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuen teene yeere.

2 And he did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, and departed not therefrom.

3 And the Lord was angrie with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all ^b his daies.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he sawe the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a ^c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel ^d dwelt in their tents as ^e before time.

6 Neuerthelesse they departed not from the finnes of the house of Ieroboam which made Israel to sinne, but walked in them: euen the ^e groue also remained still in Samaria)

7 For he had left of the people to Iehoahaz but fiftie horsemen, and tenne charrets, and ten thousand footmen, because the king ^f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Iehoahaz and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king ^g of Iudah, began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lord: for he departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioash and all that he did, and his valiant deedes, and how he fought against Amaziah king of

Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam fate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickness whereof he died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and said, ^h O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And hee said to the king of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his handes vpon the kings hands,

17 And saide, Open the window ⁱ Eastward. And when he had opened it, Elisha saide, Shooote. And he shot. And he said, Beholde the arrowe of the Lords deliuerance and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrowes. And hee tooke them. And hee saide vnto the king of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was ^k angrie with him, and said, Thou shouldest haue smitten fise or sixe times, so thou shouldest haue smitten Aram, till thou haddest consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they sawe the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, ^l he ^m reuiued and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes Iehoahaz.

23 Therefore the Lord had mercie on them and pitied them, and had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them from him as ⁿ yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: for three times did

^a By worshipping the calves, which Ieroboam did erect in Israel.

^b While Iehoahaz liued.

^c To wit, Ioash the sonne of Iehoahaz, ^d safely and without danger.

^e As yesterday and before yesterday.

^f Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, Deut. 16. 21. ^g That is, Hazael and Ben-hadad his sonne, as vers. 3. Reade of Hazael, chap. 8. 12.

^h His chiefe purpose is to describe the kingdome of Iudah & how God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerated, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe.

^h Thus they vied to call the Prophets and seruants of God by whom God blessed his people, as Chap. 1. 12. meaning that by their prayers they did more prosper their country, then by force of armes.

ⁱ That is, toward Syria, so that he did not oonly prophesie with words but also confirmed him by the signes that he should haue the victorie.

^k Because he seemed content to haue victory against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them utterly.

^l & ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

did Ioash beate him, and restored the cities vnto Israel.

CHAP. XIII.

1 Amaziah the king of Iudah putteth to death them that slew his father. 7 And after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Azariah.

THe second yeere of Ioash sonne of Jehoahaz king of Israel reigned * Amaziah the sonne of Ioash king of Iudah.

2 He was fve and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Jehoadan of Ierusalem.

3 And he did * vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 ¶ Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee slewe his seruants which had * killed the king his father.

6 But the children of those that did slay him, hee ^b slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.

7 He slew also of ^c Edom in the valley of salt ten thousand, and tooke * the citie of Se-la by warre, and called the name thereof Ioktheel vnto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Iehu king of Israel, saying, Come, ^d let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the ^e cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went, and trode downe the thistle.

10 *Because* thou hast smitten Edom, thine heart hath made thee proude: ^f bragge of glory, and tary at home. why dost thou prouoke to *thine* hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went vp: and he and Amaziah king of Iudah sawe one another in the face at Beth-she-mesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Jehoash king of Israel tooke Amaziah king of Iudah, the sonne of Jehoash the sonne of Ahaziah, at Beth-she-mesh, and * came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubites.

14 And he tooke all the golde and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in ^g hostage, and returned to Samaria.

15 Concerning the rest of the acts of Jehoash which hee did and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Jehoash sonne of Jehoahaz king of Israel fiftene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to ^h Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke ⁱ Azariah which was sixteene yeere olde, and made him king for his father Amaziah.

22 Hee built ^k Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fourtie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the ^l sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the sea of the wilderness, according to the worde of the Lord God of Israel, which he spake by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hopher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none ^m shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord + had not decreed to

⁴ Or, brought him.

^g That is, which the Israelites had giue to them of Iudah for an assurance of peace.

^h Which cite Roboam built in Iudah for a fortresse, 2 Chro. 11.9.

ⁱ Who is also called Vzziah, 2 Chro. 26. 1. ^k Which is also called Elan or Eloth.

^l Because this idolatrie was so vile, and almost incredible, that men should forsake the living God to worship calves, & work of mans hands therefore the Scripture doth oftentimes repeat it in y reprochs of al idolaters. ^m Read 1 King 14. 10. ⁿ Ebr. had no stocke.

² Chro. 25. 1.

^a In the beginning of his reigne he seemed to haue an outward shew of godliness, but afterward he became an idolater & worshipped the idoles of Idumeans.

² Chap. 12. 20.

^b Because they neither consented nor were partakers with their fathers in that acte.

^c Deu. 24. 16. ^d 18. 20.

^e For the Idumeans, whom Dauid had brought to subiection, did rebel in the time of Jehoash sonne of Jehoahaphat.

^f Or, the tower, or the rock, 2 Chro. 25. 12.

^g Let vs fight hand to hand and trie it by battell, and not destroy one anothers cities.

^h By this parable Jehoash compared himself to a cedar tree because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because hee ruled but ouer two tribes, and the wilde beasts are Jehoashs soldiers that spoiled the cities of Iudah.

ⁱ Bragge of thy victorie, so that thou tarry at home and annoy me not.

put out the name of Israel from vnder the heauen: therefore he preferred them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that hee did, and his valiant deeds, and how he fought, and how he restored Damascus, and ^a Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, ^{even} with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHA P. XV.

^a Azariah the king of Iudah becometh a leper. ⁵ Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30. Vzziah, 32 Iotham, 38 and Ahas.

IN the seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee, when he was made king, and hee reigned two and fiftie yeere in Ierusalem: and his mothers name was Iceholiah of Ierusalem.

3 And hee did ^a vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incense in the hie places.

5 And the Lord ^b smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and ^c iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe ^d moneths,

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and ^e killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, beholde, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the ^{*} word of the Lord, which he spake vnto Iehu, saying, Thy sons shall sit on the throne of Israel vnto the

fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slewe him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed ^f Tiphfah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with childe.

17 The nine and thirtieth yeere of Azariah king of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel, and reigned tenne yeere in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the ^g land: and Menahem gaue Pul a thousand ^h talents of siluer, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money of Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah his captaine conspired against him, and smote him in Samaria in the place of the kings palace with ⁱ Argob and Arieah, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah,

^a Which was also called Antiochia of Syria or Riblah.

^b Euen the twentieth yeere and seventh yeere.

^c So long as he gaue care to Zachariah the Prophet.

^d His father and grandfather were slaine by their subiects and seruants, and hee, because hee would vsurpe the Priests office contrary to Gods ordinance was smitten immediately by the hand of God with the leprosie; 2. chr. 26. 21. ^e As viceroy, or deputy to his father.

^f He was the fourth in descent from Iehu who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. ^g Zachariah was the last in Israel, that had the kingdom by succession, save onely Pekahiah & sonne of Menahem, who reigned but two yeere, ^h Chap. 10, 30.

^f Which was a citie of Israel that would not receiue him to be king.

^g That is, of Israel. ^h In stead of seeking helpe of God, hee went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soon afterwarde brake promise, destroyed his countrey and led his people away captiue.

ⁱ Which were of the same conspiracie.

kahiah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euil in the sight of the Lord: for he departed not frō the finnes of Ierobam the son of Nebat, that made Israel to sin.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and tooke Iion, and Abel Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, and al the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that hee did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of Vzziah king of Iudah to reigne.

33 Fiue and twentie yeere olde was hee, when hee began to reigne, and hee reigned sixteene yeeres in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according¹ to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and al that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In^m those dayes the Lord beganne to send against Iudah Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuenteenth yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudah began to reigne.

and of him wicked Manasseh, saue that God in the end shewed him mercy, Thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 Twentie yeere olde was Ahaz, when he began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to goethorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also hee offered and burnt incense in the high places and on the hilles, and vnder euery greene tree.

5 Then Rezin king of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome him.

6 At the same time Rezin king of Aram restored^d Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent^e messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the king of Aram, and out of the hand of the king of Israel which rise vp against me,

8 And Ahaz took the siluer and the golde that was found in the^f house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when he had taken it, he caried the people away to Kir, and slewe Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: and when king Ahaz sawe the altar that was at Damascus, hee sent to Vriah the Priest the paterne of the altar, and the fashion of it, and all the workmanship thereof.

11 And Vriah the Priest made an altar^g in all points like to that which king Ahaz had sent from Damascus, so did Vriah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king sawe the altar: and the king drew neere to the altar and offered^h thereon.

13 And hee burnt his burnt offering, and his meat offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar,

14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on theⁱ Northside of the altar,

b That is, offered him to Moloch, or made him to passe betweene two fires, as the manner of the Gentiles was, Leuit. 18. 2. 1. deu. 18. 10.

* 1. iai. 7. 1.

c For the Lord preserved the cite and his people for his promise sake made to Dauid. d Which cite Azariah had taken from the Aramites and fortified it, cha. 14. 22. e Contrary to the admonition of the Prophet Isai. 7. 4.

f Thus he spared not to spoile the Temple of God to haue succour of me, and would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsel.

g We see that there is no prince so wicked, but he shall finde flatterers and false ministers to serue his turne. h Either offerings for peace or prosperitie, or of thanksgiving, as Leuit. 3. 1. or els meaning the morning and evening offering, Exo. 29. 38. num. 28. 3 and thus he contemned the meane and the altar which God had commanded by Salomō to serue God after his owne fantasie. i That is, at the right hand as men went into the Temple.

15 And

k For God stirred vp Pul and Tiglath Pileser against Israel for their finnes, 1. chro. 5. 26.

m 2. chro. 27. 1.

n Or, Azariah.

l He sheweth that his vprightnesse was not such, but that he had many & great faulces.

m After the death of Iotham.

n Which slew of Iudah in one day sixscore thousand fighting men, 2. chro. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe come godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy, Thus we see how vncertaine it is to depend on the dignitie of our fathers.

1c Here he establisheth by commandment his owne wicked proceedings, & doeth abolish the commandment & ordinance of God

1 Or, yet, wherein they lay on the Sabbath which had serued their week in the temple, and so departed home. m Either to flatter the king of Assyria, where he should thus see him change the ordinance of God, or else that the temple might be a refuge for him if the king should suddenly assaile his house.

a Though hee inuented no newe idolatrie or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden. b For he had paid tribute for the space of eight yeere. c Chap. 18. 10. d For at this time the Medes and Persians were subiect to the Assyrians. e He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of his iudgement.

15 And king Ahaz commanded Vriah the Priest, and saide, Vpon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and al the blood of the sacrifice, and the^k brasen altar shall be for me to enquire of God.

16 And Vriah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the^l vaile for the Sabbath (that they had made in the house) and the kings entry without turned hee to the house of the Lord, ^m because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

³ Hoshea king of Israel is taken, ⁴ And he and all his realme brought to the Assyrians, ¹⁸ For their idolatrie. ²⁵ Lions destroy the Assyrians that dwelt in Samaria. ³² Every one worshippeth the god of his nation, ³⁵ Contrary to the commandment of God.

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, ^a but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, ^b as he had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throughout al the land, and went against Samaria, and besieged it three yeere.

6 ¶ ^c In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the^e Medes.

7 For when the children of Israel^d sinned

against the Lord their God, which had brought them out of the land of Egypt, fro vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the facions of the heathen, whome the Lord had cast out before the children of Israel, and *after the manners* of the kings of Israel, which they vfed,

9 And the children of Israel had done secretly things that were not vpight before the Lord their God, and throughout al their cities had built hie places, *both* from the tower^f of the watch, to the defenced citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree.

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had saide vnto them, ^g Ye shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Iudah^h by all the Prophets, and by all the Seers, saying, ⁱ Turne from your euill wayes, and keepe my commandments *and* my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse they would not obey, ^j but hardened their neckes, like to the neckes of their^k fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (wherewith hee witnessed vnto them) & they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

16 Finally they left all the commandments of the Lord their God, and made them molten images, ^l *euere* two calves, and made a groue, and worshipped all the^m hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughtersⁿ passe through the fire, and vsed witchcraft and inchantments, yea, ^o solde themselues to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah^p onely.

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the facio of Israel, which they vsed

20 There.

e Meaning, throughout all their borders.

^k Dan. 4. 18.

^l E. by the hand of ^m Ier. 18. 11. and 25. 5. and 35. 15.

ⁿ Dan. 3. 1. 17. f So that to alledge the authoritie of our fathers or great antiquity, except wee can prouoe that they were godly, is but to declare that we are the children of the wicked.

^o Exod. 32. 8. 1. king. 12. 28. g That is, the sun, the moon, and stars, Deut. 4. 19. h Reade chap. 16. 3. i Reade of this phrase, 1. king. 21. 20. and 25.

^p No whole tribe was left but Iudah: and they of Benjamin and Levi, which remained were conuered with Iudah.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill he had cast them out of his¹ fight.

21 ^m For he cut of Israel from the house of Dauid, & they made Ieroboam the sonne of Nebat king: and Ieroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children off Israel walked in al the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lord put Israel away out of his fight, as hee had saide by all his seruants the * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from ^a Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they ^o feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lions among them and beholde they slay them, because they know not the maner of the God of the land.

27 Then the king of Asshur commanded, saying, Cary thither one of the priests whom yee brought thence, and let him goe and dwell there, and teach them the maner of the GOD ^p of the country.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made ^q Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Annammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They ^r feared the Lord, but serued their gods after the maner of the nations

whom they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after ^s their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commanded the childre of Iaakob, ^t whom he named Israel.

35 And with whom the Lord had made a couenant, & charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the law, and the commandement, which hee wrote for you, that yee doe them continually, and feare not other gods,

38 And forget not the couenant that I haue made with you, neither feare yee other gods.

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these ^u nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

⁴ *Howezechiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.*

NOW in the third yeere of Holhea, sonne of Elah king of Israel, ^v Hezekiah the sonne of Ahaz king of Iudah beganne to reigne.

2 Hee was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And hee did ^w vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues, and brake in peeces the ^x brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it ^y Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lord, and departed

good king destroyed it, not thinking it worthy to be called a piece of brasie.

^s He meaneth this by the Israelites, to whom God had giuen his commandments.

^t Gen. 32. 28. 1. King. 18. 31. Iudg. 6. 10. 1. Sam. 10. 2.

^u That is, these strangers which were sent into Samaria by the Assyrians.

^v Chro. 28. 27. and 29. 1.

^w Although they of Iudah were giuen to idolatry and impietie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid: and yet by his iudgment toward the other provoked them to repentance.

^x Num. 21. 8. 9

^y That is, a peece of brasie: thus hee calleth the serpent by contemp, which notwithstanding was serued by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this

¹ Our of the land where he shewed the greatest tokens of his presence and fauour. ^m That is, God cut off the ten tribes, 1. King. 12. 16. 20.

^p Ebr. by the hand of. ^q Iere. 23. 9.

^r Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom Jewes would haue nothing to do, Ioh. 4. 9. ^o That is, they serued him not therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.

^p That is, how to worship him: thus the wicked rather than to lose their commodities, will change to alien religions. ^q Meaning, & euery country serued that idole, which was most esteemed in that place whence they came.

^r Ezech. 20. 39.

^s Ioh. 1. 1.

^t That is, they had a certaine knowledge of God and feared him: because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God & idols: but this is not to feare God, as appeareth verse 34.

not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things, which he tooke in hand: also hee rebelled against the king of Asshur, and serued him not.

e Reade chap. 17.9.

* Chap. 17.3.

8 He smote the Philistims vnto Azzah, and the coasts therof, from the watch towre vnto the defended citie.

9 ¶ And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

* Chap. 17.6.

10 And after three yeeres they tooke it, *euē* in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur did cary away Israel vnto Asshur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voice of the Lord their God, but transgressed his couenant: *that is*, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

* 2. Chro. 32.1. Isa. 36.1. & c.

13 ¶ Moreouer, in the fourteenth yeere of king Hezekiah, Saneherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

al As his zeale was before praised, so his weakenesse is here set forth, & none should glory in himselfe.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah three hundred talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Iudah had couered ouer) and gaue them to the king of Asshur.

e After certain yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines & army against him.

17 ¶ And the king of Asshur sent Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field,

* Or, written of Chronicles, or Samaria.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Sheb-nah the chancellor, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh said vnto them, Tell yee Hezekiah, I pray you, Thus saith the great king, *euē* the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue + eloquence, but counsell and strength are for the warre. On whome then doest thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, *to wit*, on Egypt, on which if a man leane, it will goe into his hand, and pierce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou bee able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I now come vp without the Lord to this place, to destroy it? the Lord saide to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Sheb-nah, and Ioah said vnto Rabshakeh, Speake I pray thee, to thy seruants, in the Aramites language, for wee vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh saide vnto them, Hath my master sent me to thy master & to thee to speake these words, & not to the men which sit on the wall, that they may eate their owne dounge, and drinke their owne pisse with you?

28 So Rabshakeh stood and cryed with a lowd voice in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Asshur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shal not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shal not be giuen ouer into the hand of the king of Asshur.

31 Harken not vnto Hezekiah: for thus saith the king of Asshur, Make appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man of the water of his owne well,

f Ebr. talke of the lippen. f Thou thinkest & words will serue to persuade thy people or to moue my master. g Egypt shall not onely not be able to succour thee, but shal be an hurt vnto thee.

h Thus the Idolaters thinke that Gods religion is destroyed, when superstition and idolatry are reformed.

i Meaning, it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses. k The wicked alwaies in their prosperity flatter themselves, that God doth fauour them.

Thus he speaketh to feare Hezekiah, that by resisting him, he should resist God. l Or, Syriac.

m Ebr. the water of their feet.

n Or, by his hand

o Ebr. blessing: meaning, the condition of peace.

I He maketh himself so sure, that he will not graunt them space, except they render themselves to him to be led away captiues.

32 Till I come, and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards, a land of oliues oyle, and hony, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the kings commandement was, saying, Answer yee him not.

37 Then Eliakim, the sonne of Hilkiah which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

God promisseth by Isaiah Victorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and fourscore and five thousand men of the Assyrians. 37 Saneherib is killed of his owne sonne.

And when king Hezekiah heard it, hee rent his clothes and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, and Shebnah the chancellor, and the Elders of the Priestes clothed in sackcloth to Isaiah the Prophet the sonne of Amoz.

3 And they saide vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the words of Rabshakeh, whom the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shall yee say to your master, Thus saith the Lord, Be not a fraide of the words which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Beholde, I will send a blast vpon him,

and he shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah king of Ethiopia, Beholde, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall yee speake vnto Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the Gods of the Heathen deliuered them which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hand of the messengers, and reade it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah praied before the Lord, and saide, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and beholde, and heare the words of Saneherib, who hath sent to blaspheme the liuing God.

17 Trueth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, *even* wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou, O Lord, art onely God.

20 Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast praied me, concerning Saneherib king of Asshur.

e That is, Saneherib, or, blacke Moris. f For the kings of Ethiopia &c Egypt ioyned together against the king of Assyria because of his oppression of other countries. g The more nere that the wicked are to their destruction, the more they blaspheme.

h Before the Arke of the covenant. i He sheweth what is y^e true refuge and succour in al dangers, to wit, to flee to y^e Lord by earnest prayer. k Shew by effect that thou wilt not suffer thy name to be blasphemed. l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faithfull desire of God to be deliuered to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not bene taken by the enemy, therefore he calleth her virgin.

o God counteth that iniury done to him, and wil reuege it, which is done to any of his saints.

p Meaning Ierusalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſai. 37. 24.

q Or, pleasant country.

r Or, the waters of cities besieged.

q He declareth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it utterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

s I will bridle thy rage, and turne thee to & fro as please me.

t God did not onely promise him the victorie, but giueth him a signe to confirme his faith.

u The Lord will multiplie in great number that small remnant of Iudah that is escaped.

x The loue of God beareth toward his Church shall overcome the counsels and enterprises of men.

21 This is the word that the Lord hath spoken against him, O Virgin, daughter of Zion, hee hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on him? *enem* against the holy one of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charrets I am come vp to the toppe of the mountaines, by the sides of Lebanon, and will cut downe the heigh cedars thereof, and the faire firre trees thereof, and will goe into the lodging of his borders, and into the Forrest of his Carmel.

24 I haue digged, and drunke the waters of others, and with the plant of my feet haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long agoe? and should I now bring it, that it should bee destroyed, and layed on ruinous heapes, as cities defenced?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and Greene herbe, or grasse on the house toppes, or as corne blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine hooke in thy nostrils, and my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shall bee a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as growe of themselves, and the next yeere such as growe without sowing, and the third yeere sowe yee and reape, and plant vineyards, and eate the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take roote downeward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Asshur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shal returne the way he came, & shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundreth fourescore and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as he was in the temple worshipping Nifroch his god, Adramelech and Sharezer his sonnes slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke and receiveth the signe of his health. 12 He receiveth rewards of Berodach, 13 Sheweth his treasures, and is reprehended of Iſaiah. 22 He dieth, and Manasseh his sonne reigneth in his steade.

About that time was Hezekiah sicke vnto death: and the Prophet Iſaiah the sonne of Amoz came to him, and said vnto him, Thus saith the Lord, put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord,

6 And I wil adde vnto thy dayes fifteene yeere, and will deliuer thee and this citie out of the hand of the King of Asshur, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Iſaiah said, Take a lump of drie figs. And they tooke it, and laid it on the boyle, and he recovered.

8 ¶ For Hezekiah had said vnto Iſaiah, What shall be the signe that the Lord will heale me, and that I shall goe vp into the house of the Lord the third day?

9 And Iſaiah answered, This signe shalt thou haue of the Lord, that the Lord will do that he hath spoken, Wilt thou that the shadowe goe forward tenne degrees, or goe backe tenne degrees?

10 And Hezekiah answered, It is a light thing

1 Iſa. 37. 36. 36b. 1. 21. 36c. 1. 24. 36d. 1. 24. 36e. 1. 24.

y This was the iust iudgement of God for his blasphemie, that he should be slain before that idol, who he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

2 Chro. 32. 24. Iſa. 38. 7.

a That his minde might not be troubled.

b Meaning, without all hypocrisy.

c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, & so Gods Name be dishonoured. d Because of his vnfeined repentance and prayer God turned away his wrath. e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet he sheweth that he will not haue these inferior meanes contemned.

2 Esai. 48. 24.

thing for the shadow to passe forward tenne degrees: not so then, but let the shadow goe backe tenne degrees.

11 And Isaiāh the prophet called vnto the Lord, and hee brought againe the shadowe tenne degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ The same season Berodach Bala- dan the sonne of Baladan king of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *to wit*, the sil- uer, and the gold, and the spices, and the pre- cious oyntment, and all the house of his armour, and all that was found in his trea- sures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiāh the Prophet came vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, *euen* from Babel.

15 Then said hee, What haue they seene in thine house? and Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiāh said vnto Hezekiah, Heare the word of the Lord.

17 Beholde, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layed vp in store vnto this day, shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be Eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiāh, The word of the Lord which thou hast spoken, is good: for said he, Shall it not be good, if peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how hee made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fa- thers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

¶ King Manasseh restoreth idolatrie, 16 and doeth great cru- eltie. 18 Hee dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him rei- gneth Iosiah.

Manasseh was twelue yeere old when he beganne to reigne, and reigned fiftie

and fife yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euil in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, which Hezekiah his father had de- stroyed: and hee erected vp altars for Baal, and made a groue, as did Ahab King of Is- rael, and worshipped all the hoste of heauen and serued them.

4 Also he built altars in the house of the Lord, of the which the Lord said, In Ieru- salem will I put my Name.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes to passe through the fire, and gaue himselfe to witch- craft and sorcerie, and he vsed them that had familiar spirites and were soothsayers, and did much euil in the sight of the Lord to anger him.

7 And he set the image of the groue, that he had made, in the house, whereof the Lord had said to David and to Salomon his sonne, In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, wil I put my Name for euer.

8 Neither will I make the feete of Israel mooue any more out of the land, which I gaue their fathers: so that they wil obserue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wic- kedly then did the heathen people, whome the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his ser- uants the prophets, saying,

11 Because that Manasseh King of Iu- dah hath done such abominations, and hath wrought more wickedly then all that the A- morits (which were before him) did, and hath made Iudah sinne also with his Idols,

12 Therefore thus saith the Lord God of Israel, Beholde, I will bring an euill vpon Ie- rusalem and Iudah, that who so heareth of it both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And I wil forsake the remnant of mine inheritance, and deliuer them into the hand of their enemies, & they shal bee robbed and

H h 2

spoiled

g Let the sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.
h Which diall was set in the top of the staires that A- haz had made.
i Moved with the fauour that God shewed to Hezekiah, and also because he had declai- red himselfe e- nemie to Sane- herib his ene- mie which was now destroy- ed.
k Being moued with ambition and vaine glo- ry, and also be- cause hee see- med to reioyce in the freind- ship of him that was Gods enemy and an insidell.

* Chap. 24. 13. and 25. 13. iys. 27. 19.

l He acknow- ledgeth Isaiāh to be true Pro- phet of God, and therefore humbleth him- selfe to his word.
m Seeing that God hath shewed me this fauour to grant me quietnesse during my life: for he was a- fraid lest the enemies should haue had occa- sion to reioyce, if the Church had decayed in his time, be- cause he had restored reli- gion.

* 2. Chr. 33. 1.

* Deu. 18. 1.

* Chap. 18. 4.

* Ier. 32. 34.

* 2 Sam. 7. 13.

a Read Chap. 16. 3.

* 1 King. 8. 29. and 9. 3. chap 23. 27.

b Therefore see- ing they obey- ed not the com- mandement of God, they were iustly cast forth of that land which they had but on condition.

* Ier. 15. 4.

* 1 Sam. 3. 11.
c Meaning, that whoeuer shall heare of this great plague, shall be astonished.
d As I haue de- stroyed Sama- ria and the house of Ahab, so will I de- stroy Iudah.
e Meaning Iu- dah and Ben- jamin, which were onely left of the rest of the tribes.

spoyle of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *even* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ *Amon was two and twentie yeere olde, when he began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slewe the king in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the acts of Amon, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And † they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

¶ Iosiah repaireth the Temple. & Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the propheteesse to inquire the Lords will.

Iosiah was * eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.

2 And he did vprightly in the sight of the Lord, and † walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eighteenth yeere of King

Iosiah, the king sent Shaphan the sonne of Azariah the sonne of Meshulam the chancellor to the house of the Lord, saying,

4 Goe vp to Hilkiah the high Priest, that he may † summe the siluer which is brought into the house of the Lord, which the keepers of the † † doore haue gathered of the people.

5 And let them † deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning be made with them of the money, that is deliuered into their hand: for they deale † faithfully.

8 And Hilkiah the hie Priest said vnto Shaphan the chancellor, I haue found the † booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the King, and brought him word againe, and said, Thy seruants haue † gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiiah, and Shaphan the chancellor, and Afahiah the kings seruant, saying,

13 Goe yee and † inquire of the Lord for me, and for the people, and for all Iudah concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the words of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor and Shaphan, and Afahiah went vnto Huldah the propheteesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the † colledge) and they communed with her.

15 And she answered them, Thus saith the Lord

f The Ebrewes write that he slew Iosiah the Prophet, who was his father in law.

¶ 2 Chro. 33. 20. 21.

g That is, according to his commandments.

† Or, he buried him: to wit, Iosiah his sonne.

¶ 2 Chro. 34. 1. a His zeale was prophesied of, and his name mentioned by Iaddo the Prophet, more then 300. yeeres before. 1. King. 13. 2. & being but eight yeere old, he sought God of his father Dauid. 2. Chro. 34. 3.

† Or, being as verse 9. † Or, used. b Certaine of the Priests were appointed to this office as chap. 12. 9. c From the time of Iosiah for the space of 224. yeeres the temple remained without reparation through the negligence of the priests. this declareth that they that haue a charge, and execute it not, ought to haue it taken from them. d So God provided him of faithfull seruants, seeing he went about so zealously to see forth the work of God. e This was the copie that Moses left them, as appeareth. 2. Chro. 34. 14. which either by the negligence of the priests had bene lost, or els by the wickednesse of idolatrous kings had bene abolished. † & c. m. l. d.]

f Meaning, to some prophet whom God reueileth the knowledge of things vnto, as Iere. 2. 1. 1. though at other times they inquired the Lord by Vrim & Thummim. g Or the house of doctrine which was neere to the Temple, and where the learned assembled to entreat of the Scriptures and the doctrine of the Prophets.

Lord God of Israel, Tell the man that sent you to me,

16 Thus faith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, *euē* all the words of the booke which the King of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the ^h workes of their hands: my wrath also shall be kindled against this place and shall not be quenched.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shall yee say vnto him, Thus faith the Lord God of Israel, The words that thou hast heard, shall come to passe.

19 But because thine heart did ⁱ melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, faith the Lord.

20 Beholde therefore, I will gather thee to thy fathers, & thou shalt be put in thy graue in ^k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

a Iosiah readeth the Law before the people. 3 Hee maketh a couenant with the Lord. 4 He putteth downe the idols, after he had killed their priests. 22 Hee keepeth the Passouer. 24 He destroyeth the conspirers. 29 He was killed in Megiddo. 30 And his sonne Iehoiakim reigneth in his stead. 33 After hee was taken, his sonne Iehoiakim was made king.

Then ^{*} the King ^a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stood by the ^b pillar, and made a ^c couenant before the Lord, that they should walke after the Lord, and keepe his commandements, and his testimonies, and his statutes with all *their* heart, and with all *their* soule, that they might accomplish the words of this couenant written in this booke. And all the people stood to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the ^d Priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels

that were made for Baal, & for the groue, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried ^e the powder of them into Beth-el.

5 And hee put downe the ^f Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the ^g groue from the Temple of the Lord without Ierusalem vnto the valley of Kedron, and burnt it in the valley of Kedron, and stampit it to powder, and cast the dust thereof vpon the ^h graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also hee brought all the priests out of the citie of Iudah, and defiled the hie places where the priests had burnt incense, *euē* from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entering in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuerthelesse the priests of the hie places ⁱ came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vneleauened bread among their brethren.

10 He defiled also ^k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the ^l horses that the kings of Iudah had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Nethan-melech the Eunuch, which was *ruler* of the suburbs, and burnt the charrets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the king breake down, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hande of the ^m mount of corruption (which ^{*} Salomon the king of Israel had built for Ashtoreth the idole of the Sidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And hee brake the images in pieces,

Hh 3 and

^e In contēpt of that altar, which Ieroboam had there built to sacrifice to his calves.

^f Meaning, the Priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idols.

^g He removed the groue which idolaters for deuotion had planted nere vnto the temple, contrary to the commandement of the Lord, Deut. 16. 21.

or as some read the similitude of a groue which was hanged in the Temple.

^h Both in contempt of the idols, and reproch of them which had worshipped them in their liues.

ⁱ Because that those that had forsaken the Lord to seru idols, were not meeke to minister in the seruice of the Lord for the instruction of others.

^k Which was a valley nere to Ierusalem, and signifieth a tabret, because they smote on the tabret, while their children were burning, that their cry should not be heard, Leuit. 18. 21. where after Iosiah commanded carions to be cast in cōtempt thereof.

^l The idolatrous Kings had dedicated horses & charrets to the sun, either to cary image thereof about as *ſheathen* did, or els to sacrifice to, as a sacrifice most agreeable, ^o Or, valley.

^m That was the mount of olines, so called because it was full of idoles.

^{*} 1. King 3. 1. 23

^h The workes of mans hand here signifie all that man inuētech beside the word of God which are abominable in Gods seruice.

ⁱ Meaning, that he did repent, as they that do not repent, are said to harden their heart, Mat. 23. 15.

^k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

^a Chro. 34. 30
^a Because he saw the great plagues of God that were threatned, hee knew no more speedy way to auoide them, then to turne to God by repentance, which can not come but of faith, and faith by hearing of the word of God.

^b Where the king had his place, Chap. 11. 14.

^c As Iosias did, Ios. 24. 22. 25.

^d Meaning, them which were next in dignitie to the hie Priest.

and cut downe the groues and filled their places with the bones of men.

15 Furthermore ^a the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place, brake he downe, and burnt the hie place, and stamp it to powder and burnt the groue.

16 And as Iofiah turned himselfe, he spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar and polluted it, according to the worde of the Lord, that the ^{*} man of God proclaimed, which cryed the same words.

17 Then he said, What title is that which I see? And the men of the citie saide vnto him, *it is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.*

18 Then said he, Let him alone: let none remooue his bones. So his bones were saued with the bones of the ^{*} prophet that came from Samaria.

19 Iofiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger *the Lord*, & did to them according to all the facts that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, ^{*} Keepe the passeouer vnto the Lord your God, ^{*} as it is written in the booke of this couenant.

22 And there was no Passeouer holden ^a like that from the dayes of the Iudges that iudged Israel, nor in all the daies of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yeere of king Iofiah was this Passeouer celebrated vnto the Lord in Ierusalem.

24 Iofiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the ^{*} Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with al his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned

not from the ^{*} fiercenesse of his great wrath wherewith hee was angry against Iudah, because of al the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord said, I wil put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I said, ^{*} My name shall be there.

28 Concerning the rest of the acts of Iofiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ ^{*} In his daies Pharaoh Nechoh king of Egypt went vp against the king of Asshur to the riuier Perath. And King Iofiah ^{*} went against him, whom when Pharaoh saw, hee slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iofiah, and anointed him, and made him king in his fathers stead.

31 ^{*} Iehoahaz was three and twentie yeere olde when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his ^{*} fathers had done.

33 And Pharaoh Nechoh put him in bondes ^{*} at Riblah in the land of Hamath, ^{*} while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iofiah king in stead of Iofiah his father, and turned his name to Ichoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Ichoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuiued of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Ichoiakim was fise and twentie yeere old, when he began to reigne, and he reigned eleuen yeere in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

¹ Ichoiakim made subiect to Nebuchad-nezzar, rebellous.
³ The cause of his ruine and all Iudahs. ⁶ Ichoiachim reigmeth. ²⁵ Hee and his people are caried vnto Babilon.
³⁷ Zedekiah

^a Which Ieroboam had built in Israel, 1. king 12. 28. 29.

^a According to the prophetic of Iaddo, 1. king. 13. 2.

^p Meaning, the prophet which came after him, and caused him to eat contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13. 3.

^a 2. Chron. 35. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^q For the multitude & zeale of the people with the great preparation.

^{*} Levit. 20. 27. deut. 10. 11.

^r Because of the wicked heart of the people, which would not turne vnto him by repentance.

^{*} 1. King. 13. 2. and 2. Chron. 35. 7.

^a 2. Chron. 35. 26.

^s Because hee passed through his country, he feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

^{*} 2. Chron. 36. 7.

^t Meaning, the wicked kings before.

^u Which was Antiochia in Syria, called also Hamath. [†] Or, thus he should not reigne.

17 Zedekiah is made king.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Da. 1. 1

IN his^a dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seru^uant three yeere: afterward he turned, and rebelled against him.

2 And the Lord sent against him bandes of the Chaldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word of the Lord, which hee spake by his seruants the Prophets.

3 Surely by the^b commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

6 So Iehoiakim^c slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riu^er of Egypt, vnto the riu^er † Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin^d was eightene yeere olde, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere^e of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the temple of the Lord, as the Lord had said.

14 And he caried away all Ierusalem, and all the princes, & all the strong men of warre,

eu^en tenne thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the Kings mother, and the kings wiues, and his eunuches, and the mightie of the land caried hee away into captiuitie from Ierusalem to Babel,

16 And all the men of warre, eu^en seuen thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and he reigned eleuen yeere in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill he cast them out of his^f sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND^g in the^h ninth yeere of his reigne, theⁱ tenth moneth and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his hoste against Ierusalem, and pitched against it, and they built † forts against it round about it.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the moneth the famine was^j sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre^k fled by night, by the way of the^l gate, which is betweene two walles that was by the Kings garden: nowe the Chaldees were by the citie round about: and the King went by the way of the wilderness.

5 But the army of the Chaldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the king of Babel to Riblah, where they^m gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zede-

* 2. Chro. 36. 16
† Jer. 39. 1 and 34. 4

* Jer. 37. 1 and 38. 4

† Out of Ierusalem and Iudah into Babylon.

* Jer. 39. 1 and 52. 4.
a That is, of Zedekiah.
b Which the Ebrewes call Tebet, and it containeth part of December and part of Ianuary.
† Or, a moneth.

c In so much that the mothers did eate their children, Lam. 4. 10.
d Which was a postern door or some secret gate to issue out at.

e Or, on dened him for his perurie and treason, 2. Chro. 36. 13.

b Thogh God vied these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in y way, as they led him prisoner toward Babylon: reade Iere. 22. 19.
† Or, Exherem.

* Dan. 1. 1.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon.

* Chap. 20. 17.

† 39. 6.

Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, and ſcuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan † chiefeſteward & ſeruant of the king of Babel, to Ieruſalem,

9 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Chaldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the city, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chief steward left of the poore
of the land to dresse the vines, and to till the
land.

13 * Also the pillars of brasſe that were in the houſe of the Lord, and the baſes, and the braſen ſea that was in the houſe of the Lord, did the Chaldees breake, and caried the brasſe of them to Babel.

14 The pots ^h also and the befores, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashpans, and the basens, and
all that was of golde, and that was of siluer,
tooke the chiefe steward away,

16 With the two pillars, one sea and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was
eightene cubites, and the chapter thereon
was brasse, and the height of the chapter
was with networke three cubites, and pome-
granates vpon the chapter round about, all
of brasse: and likewise *was* the second pillar
with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the citie he tooke an Eunuch that had the ouerfight of the men of warre, and ^k fīue men of them that were in the Kings prefence, which were found in the citie, and Sopher captaine of the hoste, who

mustered the people of the land, and three-score men of the people of the lande, that were found in the city.

20 And Nebuzar-adan the chiefe steward took them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote them, and flew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 *Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler over them.

23 Then when all the capitaines of the hoste and *their* men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah¹ sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Chaldees: dwell in the land, and serue the king of Babel, and ye shal be well.

25 * But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the Kings seede, came, and ten men with him, and smote Gedaliah, and he died, and so did he the Iewes, and the Chaldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to ^mEgypt: for they were afraide of the Chaldees.

27 Notwithstanding in the seuen & thirtieth yeere after ^a Ichoiachin king of Iudah was caried away, in the twelfth moneth *and* the seuen and twentieth *day* of the moneth, Euil-merodach king of Babel in the yere that he beganne to reigne, did lift vp the head of Ichoiachin king of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the Kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall por-
tion giuen him by the king, euery day a cer-
taine, all the dayes of his life.

Fleremie writ-
teeth Chap. 5 2.
12. the tenth
day, because
the fire conti-
nued from the
seuenth day to
the tenth.
† Or, *captaine of
the guard.*

**g While the
siege endured.**

■ Chap. 20. 17.
 vers. 17. 19. 20.

Exod. 27.3.

● 1. King. 7. 130.
2070. 53. 21.
2. 1070. 53. 21.

f That is, one appointed to succede in the high Priests roome, if hee were sicke or else otherwise letted.
k Ieremie maketh mention of seuen, but here he speaketh of the that were the chiefest.

† Ebr. words of
dayes.
‡ Or, of things o-
mitted, to wit, in
the booke of Acts
King.

* Icrs. 43.5. 6.

1 That is, hee
did exhort them
in the name of
the Lord accord-
ing to Iere-
mies counsell,
to submit them-
selves to Ne-
buchad-nezzar
seeing it was
the reueiled
wil of God.
* Ierem. 41. 12

Contrary to
Jeremies coun-
sell, Ierem 40.
41. and 42. 43.
chapters.
Thus long
was hee, his
wife and his
children in Ba-
bylon, whome
Nebuchad-nez-
zars sonne, af-
ter his fathers
death prefer-
red to honour:
thus by Gods
providence the
seede of Dauid
was referued
vnto
Christ.

Meaning,
that he had an
ordinary in the
court.

THE FIRST BOOKE OF
THE †CHRONICLES.
OR †PARALIPOMENON.

THE

THE ARGUMENT.

THe Jewes comprehend both these bookes in one, which the Grecians, because of the length, divide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Jewes write, after their returne from Babylon. This first booke containeth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord.

CHAP. I.

¹ The genealogie of Adam and Noah vntill Abraham. ²⁷ And from Abraham to Esau. ³⁵ His children. ⁴³ Kings and Dukes came of him.



Dam, ^a Sheth, Enosh,
2 Kenan, Mahala-
leel, Iered,
3 Henoch, Me-
thushelah, Lamech,
4 Noah, ^b Shem,
Ham, and Iapheth.

5 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and [†] Iphath and Togarmah.

7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and [†] Dodanim.

8 ¶ The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba and Hauiilah, and Sabra, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate ^c Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and A-
namim, Lehabim, and Naphtuhim:

12 Pathrusim also, and Caslulhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Simite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and ^d Aram, and Vz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate ^e Eber.

19 Vnto Eber also were borne two sonnes:

the Ebreues which were afterward called Israelites of Israel, which was Iakob: and Iewes of Iudah, because of the excellencie of that tribe.

the name of the one was Peleg: for in his daies was the earth diuided: and his brothers name was Ioktan.

20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth and Ierah,

21 And Hadoram and Vzai, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.

24 ^f Shem, ^g Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 ^{*} Abram, which is Abraham.

28 ¶ The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generations. ^{*} The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, [†] Hadad, and Tema,

31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams ^h concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephah, and Ephar, and Henoch, and Abida, and Eldaah: ^{*} All these are the sonnes of Keturah.

34 And ^{*} Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.

35 ¶ The sonnes of Esau were ⁱ ^{*} Eliphaz, Reuel, and Ieush, & Iaalani, & Korah.

36 The sonnes of Eliphaz, Teman, and Omar, [†] Zephi, and Gatam, Kenaz, and ^k Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sonnes of ^l Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister,

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam.

And

^a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

^b It had bene sufficient to haue named Shem, of who came Abraham and Dauid, but because the world was restored by those three, mention is also made of Ham, and Iapheth.
^c Gen. 10. 9.
[†] Or, Ripbarb.
[†] Or, Rodanim.

^e Who did first lift vp himselfe aboue others, Gen. 10. 8.

^g Gen. 10. 22.
and 11. 10.

^d Of whome came the Syrians, and there fore they are called Aramites throughout all the Scripture.

^e Of him came the Ebreues which were afterward called Israelites of Israel, which was Iakob: and Iewes of Iudah, because of the excellencie of that tribe.

^f He repeateth Shem againe, because hee would come to the stocke of Abraham.
^g Who came of Shem, and of him Shelah.
^{*} Gen. 11. 26. and 17. 5. and 21. 2.
^{*} Gen. 25. 13.

[†] Or, Hadar.

^h Reade Gen. 25. 1. 2. 3.

^{*} Gen. 25. 4.

^{*} Gen. 25. 11.

ⁱ These were borne of three diuers mothers read ge. 36. 4. 5.
^{*} Gen. 36. 9.
[†] Or, Zepho.
^k Which was Eliphazs concubine: reade Gen. 36. 12.

^l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaauan, and Jaakan. The sonnes of Dishon were Vz, and Aran.

43 ¶ And these were the Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, *to wit*, Bela the sonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of Bozrah reigned in his stead.

45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

47 So Hadad died, and Samlah of Mashtecah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city was Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, & there were Dukes in Edom, Duke Timna, Duke Aliah, Duke Ietheth.

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar.

54 Duke Magdiel, Duke Iram: these were the Dukes of Edom.

CHAP. II.

The genealogie of Iudah vnto Ishai the father of Dauid.

These are the sonnes of Israel, * Reuben, Simeon, Leui and Iudah, Issachar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 * The sonnes of Iudah, Er, and Onan, and Shelah, these three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.

4 * And Tamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.

5 * The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah were * Zimri, and Ethan, and Heman, and Calcol, and

Dara, which were fiue in all.

7 And the sonne of Carmi, + * Achar that troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and * Ram, and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate Ishai,

13 * And Ishai begate his eldest sonne Eliab, and Abinadab the second, and Shimma the third,

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the sixt, and Dauid the seuenth.

16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.

17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.

18 ¶ And * Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardoun.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaceel.

21 And afterward came Hezron to the daughter of Machir the father of * Gilead, and tooke her when he was threescore yeere olde, and shee bare him Segub.

22 And Segub begate Iair, which had three and twenty cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, *euē* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at * Caleb Ephratah, then Abiah Hezrons wife bare him also Ashtur the father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozen and Ahijah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onā.

27 And the sonnes of Ram the eldest sonne of Ierahmeel, were Maaz, and Iamin, and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And

m He maketh mention of the kings that came of Esau, according to Gods promise made to Abraham concerning him, that kings should come of him. These 8. kings reigned one after another in Idumea vnto the time of Dauid, who conquered their country. n Which was the principall citie of the Edomites.

40, 7. m.

* Or, Aliah.

* Gen. 29. 32. and 30. 5. and 35. 18.

* Gen. 38. 3. and 46. 12. chap. 4. 1.

a Though Iudah was not Iakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of who came Christ.

* Gen. 38. 29. matth. 1. 3.

* Ruth. 4. 18.

* Or, Zabd. b Of these read 1. King. 4. 31.

* Or, Achas * is. 7. 1.

c Whom Saint Matthew calleth Aram, Mat. 1. 3. d That is, chief of the family.

* Or, Ioffe, * 1. Sam. 16. 19. and 17. 12. * Or, Shammado

e Who was called Chelubai the sonne of Hezron, ver. 9.

* Exod. 31. 18.

f Who was prince of mount Gilead, reads Num. 32. 40.

g That is, the Geshurites and Syrians tooke the townes from Iairs children.

h Which was a towne named of the husband and wife, called also Bethlehem Ephratah. i Meaning, the chiefe and prince.

29 And the name of the wife of Abishur *was* called Abiahil, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab *were* Seled and Appaim : but Seled died without children.

31 And the sonne of Appaim *was* Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, ^k Ahlai.

32 And the sonnes of Iada the brother of Shammai *were* Iether and Ionathan: but Iether died without children.

33 And the sonnes of Ionathan *were* Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters: And Sheshan had a seruant that was an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and shee bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, and Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

42 Also the sonnes of Caleb the brother of Ierahmeel, *were* Mesha his eldest sonne, which was the ^l father of Ziph: and the sonnes of Marefhah the father of Hebron,

43 And the sonnes of Hebron *were* Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah a ^m concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai *were* Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Sheebare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. ^{*} And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim, Shobal the father of Kiriath-icarim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-icarim had sonnes, and he [†] was the ouerfeker of halfe Hammenoth.

53 And the families of Kiriath-icarim *were* the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the ^a crownes of the house of Ioab, and [†] halfe the Manahthites, and the Zorites.

55 And the families of the ^o Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the ^p Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

¹ The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

These also were the sonnes of ^a Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izraelitess: the second ^b Daniel of Abigail the Carmelitess:

2 The third Absalom, the sonne of Maachah daughter of Talma king of Geshur: the fourth Adonijah the sonne of Haggith:

3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These fixe were borne vnto him in Hebron: and there hee reigned seuen yeere and fixe moneths: and in Ierusalem he reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of ^c Bathshua the daughter of Ammiel:

6 Ibhar also, and ^d Elishama, and Eliphalet,

7 And Nogah, and Nepheg, and Iaphia,

8 And Elishama, and Eliada, and Eliphalet, nine in number.

9 These are all the sonnes of Dauid; besides the sonnes of the concubines, and Thamar their sister.

10 ¶ And Salomons sonne *was* Rehoboam, whose sonne *was* Abiah, and Asa his sonne, and Iehoshaphat his sonne.

11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the eldest *was* [†] Iehonah, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Iehoiakim *were* Ieconiah

^k Who died while his father was aliue, and therefore it is said, verse 34. [†] Sheshan had no sonnes.

^l That is, the chiefe gouernor or prince of the Ziphims because the prince ought to haue a fatherly care and affection toward his people.

^m This difference was betwene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherit the concubine had no solemnities in marriage, neither did her children inherit, but had a portion of goods or money giuen them. ^{*} Ios. 15. 17.

[†] Or, he that saw the halfe, because the prince ought to ouersee his subjects.

ⁿ Meaning, the chief and principall.

[†] Or the Zorites, the halfe of the Manahthites.

^o Which were men learned, and expert in the law.

^p Read Num. 10. 29. and Iudg. 1. 16.

^a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke. ^b Which 2. Sa. 3. 3. is called Cheleab borne of her that was Nabals wife the Carmelite.

^c Called also Bath-sheba the daughter of Eliam: so they gaue the diuers names. ^d Elishama, or Elishama, 2. Sa. 5. 15. and Eliphalet died, &c. Dauid named those sonnes which were next borne by the same names: in the booke of the Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

^e So called, because he was preferred to the dignitie royall before his brother Iehoiakim which was the elder. [†] Or, Iehoiachin. 2. Kings. 23. 30.

coniah his sonne, and Ledekiah his sonne.

17 And the sonnes of Ieconiah, Affir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were Zeruubbabel, and Shimei: and the sonnes of Zeruubbabel were Meshullam, and Hananiah, and Shelomith their sister,

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, and Iushabhesed, five in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush and Igeal, and Bariah, and Neariah, and Shaphat, sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven.

CHAP. III.

The genealogie of the sonnes of Iudah, 5 Of Ashur. 9 Of Iabez, and his prayer, 11 Of Chelub, 24 And Simeon: there habitations, 38 And conquests.

THe sonnes of Iudah were Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zorathites.

3 And these were of the father of Etam, Izrael, and Ishma and Idbash: and the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the eldest sonne of Ephratah, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haashtari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Iezohar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name Iabez, saying, Because I bare him in sorowe.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse mee in deede, and enlarge my coasts, and if thine hand be with

mee, and thou wilt cause me to be deliuered from euill, that I be not hurt. And God granted the thing that he asked.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And Eshton begate Beth-rapha, and Paseah, and Tehinnah the father of the cite of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Zeraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Ioab the father of the valley of craftsmen: for they were craftsmen.

15 ¶ And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Ichaleel were Ziph and Ziphah, Tiria, and Asarel.

17 And the sonnes of Ezra were Iether and Mered, and Ephraim, and Ialon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his wife Ichudi bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanam and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ The sonnes of Shelah, the sonne of Iudah were Er the father of Lecah, and Ladah the father of Marefhah, and the families of the households of them that wrought fine linnen in the house of Ashbea.

22 And Iokim and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, and Ishubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: there they dwelt with the king for his worke.

24 ¶ The sonnes of Simeon were Nemuel, and Iamin, Iarib, Zerach, and Shaul,

25 Whose sonne was Shallum, and his sonne Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had fixeteen sonnes, and fixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.

28 And they dwelt at Beer-sheba, and at Mola-

^f S. Matthew saith that Zorobabel was sonne of Zaltiel, meaning that he was his nephew, according to the Hebrew speech: for he was Pedaiah's sonne.

^g So that Shemaiah was Shechaniah's naturall sonne, and the other five his nephews, and in all were sixe.

^a Meaning, they came of Iudah, as nephews and kinsmen: for onely Pharez was his naturall sonne.

^b Gen. 38. 29. and 46. 12. ch. 2. 4.

^b The first borne of his mother, & not the eldest sonne of his father.

^c Otherwife called Othniel, Iudg. 1. 13. d It is to be vnderstood, that then he would accomplish his vow which he made.

^e The lord of that valley where the artificers did worke. Called also Eshton.

^f Of these bare, meaning, the second wife of Ezra.

^g Or, of whom he had Mered.

^h Gen. 38. 1. 3. 5.

ⁱ Or, of the inhabitants of Lehem.

^g They were king David's gardeners, and served him in his worke.

^h Gen. 46. 16. and 6. 15.

^h His sonne Ohad is here omitted.

ⁱ These cities belonged to the tribe of Iudah, Iosh. 19. 1. and were given to the tribe of Simeon.

Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Sufim, at Beth-birei, and at Shaaraim: these were their cities vnto the reigne of ^k David.

32 And their townes were Etam, and Ain, Rimmon, & Tochen, and Ashan, five cities.

33 And all their townes that were round about these cities vnto Baal. These are their habitations and the declaration of their genealogie,

34 And Meshobab, and Iamlech, and Ioshah the sonne of Amashiah,

35 And Ioel, and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Iaakobah, and Ieshohaiah, and Asaiah, and Adiel, and Isimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they ^l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah King of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And besides these, five hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had ^m escaped, and they dwelt there vnto this day.

CHAP. V.

¹ The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 12 And Gad, 23 And of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for hee was the eldest, ^{*} but had defiled his fathers bed, therefore his birthright was giuen vnto the ^a sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed aboue his brethren,

(and of him came ^b the Prince, but the birthright was Iosephs)

3 ^{*} The sonnes of Reuben the eldest sonne of Israel were Hanoah and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne: whom Tilgath Pileeser king of Asshur ^c caried away: hee was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations Ieiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in ^d Aroer, euen vnto Nebo and Baal-meon.

9 Also Eastward he inhabited vnto the entring in of the wildernes from the riuer [†] Perath: for they had much cattell in the lande of Gilead.

10 And in the dayes of Saul they warred with the ^e Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the lande of Bashan vnto Salchah.

12 Ioel was the chiefe, and Shapham the second, but Iaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in ^f Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham King of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bowe, exercised in warre, were foure and fourtie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with ^g Ietur, and Naphish, and Nodab.

^b That is, he was the chiefe of all the tribes according to Iacob's prophecy, Gen. 49. 8 and because Christ should come of him, ^h Gen. 49. 9. ⁱ Gen. 49. 14. ^j Gen. 49. 26. 5.

^c To wit, in the time of Vzziah king of Israel, 2. King, 15. 29.

^d These places were beyond Iordan toward the East in the land giuen to the Reubenites. [†] Or, Ephraim.

^e The Ishmaelites that came of Hagar Abraham's concubine.

^f Both the whole country and one peculiar citie were called by this name Bashan.

^g These twaine were the sons of Ishmael, Gen. 25. 15.

^k Then David restored them to the tribe of Iudah.

^l For the tribe of Simeon was so great in number, that in the time of Ezechiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

^m And were not slaine by Saul and David.

^{*} Gen. 35. 22. and 49. 4. ^a Because they were made two tribes, they had a double portion

^h To wit, by the Lord that gaue them the victory,

20 And they were ^h holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattel, *euen* their camels fiftie thousand, and two hundred, and fiftie thousand sheepe, and two thousand asses, and of [†] persons an hundred thousand.

22 For many fell downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the ⁱ captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto ^k Baal Hermon, and Senir, and vnto mount Hermon: *for* they increased.

24 And these were the heads of the households of their fathers, *euen* Ephraim and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaiah, and [†]ahdiel, strong men, valiant *and* famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel ⁱ stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilnefer king of Asshur, and he carried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto ^{*} Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

ⁱ The genealogie of the sonnes of Leui, ³¹ Their order in the ministerie of the Tabernacle. ⁴⁹ Aaron and his sonnes Priests. ^{54. 57.} Their habitations.

The sonnes of Leui were Gershon, Kohath, and Merari.

2 ^{*} And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, ^{*} Nadab, and Abihu, and ^{*} Eleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate ^{*} Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was

hee that was ^b Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And ^c Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchadnezzar.

16 ¶ The sonnes of Leui were Gershon, Kohath and Merari.

17 And these be the names of the sonnes of Gershon, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui, concerning their fathers.

20 Of Gershon, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, ^d Aminadab his sonne, ^{*} Korah his sonne, Affir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Affir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziel his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah: the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest ^e Vashni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzziel his sonne,

30 Shimea his sonne, Haggiah his sonne, Afsaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had ^f rest.

32 And they ministred before the Tabernacle, *euen* the Tabernacle of the Congregation with ^g singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

35 The

^b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2 Chron. 26. 17. 18.

^c That is, hee was led into captiuitie with his father Seraiah the high Priest, 2 King. 25. 18.

^d Who seemeth to be called Izhar, Exod. 6. 21. ^{*} Num. 16. 14

^e Who is also called Joel, 1 Sam. 8. 2. and the 33. verse of this chapter

^f After it was brought to that place where the Temple should be built, & was no more carried to and fro. ^g Read Exod. 27. 21.

[†] Ebr. scales of men.

ⁱ Meaning, the captiuitie of the ten tribes vnder Tilgath Pilnefer. ^k Otherwise called Baal-gad.

^l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

^{*} 2. King. 18. 11.

^{*} Gen. 46. 11. exod. 6. 16. ^{shape} 23. 12.

^{*} Leuit. 10. 1. ^{*} Num. 20. 29.

^a Which was high Priest after that Abiathar was deposed, according to the prophetic of Eli the Priest, 1 Sam. 31. 35.

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Asfir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his brother Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baasiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Barni, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.

48 ¶ And their brethren the Leuites were appointed vnto all the seruice of the Tabernacle of the house of God,

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Israel, according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abisua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of them throughout their townes & coastes, even of the sonnes of Aaron for the family of the Kohathites, for the lot was theirs.

55 So they gaue them Hebron in the land of Iudah and the suburbs thereof round about it.

56 But the fildes of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for refuge, even Hebron and Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs,

58 And Hilen with her suburbs, and Debir with her suburbs,

59 And Ashan and her suburbs, and Beth-shemesh and her suburbs:

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.

61 And vnto the sonnes of Kohath the remnant of the family of the tribe, even of the halfe tribe of the halfe of Manasseh, by lot tenne cities.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Basan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, & out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coastes out of the tribe of Ephraim.

67 ¶ And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Iokmeam also and her suburbs, and Beth-horon with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, Aner and her suburbs, and Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golan in Basan, and her suburbs, and Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs,

73 Ramoth also and her suburbs, and Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs,

75 And Hukok and her suburbs, and Rehob

o That he that had killed a man might flee thence for succour, till his cause were tried, Deut. 19.2.
p Which Joshua calleth Hebron, Josh. 15.5.1. and 21.15.

q Or, Almon, Josh. 21.18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

* Josh. 21.21.

† Or, Tamar, Josh. 21.25.

† Or, Gath-rimmon.

‡ Who in the first verse is called also Gethon.

† Or, Beersheba, Josh. 21.27.

† Or, Kibson, Josh. 21.28.

† Or, Tarmath, Josh. 21.29.

† Or, Engannim, Josh. 21.29.

† Or, Holah, Josh. 21.31.

† Or, suburbs.

† Or, cousin.
Meaning, the cousin of Hebron, verse 33.

‡ The Leuites are called the singers brethren because they came of the same stocke.
k Reade Num. 4.4.

l Or, cities which were giuen to the Leuites.
m They were first appointed and prepared for.
n Which was also called Kibson, Josh. 21.28.

hob and her suburbs,

*Or, Ammushder
Iob. 21. 32.
*Or, Korian, Iob.
21. 32.

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and † Hammon and her suburbs, and † Kiriathaim and her suburbs.

*Or, Iokuaama
*Or, Korian, Iob.
21. 34.

77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun † Rimmon and her suburbs, † Tabor and her suburbs,

*Iob. 20. 8. and
21. 36.

78 And on the other side Iorden by Iericho, euen on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wilderness with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar, 6 Benjamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

*Or, Thuuabo
a Who also is
called Iob, Gene.
46. 13.

And the sonnes of Issachar were Tola and † Puah, † Iashub, and Shimron, foure,

b That is, their
number was
found thus
great when
Dauid num-
bred the people
2. Sam. 24. 1.

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, & Iahmai, and Iibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant wen of warre in their generations, ^b whose number was in the dayes of Dauid two and twentie thousand, and fixe hundred.

c Meaning, the
foure sonnes,
and the father.

3 And the sonne of Vzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Ishiah, ^c foue men all princes.

4 And with them in their generations after the household of their fathers were bands of men of warre for battell, fixe and thirtie thousand: for they had many wiues and children.

*Or, kin/fmen.

5 And their † brethren among all the families of Issachar were valiant men of warre, reckoned in al by their genealogies fourescore and seuen thousand.

d Called also
Ashbel, Gen.
46. 21. Numb.
26. 38.

6 ¶ The sonnes of Benjamin were Bela, and Becher, and ^d Iediael, ^e three.

e Which were
the chiefe: for
else they were
seuen in all, as
appeareth,
Gen. 46. 21.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iri, foue heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemerah, and Ioash, and Eliezer, and Elieonai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbred by their ge-

nealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundred, marching in battell array to the warre.

12 And Shuppim, and Huppim were the sonnes of † Ir, but Hushim was the sonne of † another.

*Or, Iri.
f Meaning, that
he was not the
sonne of Benia-
min, but of
Dan, Gene.
46. 23.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and † Shallum ^g of the sonnes of Bilhah.

*Or, of Asher.
*Or, of Shillim.
Gene. 46. 24.
g These came
of Dan and
Naphtali,
which were
the sonnes of
Bilhah, Gene.
46. 23. 24. 25.
*Num. 26. 29.
31. Iob. 17. 10.

14 The sonne of Manasseh was Ashriel whom shee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

*Or, Iezr. Num.
26. 30.

16 And Maachah the wife of Machir bare a sonne, and called his name † Peresh, and the name of his brother was Sheresh: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

h Meaning, the
sister of Gile-
ad.

18 And ^h his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Ahi-an, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of ⁱ Gath that were borne in the lande, slew them, because they came downe to take away their cattell.

i Which was
one of the five
principall cities
of the Philis-
tines, slew the
Ephraimites.

22 Therefore Ephraim their father mourned many dayes, and his † brethren came to comfort him.

*Or, king/fmen.

23 And when he went in to his wife, shee conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his † daughter was Sherah, which built Beth-horon the nether, and the vpper, and Vzzen Sheerah.

*Or, nether.

25 And Rephah was his ^k sonne, and Resheph, and Telah his sonne, and Tahan his sonne,

k Towit, of
Ephraim.

26 Laadan his sonne, Anmihud his sonne, Elishama

Elishama his sonne,

27 Non his sonne, Ichoshua his sonne.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto † Azzah; and the villages thereof,

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ * The sonnes of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauih.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet were Pasach, and † Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Ichubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Iimna, and Shelesh, and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamna, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pispa, and Ara.

39 And the sonnes of Villa, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chief princes, and they were reckoned by their genealogies for warre and for battell, to the number of sixe and twentie thousand men.

CHAP. VIII.

1 The sonnes of Benjamin, 32 And race of Saul.

Benjamin also * begate Bela his eldest sonne, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman & Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sonnes of Ehud: these were the chief fathers of those that inhabited Geba: and they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, hee caried them away captiues: and hee be-

gate Vzza, and Ahihud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent away Hushim and Baara his wiues.

9 He begate, I say, of Hodesh his wife, Iobab and Zibia, and Mesha, and Malcham,

10 And Ieuz and Shachia and Mirma: these were his sonnes, and chiefe fathers.

11 And of Hushim hee begate Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)

14 And Ahio, Shashak and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Mesullam, and Hizki, and Heber,

18 And Ishmerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And † Adaiah, and Beraiah, and Shimrath the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iphedeiah and Penuel the sonnes of Shashak,

26 And Shamsheerai, and Shehariah, and Athaliah,

27 And Iaareshiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe fathers according to their generations, *euen* princes, which dwelt in Ierusalem.

29 And at * Gibeon dwelt the father of Gibeon, & the name of his wife was Maachah

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *euen* by their brethren.

33 And † Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and † Eshbaal.

34 And the sonne of Jonathan was ^b Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Ichoadah, and Ichoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

d After he had put away his two wiues.

† Or, Adaiab.

e The chiefe of the tribe of Benjamin that dwelt in Ierusalem.

* Chap. 9. 35.

f Who in the 1 Sam. 9. 1. is called Abiel.

g He is also named Ishbo-sheth, 2 Sam. 2. 8.

h He is likewise called Mephibosheth, 2 Sam. 9. 6.

¶ Or, Adaiab.

* Gen. 46. 17.

¶ Or, Kimbal.

a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, E-hud.

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hannan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Ichush the second, and Eliphelet the third.

40 And the sonnes of Vlam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundredth and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Iudah numbred. 10 Of the Priestes and Leuites, 11. 18. And of their offices.

Thus all Israel were numbred by their genealogies: and beholde, they are written in the booke of the kings of Israel and of Iudah, and they were^a caried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel, the Priestes, the Leuites, and the^b Nethinims.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And the sonnes of Zerah, Ieuel, and their brethren fixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hafenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.

9 And their brethren according to their generations nine hundredth fiftie and fixe: all these men were[†] chiefe fathers in the households of their fathers.

10 ¶ And of the Priestes, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chiefe of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiah, & Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of

Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers a thousand seuen hundredth and threescore valiant men for the^d worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hasshabiah of the sonnes of Merari,

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the^e Tabernacle: so their families were ouer the hoste of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer[†] in their perpetuall office.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastward, Westward, Northward and Southward.

25 And their brethren, which were in their townes, came at[§] seuen dayes from time to time with them.

26 For these foure chiefe porters, were in perpetuall office, and were of the Leuites, and had charge of the[†] chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the mini-

^a Hitherto he hath described their genealogies before they went into captiuitie, & now he describeth their historie after their returne.

^b Meaning, the Gibeonites, which serued in the Temple, sead Iosh. 9. 23

[†] Or, chiefe of the families.

^e That is, hee was the high Priest.

^d To serue in the Temple, euery one according to his office.

^e So called, because the king came into the Temple thereby, and not the common people.

^f Their charge was, that none should enter into those places, which were onely appointed for the Priestes to minister in.

[†] Or, for their felicitie

[§] They serued weekly, as Ezek. 4. 10.

[†] Or, opening of the doores.

the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the ^hfloure, and the wine, and the oyle, and the incense, and the sweet odours.

30 And certaine of the sonnes of the priests made oyntments of sweet odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath had the ouersight of the ^{*}shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 ^{*} And in Gibeon dwelt [†] the father of Gibeon, Ieiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And ^{*} Ner begate Kish, and Kish begate Saul, and Saul begat Jonathan and Malchishua, and Abinadab and Eshbaal.

40 And the sonne of Jonathan was Merib-baal: and Merib-baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate ^{*} Iarah, and Iarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

¹ The battell of Saul against the Philistims, ⁴ In which hee dieth, ⁶ And his sonnes also. ¹³ The cause of Sauls death.

THen ^{*} the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell down slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims

smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers [†] hit him, and he was wounded of the archers.

4 Then saide Saul to his armour bearer, Draw out thy sword, and thrust me through therewith, lest these vncircumcised come & mocke at me: but his armour bearer would not, for he was fore afraide: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, sawe how they fled, and that Saul and his sonnes were dead, they forooke their cities, and fled away, and the Philistims came, and dwelt in them.

8 And on the morowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes [†] lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they laide vp his armour in the house of their god, and set vp his head in the house of ^a Dagon.

11 ¶ When all they of Iabesh Gilead heard al that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that he committed against the Lord, ^{*} *euen* against the worde of the Lord, which he kept not, and in that he sought and asked counsell of a ^{*} familiar spirit,

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

CHAP. XI.

³ After the death of Saul in Dauid anointed in Hebron. ⁵ The Iebusites rebell against Dauid, from whome he taketh the tower of Zion. ⁶ Ioab is made capitaine. ¹⁰ His valiant men.

THen ^{*} all Israel gathered themselves to Dauid vnto Hebron, saying, Beholde, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God saide vnto thee, Thou shalt feede my people Israel, and thou shalt be capitaine ouer my people Israel.

† Ebr. founde

† Ebr. fallen.

^a Which was the idole of the Philistims, and from the bellie downward had the forme of a fish, and vpward of a man.

* 1 Sam. 13. 23.

† Or, witch and sorcerer. * 1 Sam. 28. 8.

* 1 Sam. 5. 1. ^a This was after the death of Ishboeth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and fixe moneths in Hebron, 1. Sam. 5. 5.

3 So

^h Whereof the meate offering was made, Leuit. 2. 1.

* Exod. 27. 30.

ⁱ But were continually occupied in singing praises to God

* Chap. 9. 29. [†] Or, Abigibon.

* 1 Sam. 14. 31. chap. 33.

^k Who was also called Ie-hoadah, Chap. 8. 36.

* 1 Sam. 31. 2.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a covenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus saide to Dauid, Thou shalt not come in hither. Neuerthelesse Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid said, * Whosoever smiteth the Iebusites first, shall be the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And hee built the citie on euery side, from Millo euen round about, and Ioab repaired the rest of the citie.

9 And Dauid prospered, and grewe: for the Lord of hostes *was* with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with al Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iashobeam the sonne of Hachmoni, the ^b chiefe among thirtie: he lift vp his speare against three hundreth, *whom* he slew at one time.

12 And after him *was* Eleazar the sonne of † Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Paf-dammim, and there the Philistims were gathered together to battell: and there was a parcel of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the fiede, * and saued it, and slewe the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the ^d thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid *was* in the holde, the Philistims garison *was* at Beth-lehem.

17 And Dauid longed, and saide, * Oh, that one would giue me to drinke of the water of the wel of Beth-lehē that is at the gate.

18 Then these three brake through the holde of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it and brought it to Dauid: but Dauid would not drinke of it, but powdered it for an oblation to the Lord,

19 And saide, Let not my God suffer me to doe this: should I drinke the * blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: these things did these three mightie men.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, and he lift vp his speare against three hundreth, and slewe them, and had the name among the three.

21 Among the three he was more honourable then the two, & he was their captaine: * but he attained not vnto the *first* three.

22 Benaiah the sonne of Ichoiada (the sonne of a valiant man) which had done many actes, *and was* of Kabzeel, hee slewe † two strong men of Moab: hee went downe also and slew a Lion in the mids of a pit in time of snowe.

23 And hee slewe an Egyptian, a man of great stature, *even* fise cubites long, and in the Egyptians hand *was* a speare like a weauers beame: and hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sonne of Ichoiada, and had the name among the three worthies.

25 Beholde, hee was honourable among thirtie, but hee attained not vnto the *first* three. * And Dauid made him of his counsel.

26 ¶ These also *were* valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 † Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkef the Tekoite, Abiezer the Antothite,

29 † Sibbecai the Hufathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaha the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Jonathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hopher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek

* 1 Sam. 16. 13.

* 2 Sam. 5. 8.

* 2 Sam. 5. 9.

* 2 Sam. 23. 8.

b Meaning, the most excellent and best esteemed for his valianties: some read, the chiefe of the princes. * Or, his uncle.

c This act is referred to Shammoth, 2. Sam. 23. 11. which seemeth was the chiefe of these. d That is, Eleazar and his two companions.

* 2 Sam. 23. 15.

e That is, this water, for the which they ventured their blood.

* 2 Sam. 23. 19.

† Or, Lion.

f Meaning, those three which brought the water to Dauid.

* 2 Sam. 23. 29.

g Called also Shemmoah. 2 Sam. 23. 25.

h He is also called Mibunnai, 2 Sam. 23. 27.

39 Zelek the Ammonite, Nahrai the Berrothite, the armour bearer of Ioab, the sonne of Zeruiab,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Ioshaphat the Mithnite,

44 Vziah the Ashterathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai, and Ioshauiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel & Obed, & Iaafiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when hee fledde from Saul. 14 Their valiantnes. 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

THese also are they that came to Dauid to Ziklag, while hee was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse the right and the left hand with stones, & with arrowes, and with bowes, and were of Sauls^b brethren, euen of Benjamin.

3 The chiefe were Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Asmaueth, Berachah and Iehu the Antothite,

4 And Ismaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Jeremiah, and Iehaziel, and Iohanan, and Ioshabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

7 And Ioelah, and Zebadiah, the sonnes of Ieroham, of Gedor,

8 And of the Gadites there separated themselues some vnto Dauid into the holde of the wildernes, valiant men of warre, and men of armes, and apt for battell, which could handle speare and shielde, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnes,

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 Mishmanah the fourth, Jeremiah the fift,

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Jeremiah the tenth, Macbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoste: one of the least could resist an hundreth, and the greatest a thousand.

15 These are they that went ouer Iorden in the first moneth when he had filled ouer all his banks, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin, & Iudah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered and saide vnto them, If yee be come peaceably vnto me to helpe me, mine heart shall be knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednes in mine handes, the God of our fathers beholde it, and rebuke it.

18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and he said, Thine are we, Dauid, and with thee, O sonne of Ishai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

19 ¶ And of Manasseh some fel to Dauid, when hee came with the Philistims against Saul to battell, but they helped them not: for the princes of the Philistims by aduise-ment sent him away, saying, Hee will fall to his master Saul for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against that band: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and speare, were sixe thousand and eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundreth.

26 Of the children of Leui foure thousand and sixe hundreth.

27 And Iehoiada was the chiefe of them of Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers housholde came two and twentie captaines.

29 And of the children of Benjamin the brethren

d Which the Ebrewes called Nisan or Abib, conteining half March, & halfe April, when Iorden was wont to ouerflow his banks reade Ios. 3. 15.

e The spirit of boldnesse and couragemoued him to speake thus.

f They came onely to helpe Dauid and not to succour the Philistims, which were enemies to their country.

** 1. Sam. 29. 4. † Or, on the sword of our heads.*

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30. 1. 9.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

† Or, buckler.

i Of the Leuites which came by descent of Aaron.

a To take his part against Saul, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20. 16.

† Or, Gedon.

† Or, buckler. c Meaning, fierce and terrible.

† Or, Mashmanah.

k That is, the
greatest num-
ber took Sauls
part.

brethren of Saul three thousand : for a great part of them vnto that time kept the warde of the house of Saul.

30 And of the children of Ephraim twentie thousand, & eight hundreth valiant men and famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasse eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the times, to know what Israel ought to do: the heads of them were two hundreth, and all their brethre were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand † which could set the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captains, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and sixe hundreth.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundreth and twentie thousand.

38 m All these men of warre † that could lead an armie, came with † vpright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreouer they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, euen meat, floure, figs, and raifins, and wine & oyle, and beeuies and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-icarim to Ierusalem. 9 Vzza dieth because he touched it.

And Dauid counselled with the captains of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Leuites in the cities

and their suburbs) that they may assemble themselues vnto vs.

3 And we will bring againe the Arke of our God to vs: for we fought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from † Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from † Kiriath-icarim.

6 And Dauid went vp and all Israel to † Baalath, in Kiriath-icarim, that was in Iudah, to bring vp fro thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harps, and with viols, and with timbrels, and with cimbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of Chidon, Vzza put foorth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because hee layed his hand vpon the Arke: so hee died there before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to mee the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of † Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God hee goeth against the Philistims, and ouercometh them. 15 God fighteth for him.

Then † sent Hiram the king of † Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, and that his kingdome was lift vp on hie, because of his people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem,

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected.

* 2. Sam. 6. 8.
† Or, Nilus.

b That is, from Gibeon, where the inhabitants of Kiriath-icarim had placed it in the house of Abinadab, 1. Sam. 6. 3.
† Or, Baale, read 2. Sam. 6. 3.

c The sonnes of Abinadab.

d That is, before the Arke where God shewed himselfe: so that † signe is taken for the thing signified, which is common to all sacraments both in the olde and new testament.

e Called also Nachon, 2. Sa. 6. 6.
f Before the Arke for vsing † which did not appertaine to his vocation: for this charge was giuen to the Priests, Numb. 4. 15. so that here all good intentions are condemned, except they be commanded by the words of God.

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

l Men of good experience, which knew at all times what was to be done.

† Or, for themselves in aray.
† Or, heare and heart.

m So that his whole hoste were three hundred twentie and two thousand, two hundred twentie and two.
† Or, fight in their aray.
† Or, with a good courage.
n The rest of the Israelites.

* 2. Sam. 5. 11.
† Or, Zor.

a Because of Gods promise made to the people of Israel.

salem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and ^bElpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and [†]Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord saide vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid saide, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, ^cBaal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Again the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

^a Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The fingers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it, is despised of his wife Michal.

And Dauid made him houses in the ^acity of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, ^{*}None ought to carry the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel toge-

ther to Ierusalem to bring vp the ^bArke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his [†]brethren sixefcore:

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren an hundreth and thirty.

8 Of the sonnes of ^cElizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of ^dHebron, Eliel the chiefe, and his brethren fourefcore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vriel, Asaiah and Ioel, Shemaiah, and Eliel, and Amminadab:

12 And he saide vnto them, Yee are the chiefe fathers of the Leuites: ^esanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For ^{*}because yee were not there at the first, the Lord our God made a breach among vs: for wee sought him not after due ^forder.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, ^{*}according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint ^gcertaine of their brethren to sing with [†]instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kufshaiah,

18 And with them their brethren in the ^hsecond degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obbed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan were fingers to make a sounde with cymbals of brasse,

^b From the house of Obbed Edom, 2. Sam. 6. 10. 12.

[†] Or, kinsemen.

^c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 18. 22 and numb. 3. 30. ^d The third sonne of Kohath, exo. 6. 18

^e Prepare your selues, and be pure, abstaine from all things whereby yee might be polluted, and so not able to come to the tabernacle. ^f Chap. 13. 16 ^g According as he hath appointed in the Law.

^{*} Exod. 25. 148 15.

^g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the coming of Christ.

^h Which were inferiour in dignitie.

^b Elpalet and Nogah are not mentioned, 2. Sam. 5. 14. so there are but e- leuen, and here thirteene. [†] Or, Eliada.

^c That is, the valley of diuisions, because the enemies were disperfed there like waters.

^a That was in the place of the city called Ziō, 2. Sam. 5. 7. 9. ^b Num. 4. 2. 30.

20 And

^l This was an instrument of musick, or a certaine tune, whereunto they accustomed to sing Psalms.
^k Which was the eight tune, ouer the which he that was most excellent had charge.
^l To wit, to appoint psalms and songs to them that sung.

^m With Berechiah and Elkanah, ver. 23.
ⁿ 2. Sam. 6. 12.

ⁿ That is, gaue them strength to execute their office.

^o Besides the bullocke and the fat beaſt, which Dauid offered at euery sixt pace.
² Sam. 6. 13.

^p Read 2. Sam. 6. 14.

^q It was so called, because it put the Israelites in remembrance of the Lords couenant made with them.
² Sam. 6. 16.

² Sam. 6. 17.

^a He called vpon the Name of God, desiring him to prosper the people, & giue good successe to their beginnings.

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with viols on Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon ^k Sheminith Icnazzeah.

22 But Chenaniah the chiefe of the Leuites had ^l the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah, and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priestes did blow with trumpets before the Arke of God, and Obed Edom and Ieijah were porters ^m for the Arke.

25 ^{*} So Dauid and the Elders of Israel & the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioy.

26 And because that God ^a helped the Leuites that bare the Arke of the couenant of the Lord, they offered ^o seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen ^p Ephod.

28 Thus al Israel brought vp the Arke of the Lords couenant with shouting & found of cornet, and with trumpets, and with cymbales, making a sound with viols and with harpes.

29 And when the Arke of the ^a couenant of the Lord came into the city of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dauncing and playing, and ^{*} she despised him in her heart.

CHAP. XVI.

¹ The Arke being placed, they offer sacrifices. ⁴ Dauid ordeineth Asaph and his brethren to minister before the Lord. ⁸ Hee appointeth a notable psalme to be sung in praise of the Lord.

SO ^{*} they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he ^a blessed the people in the Name of the Lord.

3 And he dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And he appointed certaine of the Le-

uites to minister before the Arke of the Lord, and to ^b rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Ieiel with instruments, viols and harps, and Asaph to make a sound with cymbals,

6 And Benaiah and Iahaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did ^c appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 ^{*} Prayse the Lord and call vpon his Name: declare his ^d workes among the people.

9 Sing vnto him, sing prayse vnto him, and talke of all his ^e wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the ^f iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iakob his ^g chosen.

14 He is the Lord our God: his iudgements ^{are} throughout all the earth.

15 Remember his couenant for euer, and the worde, which he commanded to a thousand generations:

16 ^{*} Which hee made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iakob for a lawe, and to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the ^h lot of your inheritance.

19 When ye were ⁱ few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from ^{one} kingdome to another people,

21 He suffered no man to do them wrong, but rebuked ^j kings for their sakes, saying,

22 Touch not mine ^k annointed, and doe my ^l Prophets no harme.

23 ^{*} Sing vnto the Lord al the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderful workes among all people.

25 For the Lord ^{is} great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people ^{are} idoles ^m, but the Lord made the heauens.

27 Praise and glory ^{are} before him: power

though all the world would follow idoles, yet he would cleaue to the liuing God,

^b To wit, gods benefices toward his people.

^c Dauid gaue them this psalme to praise ^f the Lord, signifying that in al our enterprises the Name of God ought to be praised and called vpon.
² Psal. 103. 1.

^d Whereof this is the chiefeſt that he hath chosen himself a Church to call vpon his Name.

^e Who of his wonderfull providence hath chosen a few of the stocke of Abraham to be his children.

^f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

^g Meaning hereby, that the promise of adoption only appertained to the Church.

^h Gen. 22. 14. 17. 22. Luk. 1. 71. Heb. 6. 12.

ⁱ E. e. word, when by parcels of land were measured.

^j Meaning, from the time that Abraham entred, vnto the time that Iacob went into Egypt for famine.

^k As Pharaoh & Abimelech.

^l Mine elect people and the whom I haue sanctified.

^m To whom God declared his worde, and they declared it to their posteritie.

² Psal. 95. 1.

ⁿ His strong faith appear-eth herein, that

and

and beauty are in his place.

28 Giue vnto the Lord, yee families of the people, giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary.

30 Tremble yee before him, all the earth: surely the world shal be stable and not mooue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare and al that therein is: Let the field beioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for he commeth to iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say yee, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy name, and glory in thy praise.

36 Blessed bee the Lord God of Israel for euer and euer: and let all the people say, So be it, and prayse the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his brethren to minister continually before the arke that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Ieduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the lawe of the Lord, which he commanded Israel.

41 And with them were Heman and Ieduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Ieduthun, to make a sound with the cornets and with the cymbales, with excellent instruments of musicke: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to blesse his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giveth thanks. 23 And prayeth vnto God.

NOW afterward when Dauid dwelt in his house, he said to Nathan the Prophet, Beholde, I dwell in an house of cedar trees, but the Arke of the Lords couenant remaineth vnder curtaines.

2 Then Nathan said to Dauid, Doe all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, & fro habitation to habitation.

6 Wheresoeuer I haue walked with al Israel, spake I one word to any of the Iudges of Israel, (whom I commanded to feede my people) saying, Why haue yee not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hosts, I tooke thee from the sheepe coat: & from following the sheepe, that thou shouldest bee a prince ouer my people Israel.

8 And I haue bene with thee whithersoever thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Also I wil appoint a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more: neither shall the wicked people wexe them any more, as at the beginning,

10 And since the time that I commanded iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seede after thee, which shalbe of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will bee his father, and he shall be my sonne, and I will not take my mercy away from him, as I tooke it from him that was before thee.

14 But I will establiish him in mine house, and in my kingdome for euer, and his throne shall be stablished for euer,

15 According to all these words, and according to all this vision: so Nathan spake to Dauid.

16 ¶ And Dauid the King went in and fate before the Lord and said, Who am I, O Lord God, and what is mine house, that thou

3. Sam. 7. 2.

a Well built and faire.

b That is, in

tents couered

with skinner

c As yet God

had not reuel-

led to the Pro-

phet what he

purposed con-

cerning Dauid:

therefore see-

ing God fa-

uoured Dauid,

he spake what

he thought.

d After that

Nathan had

spoken to Da-

uid.

e That is, in a

tent which re-

moued to and

fro.

f Meaning,

wheresoeuer

his arke went,

which was a

sign of his pre-

sence.

g Of a shepe-

heard of sheepe

I made thee a

shepheard of

men, so that

thou camest

not to this dig-

nitie through

thine owne

merits, but by

my pure grace.

h Or, gotten thee

same.

i Make them

sure that they

shall not re-

mooue.

j Else, formes of

iniquitie.

k Or, confound.

l Will giue thee

great posterity.

k That is, vnto

the coming of

Christ: for then

these figures

should cease.

l Which was

Saul.

m He went in-

to the tent

where the arke

was, shewing

what wee

ought to doe

when we re-

ceiue any ben-

efits of the Lord.

n Or, remained.

K k

hail

a Humble your
selues vnder
the mightie
hand of God.
b He exhorteth
the dumme
creatures to re-
ioyce with him
in considering
the greatnes of
the grace of
God.

c Therefore al-
things to their
estate.

d He esteemeth
this to be the
chiefest felicity
of man.
e He willeth al
the people both
in heart and
mouth to con-
fess to these
praies.

f With Zadok
and the rest of
the Priestes.

g Declaring
that after our
duety to God
we are chiefly
bound to our
owne house,
for the which
as for all other
things we
ought to pray
vnto God, and
instruct our fa-
milies to praise
his name.

n Meaning, to this kingly estate,

o Thou hast promised a kingdome that shall continue to me and my posterity, and that christ shall proceed of me. p Freely, and according to the purpose of thy will, without any deserving.

q That is, hee sheweth himselfe in deede to be their God by deliuering them from dangers, and preserving them. r Thou hast declared vnto me by Nathan the Prophet. † Elv. hath found s And canst not breake promise

a Which 2 Sa. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subjection.

† Or, payed tribute † Or, Hadazer. † Or, Ephraim.

hast brought me hitherto:

17 Yet thou esteeming this a smal thing, O God, hast also spoken concerning the house of thy seruant for a greate while, and hast regarded me according to the estate of a man of ° hie degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant: for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreouer what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt:

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab, 3 Zobah, 4 Aram, 5 And Edom.

AND after this, Dauid smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and brought gifts.

3 And Dauid smote Hadazer king of Zobah vnto Hamath, as he went to stablish his border by the riuier Perath.

4 And Dauid tooke from him a thousand

charets, and seuen thousand horsemen, and twentie thousand footmen, and destroyed all the charets, but he reserued of them an hundreth charets.

5 Then came the Aramites of Damascus to succour Hadazer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of Damascus, and the Aramites became Dauids seruants, and brought gifts: & the Lord preferred Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadazer, and brought them to Ierusalem.

8 And from Tibhath, and from Chun (cities of Hadazer) brought Dauid exceeding much brasfe, wherewith Salomon made the brasen sea, and the pillars and the vessels of brasfe.

9 Then Tou King of Hamath heard how Dauid had smitten all the hoste of Hadazer king of Zobah:

10 Therefore he sent Hadoram his sonne to King Dauid, to salute him, and to reioyce with him, because he had fought against Hadazer, and beaten him (for Tou had warre with Hadazer) who brought all vessels of golde and siluer and brasfe.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 And Abishai the sonne of Zeruiah smote of Edom in the salt valley eightene thousand,

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preferred Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priestes, and Shausa the Scribe,

17 And Benaiah the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the king.

CHAP. XIX.

1 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 2 He prepareth an armie against Dauid, 3 And is overcome.

AFTER this also Nahash the king of the children of Ammon died, and his sonne reigned

* 2 Sam. 8.4.

† Or, Damascus.

b That is, in all things that he enterprised.

c Which, 2 Sa. 8.8. are called Botah and be-rothai. * 1 King. 7.23. ier. 5.2.20.

d Called also Ioram, 2 Sam. 8.10.

e Because the Edomites and the Syrians ioyned their power together, it is said 2 Sam. 8.12. that the Aramites were spoiled.

f Which is vnderstand that Ioab slewe twelue thousand, as is in the title of the 6th psalme, and Abishai the rest.

† Or, Smaiah. * 2 Sam. 8.17.

18. g Reader 3 Sam. 8.18.

* 2 Sam. 10.2.

reigned in his stead.

2 And David said, I will shew kindness vnto Hanun the sonne of Nahash, because his father shewed kinnesse vnto me. And David sent messengers to comfort him for his father. So the seruants of David came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Davids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and tolde David concerning the men: and he sent to meete them (for the men were exceedingly ashamed) and the King said, Tary at Iericho, vntill your beards be growen: then returne.

6 ¶ When the children of Ammon sawe that they stanke in the sight of David, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out of Aram Naharaim and out of Aram Maachab, and out of Zobah.

7 And they hired them two and thirtie thousand charets, and the King of Maachab and his people, which came and pitched before Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when David heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the Kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he said, If Aram bee too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shewe our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the riuer: and Schophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed David, he gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: And when David had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and David destroyed of the Aramites seven thousand charets, and fourtie thousand footmen, and killed Shopach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with David, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrice overcome with their giants.

And when the yeere was expired, in the time that kings goe out a warfare, Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but David taried at Ierusalem) and Ioab smote Rabbah and destroyed it.

2 Then David tooke the crowne of their king from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Davids head, and he brought away the spoile of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gezer with the Philistims: then Sibbachai the Hushathite slew Sippai, of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

Kk 2

6 And

a Because Nahash receiued David, and his company, whē Saul persecuted him, he would now shew pleasure to his son for the same.

b Thus the malicious euer interpret the purpose of the goodly in the worst sense.

c They shaued off the halfe of their beards, 2 Sam. 10. 4.

d To put them to shame and villanie, where as the ambassadors ought to haue bene honoured: & because Iewes vsed to weare side garments and beards, they thus disgraced them to make them odious to others.

e Or, had made themselves to be abhorred of David.

* 2 Sam. 10. 6. 8

f Which were due in all.

g Which was a cite of the tribe of Reuben beyond Iorden,

h He declareth that where the cause is euill, the courage can not be valiant, and that in good causes men ought to be courageous and commit the successe to God.

h That is, Euphrates.

i For this place read 2 Sam. 10. 18.

* 2 Sam. 11. 1.

a Which was the chiefe cite of the Ammonites.

* 2 Sam. 12. 29

b which mounteth about the value of seuen thousand and seentie crowns, which is about three-score pound weight.

* 2 Sam. 21. 18

* Or, Goliath, 2 Sam. 21. 18.

* Or, Saphir, or the giants.

c Read 2 Sam. 21. 19.

d Meaning, that he had fixe a piece on hands and feete.

6 And yet againe there was a battell at Gath, where was a man of a *great* stature, and his fingers were by ^d sixes, *euen* foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 14 And there die seuentie thousand men of the pestilence.

affe tepted Dauid in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam. 24. 1. b That is, from South to North

And ^a Satan stoode vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid saide to Ioab, and to the rulers of the people, Goe, and number Israel from ^b Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increafe his people an hundreth times so many as they be, O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should hee be a cause of ^c trespasse to Israel?

4 Neuertheless the Kings worde preuailed against Ioab. And Ioab departed and went through all Israel, and returned to Ierusalem.

5 And Ioab gauethe number and summe of the people vnto Dauid: and all Israel were ^d eleuen hundreth thousand men that drewe sword: and Iudah was ^e foure hundreth and seuentie thousand men that drew sword.

6 But the Leuites and Benjamin counted he not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remooue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids [†] Seer, saying,

10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies [†] to take thee, or els the sword of the Lord and pestilence in the land three dayes, that

the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what worde I shall bring againe to him that sent me.

13 And Dauid saide vnto Gad, I am in a wonderfull strait: let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angell into Ierusalem to destroy it. And ^f as hee was destroying, the Lord behelde, and repented of the euil, and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of [†] Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawn in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me & on my fathers house, and not on ^h thy people for *their* destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should go vp, & set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes, *that were* with him, ⁱ hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue me the place of *thy* threshing floore, that I may build an ^k altar therein vnto the Lord: giue it me for sufficient money, that the plague may be staid from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my Lord the king doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings and threshing instruments for wood, and wheate for meate offering, I giue it all.

f Reade 2. Sam. 24. 16. g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6. [†] Or, Arnanah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

i If a man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as ver. 18 foretels it had bin abominable, except he had either Gods word, or reuelation.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious mind, as though his strength stood in his people, God punished him. d Ioab partly for griefe, and partly through negligence gathered not the whole summe as it is here declared. e In Samuel is mention of thirtie thousand more: which was either by loyning to them some of the Beniamites, which were mixed with Iudah, or as the Hebrewes write here the chiefe and princes are left out. [†] Or, Tropheus.

[†] Or, Iouise thee.

¹ That is, as much as it is worth: for having inough of his owne, & yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God, ^m Read 2 Sam. 24. 24. in God declared that he heard his request in that he sent down fire from heauen: for els they might vse no fire in sacrifice but of ^h which was reserved still vpon the altar, ^{Leuit. 6. 13.} and came down fro heauen, ^{Leuit. 9. 24.} as appeared by the punishment of Nadab and Abihu, ^{Leuit. 10. 1.}

24 And King Dauid said to Ornan, Not so: but I will buy it for sufficient¹ money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place ^m fixe hundredth shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee ^a answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At thattime when Dauid sawe that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the high place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

^a Dauid prepareth things necessarie for the building of the Temple. ⁶ Hee commandeth his sonne Salomon to build the Temple of the Lord, which thing he him selfe was forbidden to doe. ⁹ Vnder the figure of Salomon Christ is promised.

AND Dauid said, This is the ^a house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the ^b strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 Dauid also prepared ^c much yron for the nailes of the doores and of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreyes. I will *therefore* now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to build an house for the Lorde God of Israel.

7 And Dauid said to Salomon, ^{*} My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to me, saying, ^{*} ^d Thou hast shed much blood, and hast made great battels: thou shalt not builde

an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 ^{*} He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now *therefore* my sonne, the Lord shall be with thee, and thou shalt ^e prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Only the Lord giue thee ^f wisdome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For beholde, according to my ^g pouertie haue I prepared for the house of the Lord an hundredth thousand talents of golde, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workemen with thee ynough, ^h hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of golde, of siluer, and of brasse, and of yron there is no number: ⁱ Vp *therefore*, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, *saying*,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for hee hath giuen the ⁱ inhabitants of the land into mine hand, and the land is subdued before the Lord and before his people.

19 Now set ^{*} your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

¹ Dauid being olde, ordeineth Salomon king. ³ He causeth the Leuites to be numbred, ⁴ And assigneth them to their offices. ¹³ Aaron and his sonnes are for the hie priest. ¹⁴ The sonnes of Moses.

^a That is, the place wherein he wil be worshipped.

^b Meaning, cunning men of other nations which dwelt among the Iewes. ^c To wit, which weighed fiftie shekels of gold ² Chro. 3. 9.

¹ 2 Sam. 7. 13. ² Chap. 28. 3. ³ This declarerth how greatly God detesteth shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeir he enterprised no warre but by Gods commandement and against his enemies.

² 2 Sam. 7. 13. ¹ King. 5. 5.

^e He sheweth that there can be no prosperitie but when the Lord is with vs. ^f These are onely the means whereby kings gouerne their subiects aright, and whereby the realmes do prosper and flourish.

^g For Dauid was poore in respect of Salomon.

^h Or, masons and carpenters.

ⁱ That is, goe about it quickly.

ⁱ The nations round about. ^k For else he knew that God would plague them, and not prosper their labours except they fought with all their hearts to see forth his glorie.

SO when Dauid was olde and full of dayes,* he made Salomon his sonne king uer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand *were set* to *aduance* the worke of the house of the Lord, and fixe thousand were ouersers and iudges.

5 And foure thousand *were* porters, and foure thousand prayfed the Lord with instruments which *†* he made to praise the Lord.

6 * So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites *were* † Laadan and Shimei.

8 The sonnes of Laadan, the chiefe *was* Iehiel, and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and † Zizah the second, but Ieush & Beriah had not many sonnes: therefore they were in the families of *their* father, counted but as one.

12 ¶ The sonnes of Kohath *were* Amram, Izhar, Hebron and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to *a* sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his name for euer.

14 ¶ Moses also the man of God, and his children were named with the *b* tribe of Leui.

15 The sonnes of Moses *were* Gershom, and Eliezer.

16 Of the sonnes of * Gershom *was* Shebuel the chiefe.

17 And the sonne of Eliezer *was* Rehabiah the *c* chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar *was* Shelomith the chiefe.

19 The sonnes of Hebron *were* Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel *were* Michah the

first, and Ishiah the second.

21 ¶ The sonnes of Merari *were* Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their *d* brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi *were* Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, *euē* the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lord from the age of *e* twentie yeeres and aboue.

25 For Dauid saide, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shal no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office *was* vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the *f* purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meate offering, and for the vnleauened cakes, & for the fryed things, and for that which was roasted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and prayse to the Lord, and likewise at euē,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIII.

Dauid assigneth offices to the sonnes of Aaron.
These are also the *** diuisions of the sonnes of Aaron: the sonnes of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died *a* before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

d Meaning their cousins.

e Dauid did cause the Leuites twice, first at the age of thirty, as ver. 3, and againe afterward at 20, as the necessity of *f* office did require: at the beginning they had no charge in the Temple, before they were five and twenty yeere olde, and had none after fifty Nomb. 4. 3.

f In washing & cleansing all the holy vessels.

*** Leuit. 10. 4. & Num. 3. 4. and 26. 60.

a Whiles their father yet liued

3 And

* 1. King. 1. 30.

* Or, so haue care enera

† Ebr. I made meaning Dauid.

* Chap. 6. 1. & Exod. 6. 17.

† Or, Likni, chap 6. 17.

† Or, Zina.

* Exod. 2. 2. and 6. 20. Ieh. 5. 4.

a That is, to serue in the most holy place and to consecrate the holy things.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

* Exod. 2. 22. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Math. 1. 25.

^a Or, confus. 3 And Dauid distributed them, euen Zadok of the ^b sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration

^c Or, heads. 4 And there were found moe of the sonnes of Eleazar by the ^d number of men, then of the sonnes of Ithamar, and they diuided them, *to wit*, among the sonnes of Eleazar, sixeteene heads, according to the hould of their fathers, and among the sonnes of Ithamar, according to the hould of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethanel the scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, & before the chiefe fathers of the Priests and of the Leuites, one family being reserved for Eleazar, and another reserved for Ithamar.

7 And the first ^b lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Miamin,

10 The seuenth to Hakkoz, the eight to ^e Abijah,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliahib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethaliah, the twentieth to Iehzekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the foure and twentieth to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder ^d the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshijah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes Ieriah *the first*, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Vzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshijah, the sonne of Isshijah, Zechariah,

26 The sonnes of Merari, were Mahli and Mushi, the sonne of Iaazijah was Beno,

27 The sonnes of Merari of Iahaziah, were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of ^e Mushi were Mahli, and Eder, & Ierimoth: these were the sonnes of the Leuites after the hould of their fathers.

31 And these also cast ^f lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, euen the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

SO Dauid and the captaines of the armie separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should sing prophecies with harpes, with viols, and with cymbals, and their number was euen of the men for the office of their ministerie, *to wit*,

1 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Ashareliah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the ^g commission of the King.

2 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Ielhaiah, Alhabiah, and Mattithiah, ^b fixe, vnder the hands of their father: Ieduthun sang ^c prophecies with an harp, for to giue thanks and to praise the Lord.

3 Of Heman, the sonnes of Heman, Bukiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Ioshebekashah, Mallothi, Hothir, and Mahazioth.

4 All these were the sonnes of Heman, the Kings ^h Seer in the wordes of God to lift vp the ⁱ horne: and God gaue to Heman fourteene sonnes and three daughters.

5 All these were vnder the ^j hand of their father, singing in the house of the Lord with cymbals, viols and harpes, for the seruice of the house of God, and Asaph, and Ieduthun, and

^e Which was the second son of Merari.

^f That is, euery one had that dignitie, which fell vnto him by lot.

^b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

^c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

^d By the dignitie that God gaue to Aaron.

^a The fingers were diuided into 24. courses so that euery course or order contained twelue, and in all there were 288. as verſ. 7.

^g Or, hands.

^b Whereof one is not here numbered.
^c Meaning, Psalmes and songs to praise God.

^h Or, Prophet.
ⁱ Or, power, meaning of the king.

^j Or, countenance.

† *Er, hand,*

and He man *were* at the kings † commande-
ment.

7 So was their number with their bre-
thren that were instruct in the songs of the
Lord, *even* of all that were cunning, two hun-
dredth fourescore and eight.

8 And they cast lots, ^d charge against
charge, as wel ^e small as great, the cunning man
as the scholer.

9 And the first lot fell to ^f Ioseph *which*
was of Asaph, the second, to Gedaliah,
who with his brethren and his sonnes were
twelue.

10 The third to Zaccur, *he*, his sonnes,
and his brethren *were* twelue.

11 The fourth, to † Izri, *he*, his sonnes and
his brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes
and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and
his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his
sonnes and his brethren twelue.

15 The eight, to Ieshaiah, *he*, his sonnes
and his brethren twelue.

16 The ninth, to Mattaniah, *he*, his sonnes
and his brethren twelue.

17 The tenth, to Shimei, *he*, his sonnes
and his brethren twelue.

18 The eleuenth, to Azareel, *he*, his sonnes
and his brethren twelue.

19 The twelft, to Ashabiah, *he*, his sonnes
and his brethren twelue.

20 The thirteenth, to Shubael, *he*, his
sonnes and his brethren twelue.

21 The fourteenth to Mattithiah, *he*, his
sonnes and his brethren twelue.

22 The fifteenth to Ierimoth, *he*, his
sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, *he*, his
sonnes and his brethren twelue.

24 The seuenteenth to Ioshebekasah, *he*,
his sonnes and his brethren twelue.

25 The eighteenth, to Hanani, *he*, his
sonnes and his brethren twelue.

26 The nineteenth, to Mallothi, *he*, his
sonnes and his brethren twelue.

27 The twentieth, to Eliathah, *he*, his
sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, *he*,
his sonnes and his brethren twelue.

29 The two and twentieth, to Giddalti,
he, his sonnes and his brethren twelue.

30 The three and twentieth, to Mahazi-
oth, *he*, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romani-
ti-czer, *he*, his sonnes & his brethren twelue.

CHAP. XXVI.

^a The porters of the Temple are ordeined, euery man to the
gate, which he should keepe, 29 and ouer the treasure.

Concerning the † diuisions of the porters,
Of the Korhites, Meshelemiah the sonne
of Kore of the sonnes of ^a Asaph.

2 And the sonnes of Meshelemiah, Ze-
chariah the eldest, Iediel the second, Zeba-
diah the third, Iathniel the fourth,

³ Elam the fift, Iehohanan the sixt, and E-
liehoenai the seuenth.

4 And the sonnes of Obed Edom, She-
maiah the eldest, Iehozabad the second, Ioah
the third, and Sacar the fourth, and Netha-
neel the fift,

5 Ammiel the sixt, Issachar the seuenth,
Peulthai the eight: for God had ^b blessed
him.

6 And to Shemaiah his sonne, were
sonnes borne, that ^c ruled in the house of
their father, for they were men of might.

7 The sonnes of Shemaiah were Othni,
and Rephael, and Obed, Elzabad and his bre-
thren, strong men: Elihu also, and Shemachi-
ah.

8 All these were of the † sonnes of Obed
Edom, they and their sonnes and their bre-
thren mighty and ^d strong to serue, *even* three-
score and two of Obed Edom.

9 And of Meshelemiah sonnes and bre-
thren, eightene mightie men.

10 And of Hosah of the sonnes of Mera-
ri, the sonnes were Shuri the chief, & (though
he was not the eldest, yet his father made
him the chiefe)

11 Helkiah the second, Tebaliah the third,
and Zechariah the fourth: all the † sonnes
and the brethren of Hosah were thirteene.

12 Of these were the † diuisions of the
porters of the chiefe men, *hauiing* the charge
^e against their brethren, to serue in the house
of the Lord.

13 And they cast lots both small and
great for the house of their fathers, for euery
gate.

14 And the lot on the East side fel to † She-
lemiah: then they cast lots for Zechariah his
sonne ^f a wise counsellor, and his lot came
out Northward:

15 To Obed Edom Southward, and to
his sonnes the house of ^g Asuppim:

16 To Shuppim and to Hosah Westward
with the gate ^h of Shallecheth by the paued
streete that goeth vpward, warde ouer against
warde.

17 Eastward were sixe Leuites, and North-
ward foure a day, and Southward foure a
day, and toward Asuppim ⁱ two and two.

18 In ^k Parbar toward the West were foure
by the paued street, and two in Parbar.

19 These are the diuisions of the porters
of the sonnes of Kore, and of the sonnes of
Merari.

20 ¶ And

^d Who should
be in euery
company and
court.

^e Without re-
spect to age or
cunning.

^f So that he
serued in the
first turne, and
the rest euery
one as his turne
followed or-
derly.

^g Or the Zuites.

^h Or, counsellor and
turner.

^a This Asaph
was not the
notable musi-
cian, but ano-
ther of that
name called
also Ebiasaph,
Chap. 6. 23. 37.
and 9. 19. and
also Iasaph.

^b In giuing
him many chil-
dren.

^c Or, like their
fathers house,
meaning, wor-
thy men and
valiant.

^d Or, nephews.

^e And meete
to serue in the
office of the
portership.

^f Or, em/son.

^g Or, counsellor.

^h According to
their turnes, al-
well the one as
the other.

ⁱ Or, Meshele-
miah.

^j One expert
and meete to
keepe that gate.

^k This was an
house, where
they vsed to re-
sort to consult
of things con-
cerning the
Temple, as a
conuocation
house.

^l Whereas they
vsed to cast
out the filth of
the cite.

^m Meaning,
two one day
and two ano-
ther.

ⁿ Which was
an house
wherein they
kept the instru-
ments of the
Temple.

20 ¶ And of the Leuites: Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershun, and Ichieli.

22 The sonnes of Ichieli were Zethan and Ioel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the^l Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren which came of Eliezer, was Rehabiah his sonne, and Ieshai-ah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had^m dedicated.

27 (For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosocuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesseⁿ without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousand and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, and for the seruice^o of the King.

31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: & there were found among the men of actiuitie at Iazer in Gilead.

32 And his^p brethren men of actiuitie, two thousand and seuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to^q God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

The children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers

courses,^a which came in and went out, moneth by moneth throughout al the moneths of the yeere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, and Mikloth was^b a captaine, and in his course were four and twenty thousand.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chief Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mighty among^{*} thirtie and aboue the thirtie, and in his course was Amizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shambhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkezh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of Benjamin: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maharai the Netophathite of the Zarhites: and in his course foure & twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

16 ¶ Moreouer^c the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah.

17 Ouer the Leuites, Hashabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer

^l Ebr. diuisions, or, bands.
^a Which executed their charge and office, which is meant by coming in and going out.

^b Tharis, Do-
das lieutenant.

^{*} 2. Sam. 23.
20. 22. 23.

^o Or, Benjamin.

^c Meaning, besides these
twelue captaines.

^l These also had charge ouer the treasures.

[†] Or, cousins.

^m According as the Lord commanded, Num. 31. 28.

ⁿ Meaning the things which were out of the citie.

^o That is, for the kings house.

^p To wit, the cousins of Iediah.

^q Both in spiri-
tuall and tem-
porall things.

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ismaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azazziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiiah:

21 Ouer the ^d other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham: these are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere olde and vnder, because the Lord had said that he would increase Israel like vnto the starres of the heauens.

24 And * Ioab the sonne of Zeruiah began to number: but hee finished it not, ^e because there came wrath for it against Israel, neither was the number put into the ^f Chronicles of king Dauid.

25 And ouer the kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers was Ichonathan the sonne of Vziah:

26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine, was Sabdi the Siphmite:

28 And ouer the oliue trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioash:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys, was Shaphat the sonne of Adlai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Ichdeiah the Meronothite:

31 And ouer the sheepe was Iaziz the Hagerite: all these were the rulers of the substance that was king Dauids.

32 And Ichonathan Dauids vncle, a man of counsell and vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni were with the Kings ^h sonnes.

33 And Ahitophel was the Kings counsellor, and Hushai the Archite the Kings friend.

34 And ⁱ after Ahithophel was Iehoiada the sonne of Benaiah and Abiathar: and cap-

taine of the Kings armie was Ioab.

CHAP. XXVIII.

³ Because Dauid was forbidden to build the Temple, he wil-
leth Salomon and the people to performe it, & Exhor-
ting him to feare the Lord.

Now Dauid assembled all the Princes of Israel, the Princes of the tribes, and the captaines of the bands that serued the king, and the captaines of thousands, and the captaines of hundreths, and the rulers of all the substance and possession of the king, and of his sonnes, with the [†] eunuches, and the mightie, and all the men of power, vnto Ierusalem.

2 And king Dauid stood vp vpon his feet, and said, Heare yee me, my brethren and my people: I purposed to haue built an house of ^a rest for the Arke of the couenant of the Lord, and for a ^{*} footestool of our God, and haue made ready for the building,

3 But God saide vnto me, ^{*} Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet ^{as} the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of ^b Iudah is the house of my father, and among the sonnes of my father, he delighted in me to make me king ouer all Israel)

5 ^{*} So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And hee saide vnto me, Salomon thy sonne, hee shall builde mine house and my courts: for I haue chosen him to be my sonne and I will be his father.

7 I will establish therefore his kingdome for euer, if hee indeuour himselfe to do my commandements, and my iudgements, as ^c this day.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that yee may possesse this ^d good land, and leaue it for an inheritance for your children after you for ^e euer.

9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfite heart, and with a willing mind:

^{*} For the Lord seareth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, hee will cast thee off for euer.

10 Take heed now, for the Lord hath cho-

d Which is be-
yond Iordan
in respect of
Iudah: also one
captaine was
ouer the Reu-
benites and the
Gadites.

* Chap. 21. 7.

And the com-
mandement of
the King was
abominable to
Ioab, cha. 21. 6
f The Ebreues
make both
these Bookes
of Chronicles
but one, and at
this verse make
the middes of
the booke, as
touching the
number of ver-
ses.

g That is, a
man learned in
the word of
God.
h To be their
schoolmasters
and teachers.
i After that A-
hithophel had
hanged him-
selfe, 2. Sam. 17
23. Iehoiada
was made
counsellor.

† Or, chief, for
natus, gen. 37. 36.

a Where the
Arke should
remaine and
remoue no
more to & fro.
* Psal. 99. 5.
* 2 Sam. 7. 5. 13.
chap. 22. 8.

b According
to the proph-
cie of Iakob,
Gene. 49. 8.

* vv. 2. 9. 7.

c If the conti-
nue to keepe
my Lawe
and depart not
therefrom, as
he doth hith-
erto.

d To wit, of
Canaan.
e He declared
that nothing
can separate
them from the
commodity of
this land, both
for themselves
and their pos-
teritie, but
their finnes
and iniquities.
* 1 Sam. 16. 9.
psal. 79. 10. 11.
2 Sam. 19. 10. 11.
20. 12.

f Meaning, for
his Arke.
g Put it in ex-
ecution.

h That were
in his spirit with
him,

h That is, the
candlesticks,
1. King. 7. 49.

h Or, summing.

i Meaning, of
the mercies
which couered
the Arke,
which was cal-
led the charet,
because the
Lord declared
himselfe there.
k For all this
was left in
writing in the
booke of the
Law, Exod.
35. 40. which
booke the
King was
bound to put
in execution,
Deut. 17. 19.

l That is, every
one will be rea-
dy to help thee
with those
gifts that God
hath giuen
him.
m Ebr. at all thy
words.

sen thee to build ^f the house of the Sanctua-
ry: be strong ^{therefore}, and ^g do it.

11 ¶ Then Dauid gaue to Salomon his
sonne the paterne of the porch and of the
houses thereof, and of the closets thereof, &
of the galleries thereof, and of the chambers
thereof that are within, and of the house of
the mercieseat,

12 And the paterne of all that ^h hee had
in his minde for the Courtes of the house of
the Lord, and for all the chambers round-
about, for the treasures of the house of GOD,
and for the treasures of the dedicate things,

13 And for the courses of the Priests, and
of the Leuites, and for all the worke for the
seruice of the house of the Lord, and for all
the vessels of the ministerie of the house of
the Lord.

14 He gaue of golde by weight, for the ves-
sels of golde, for all the vessels of all maner
of seruice, and all the vessels of siluer by
weight, for all maner vessels of all maner of
seruice.

15 The weight also of golde for the ^h can-
dlestickes, and golde for their lampes, with
the weight for euery candlestick, and for
the lampes thereof, and for the candlestickes
of siluer by the weight of the candlestick,
and the lampes thereof, according to the vse
of euery candlestick.

16 And the weight of the golde for the
tables of shewbread, for euery table, and sil-
uer for the tables of siluer,

17 And poore golde for the fleshhookes,
and the bowles, and [†] plates, and for ba-
sens, golde in weight for euery basen, and for
siluer basens, by weight for euery basen,

18 And for the altar of incense, pure
golde by weight, and golde for the paterne
of ⁱ the charet of the Cherubs that spread
themselves, and couered the Arke of the co-
uenant of the Lord:

19 All ^l said he, by writing ^{sent} to me ^k by
the hand of the Lord, ^{which} made me vn-
derstand all the workmanship of the pa-
terne.

20 And Dauid said to Salomon his sonne,
Be strong, and of a valiant courage, and doe
it: feare not, nor be afraid: for the Lord God,
^{euen} my God ^{is} with thee: hee will not leaue
thee nor forsake thee till thou hast finished al
the worke for the seruice of the house of the
Lord.

21 Beholde also, the companies of the
Priests and the Leuites for all the seruice of
the house of God, ^{euen} they ^{shall} be with thee
for the whole worke, ^l with euery free heart
that is skilfull in any maner of seruice. The
princes also and all the people ^{will be} [†] whol-
ly at thy commandement.

CHAP. XXIX.

^a The offering of Dauid and of the princes for the building
of the Temple. ¹⁰ Dauid giueth thanks to the Lord.
³⁰ He exhorteth the people to doe the same. ²² Salomon
is created King. ²⁸ Dauid dieth, and Salomon his sonne
reigneth in his stead.

Moreouer Dauid the King saide vnto all
the Congregation, God hath chosen
Salomon mine onely sonne young and ten-
der, and the worke ^{is} great: for this house ^{is}
not for man, but for the ^a Lord God.

2 Now I haue prepared with all my pow-
er for the house of my God, golde for vessels
of gold, and siluer for ^{them} of siluer, & brasse
for ^{things} of brasse, yron for ^{things} of yron,
and wood for ^{things} of wood, and Onix
stones, and stones to be set, and car-
buncle stones and of diuers colours, and all
precious stones, and marble stones in abun-
dance.

3 Moreouer, because I haue ^b delight in
the house of my God, I haue of mine owne
golde and siluer, which I haue giuen to the
house of my God, beside all that I haue pre-
pared for the house of the Sanctuarie,

4 Euen ^c three thousand talents of golde
of the golde of Ophir, and seuen thousand
talents of fined siluer to ouerlay the walles of
the houses.

5 The golde for the ^{things} of golde, and
the siluer for ^{things} of siluer, and for all the
worke by the hands of artificers: and who
^{is} ^d willing to [†] fill his hand to day vnto the
Lord?

6 So the princes of the families, and
the princes of the tribes of Israel, and the cap-
tains of thousands and of hundreths, with the
rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the
house of God five thousand talents of golde,
and ten thousand pieces, and ten thousand ta-
lents of siluer, and eighteen thousand talents
of brasse, and one hundreth thousand talents
of yron.

8 And they with whome ^{precious} stones
were ^e found, gaue them to the treasure of
the house of the Lord, by the hand of Iehiel
the Gershunnite.

9 And the people reioyced when they offe-
red willingly: for they offered willingly vnto
the Lord, with a ^f perfite heart. And Dauid
the King also ^g reioyced with great ioy.

10 Therefore Dauid blessed the Lord
before all the Congregation, and Dauid said,
Blessed be thou, O Lord God, of [†] Israel our
father, for euer and euer.

11 Thine, O Lord, ^{is} greatnesse and pow-
er, and glory, and victorie and praise: for all
that is in heauen and in earth ^{is} ^{thine}: thine is
the kingdome, O Lord, and thou excellest as
head ouer all.

^a And there-
fore it ought
to be excellent
in all points.

^b His great
zeale toward
the furtherance
of the temple
made him to
spare no ex-
pences, but to
bestow his
owne peculiar
treasure.
^c He sheweth
what he had of
his owne store
for the Lords
house.

^d He was not
onely liberal
himselfe, but
prouoked o-
thers to set
foorth the
worke of God.
[†] Or, as offer.

^e Meaning,
them that had
any.

^f That is, with
a good cou-
rage and with-
out hypocrisie.
^g Psal. 122. 1.

^h Which did-
dest reueale
thy selfe to our
father Iakob.

12 Both riches and honour *come* of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto al.

13 Now therefore our God, wee thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that wee should be able to offer willingly after this sort: for all things ^h come of thee: and of thine owne hand we haue giuen thee.

15 For we are ⁱ strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none [†] abiding.

16 O Lord our God, all this abundance that wee haue prepared to build thee an house for thine holy Name, is of thine hand and all ^{is} thine.

17 I know also, my God, that thou ^{*} tryest the heart, and hast pleasure in righteousness: I haue offered willingly in the vprightnesse of mine heart all these things: now also haue I seene thy people which are found heere, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the ^k purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies, and thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, & worshipped the Lord & the ^l King.

21 And they offered sacrifices vnto the Lord, and on the morow after that day, they offered burnt offerings vnto the Lord, *euery* a thousand yong bullockes, a thousand rams, and a thousand sheepe, with their ^m drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anointed him Prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the ⁿ throne of the Lord, as king in stead of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of King Dauid [†] submitted themselues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of al Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ ^{*} Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel, *was* fourtie yeere: seuen yeeres reigned he in Hebron, and three and thirtie yeeres reigned he in Ierusalem:

28 And he died in a good age, ful of daies, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of ⁿ Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and ^p times that went ouer him, and ouer Israel and ouer all the kingdomes of the earth.

^m Meaning, all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

ⁿ This declarereth that the kings of Iudah were figures of Christ, who was the true anointed, and to whome God gaue the chiefe gouernment of all things.

[†] Ebr. gave the hand.

^{*} 1. King. 2. 11.

ⁿ The bookes of Nathan and Gad are thought to haue bene lost in ^y captiuitie, ^p Meaning the troubles, and griefes.

^h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spiritual, we receiue the al of God, and therefore must giue him the glory. ⁱ And therefore haue this land but lent to vs for a time. [†] Ebr. waiting for them to returne. ^{*} 1 Sam. 16. 7. ^{obap. 11. 9.}

^k Continue them in this good minde, that they may serue thee willingly.

^l That is, did reuerence to the king.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGUMENT.

THis second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the bookes of the Kings, & therefore serue greatly to the vnderstanding of the Prophets. But three things are heere chiefly to be considered. First that the godly Kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, & the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioine in amitie with the wicked. And thirdly, how the good Rulers euer loued the Prophets of God, and were very Zealous to set forth his religion throughout all their dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set up idolatrie and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, five hundred, threescore and eightene yeeres, and sixe moneths.

CHAP.

CHAP. I.

The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wifdome: 11 Which he giueth him, and more. 14 The number of his charrets and horsemen, 15 and of his riches.



Hen Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captaines of thousands, and of hundredths, and to the iudges, and to all the gouernours in all Israel, *euen* the chiefe fathers.

3 So Salomon and all the Congregation with him went to the heigh place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-earim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

5 Moreouer the brazen altar that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: *euen* a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon said vnto God, thou hast shewed greates mercy vnto Dauid my father, & hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for thou hast made me king ouer a great people, like to the dust of the earth.

10 Giue me now wifdome and knowledge, that I may goe out and goe in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the liues of thine enemies, neither yet hast asked long life, but hast asked for thee wifdome and knowledge that thou mightest iudge my people, ouer whom I haue made thee king,

12 Wifdome and knowledge is granted

vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charrets and horsemen: and hee had a thousand and foure hundred charrets, and twelue thousand horsemen, whom he placed in the cities, and with the king at Ierusalem.

15 And the king gaue siluer and golde at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and fine linnen: the kings marchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt some charret, worth sixe hundred shekels of siluer, that is, an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their meanes.

CHAP. II.

The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Hiram the king of Tyrus for wood and workemen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hew stones in the mountaine, and three thousand and sixe hundred to ouersee them.

3 And Salomon sent to Hiram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst send him cedar trees to bulde him an house to dwell in, so doe to me.

4 Behold, I build an house vnto the name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and eueing, on the Sabbath dayes, and in the new moethes, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can be able to bulde him an house, when the heauen, and the heauen of heauens can not containe him: who am I then that I should build him an house? but I doe it to burne incense before him.

30. stablished, and strong, reads 1 King. 2. 46.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Read. 1 King 3. 4. c So called, because that God thereby shewed certain signes to the congregation of his presence.

d which was for the burnt offerings, Exo. 27. 1. e Exo. 38. 1, 2.

f 1 King. 3. 4.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people, reads 1 Chron. 27. 1. and 1. king. 3. 7

g That is, to be reuenged on thine enemies.

** 1 King. 10. 26.*

h Which were cities appointed to keepe and maintaine the charrets.

i He caused so great plentie to be of siluer and golde, that it was no more esteemed then stones.

** 1 Sai. 19. 9. 2 Sam. 27. 7. k Reade 1. king. 10. 28.*

l Ebr hands.

† Or, palace.

*a Which is to be vnderstood of all sortes of officers and ouerseers: for else the chiefe officers were but 3300. as 1 King. 5. 16. † Or, Hiram. * 2 Sam. 5. 11.*

b That is, to do the seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie desireth.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasſe, and in yron, and in purple, and crimosin & blewẽ filke, and that can graue in graue worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also cedar trees, firre trees and ^cAlgummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and beholde, my seruants shall be with thine,

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber twentie thousand [†] measures of beaten wheate, and twentie thousand measures of barley, and twenty thousand bathes of wine, and twenty ^d thousand baths of oyle.

11 Then Hiram king of Tyrus answered in writting which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

12 Hiram said moreover, Blessed bee the Lord God of Israel, which made the heauen and the earth, & that hath giue vnto Dauid the king a ^a wife sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hiram's,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasſe, in yron, in stone, and in timber, in purple, in blewẽ filke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spokẽ of, let him send vnto his seruants.

16 And wee will cut wood in Lebanon, as much as thou shalt neede, and will bring it to thee in [†]rafts by the sea to [†]Iapho, so thou mayest cary them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundred and three and fiftie thousand, and sixe hundred.

18 And he set seuentie thousand of them to the burden, and fourescore thousand to hew ^{stones} in the mountaine, and three thou-

sand and sixe hundred ouerseers to cause the people to worke.

CHAP. III.

¹ The Temple of the Lord, and the porch are builded, with other things thereto belonging.

SO ^a Salomon began to build the house of the Lord in Ierusalem, in mount ^a Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of ^aOrnan the Iebusite.

2 And hee began to build in the second moneth and the second day, in the fourth yeere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first ^b measure was threescore cubites, and the breadth twenty cubites:

4 And the porch, that was before the length in the front of the breadth was twentie cubites, and the height was an ^d hundred and twentie, and he ouerlaid it within with pure golde.

5 And the greater house hee fyled with fire tree which hee ouerlaid with good golde, and graued thereon palme trees and chaines.

6 And hee ouerlaide the house with precious stone for beautie: and the golde was golde of ^aParuaim.

7 The house, I say, the beames, posts, and walles thereof and the doores thereof ouerlaid he with golde, and graued Cherubims vpon the walles.

8 ¶ Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubites, & the breadth thereof twenty cubites: and he ouerlaid it with the best golde, of sixe hundred talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlaid the chambers with golde.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and ouerlaid them with golde.

11 ^a And the wings of the Cherubims were twentie cubites long: the one wing was five cubits, reaching to the wal of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stood on their feete, and their faces were toward the house.

14 ¶ He

[†] Or, scarlet.

^c Some take it for brasill, or the wood called Ebenum, others for corall. [†] Or, Almagum.

[†] Ebra Ceruus.

^d Of bath read 1. king. 7. 26. it is also called Ephra: but Ephra is to measure dry things, as Bath is a measure for liquors.

^a The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God. ^b It is also written that there was of [†] tribe of Naphtali, 1 king. 7. 14. which may be vnderstood that by reason of the confusio of tribes, which they began to be, they married in diuers tribes. so that by her father she might be of Dan, and by her mother of Naphtali. [†] Or, shippers. [†] Or, toppe.

^a 1. King. 6. 1. ^a Which is the mountain where Abraham thought to haue sacrificed his sonne, Gen. 22. 2. ^a 2. Sam. 24. 16. 21.

^b According to the whole length of the Temple, comprehending the most holy place with the rest.

^c It contained as much as did the breadth of the Temple, 1. king. 6. 3.

^d From the foundation to the top: for in the book of the Kings mention is made from the foundation to the first stage.

^e Some thinke it is that place, which is called Peru.

^a 1. King. 6. 24.

^f Which separated the Temple from the most holy place.

^g Every one was 18 cubites long, but the halfe cubite could not be seen: for it was hid in the roundnesse of the chapter, & therefore he giue such to euery on but 17 and an halfe.
^h For euery pillar an hundredth, read 1. kin. 7.20.

^a A great vessel of brasfe, so called, because of the great quantitie of water which it contained, 1 kin. 7.23.
^b Meaning, vnder the brimme of the vessel, as 1. king 7. 24.
^c In the length of euery cubite were ten heads or knops which in all are 300.

^d Or, some deities.
^e In the first booke of kings Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared.
^f Even as they should be made.

^g Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, March 21. 23.
^h Or, caldrons.

14 ¶ He made also ^f the vaile of blew filke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars ^g of fise and thirtie cubites hie: and the chapter that was vpon the toppe of each of them, was fise cubites.

16 He made also chaines for the oracle, and put them on the heads of the pillars, and made an ^h hundredth pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IIII.

¹ The altar of brasfe. ² The molten sea. ⁶ The caldrons.
⁷ The Candlestickes, &c.

And hee made an altar of brasfe twentie cubites long, and twentie cubites broad, and ten cubites hie.

2 And he made a molten ^a sea of ten cubites from brimme to brimme, round in compasse, and fise cubites hie: and a line of thirtie cubites did compasse it about.

3 And vnder ^b it was the fashion of oxen, which did compasse it round about, ^c tenne in a cubite compassing the sea about: two rowes of oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the sea stood aboue vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof was an handbreadth, and the brimme thereof was like the worke of the brimme of a cup, with floures of lilies: it contained ^d three thousand baths.

6 ¶ He made also tenne caldrons, and put fise on the right hand, & fise on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the sea was for the Priests to wash in.

7 ¶ And he made ten candlestickes of golde (according to ^e their forme) and put them in the Temple, fise on the right hand, and fise on the left.

8 ¶ And he made tenne tables, and put them in the Temple, fise on the right hand, and fise on the left: and he made an hundredth basens of golde.

9 And hee made the court of the priests, & the great ^f court, and doores for the court, and ouerlaid the doores thereof with brasfe.

10 And he set the sea on the right side Eastward toward the South.

11 And Hiram made ^g pots and besoms and basens, and Hiram finished the worke that he should make for king Salomon for

the house of God,

12 To wit, two pillars, and the bowles, & the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the toppe of the pillars:

13 And foure hundredth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

14 He made also basens, and made caldrons vpon the basens:

15 And a sea, and twelue bulles vnder it:

16 Pots also and besoms, and fleshhookes, and all these vessels made Hiram ^h his father, to king Salomon for the house of the Lord, of shining brasfe.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance, for the weight of brasfe could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, whereon the ⁱ shewbread stood.

20 Moreouer the candlestickes with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures, and the lamps, and the snuffers of gold, which was of fine gold:

22 And the ^j hookes, and the basens, and the spoones, and the ashpens of pure golde: the entrie also of the house and doores thereof within, ^k even of the most holy place: and the doores of the house, to wit, of the Temple were ^l of golde.

CHAP. V.

¹ The things dedicated by David are put in the Temple. ² The Arke is brought into the Temple. ¹⁰ What was within it. ¹² They sing praise to the Lord.

So ^m was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the things that David his father had dedicated, with the siluer and the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the covenant of the Lord from the ⁿ citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the ^o feast: it was in the seuenth ^p moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

^qgypt they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.

^g Whom Salomon reuerenced for the gift that God had giuen him, as a father: he had the same name also that Hiram the king of Tyrus had, his mother was a Iewesse, and his father a Tyrian. Some read for his father, the author of this worke.
^h In Ebreu, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

^j Or, instruments of musike.

ⁱ That is, covered with plates of golde.

^m 1. King 7. 5. 12. and 8. 1.
ⁿ A Reade 2. Sam. 6. 12.
^o When the things were dedicated, and brought into the Temple.
^p Called in Ebreu Ethanim, containing part of September and part of October, 1. King 8. 2.
^q which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be tolde nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drewe out the barres, that the ends of the barres might bee seene out of the Arke before the Oracle, but they were not seene *†* without: and there they are vnto this day.

10 Nothing *was* in the Arke, saue ^d the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the sanctuarie (for all the Priests that were present, were *** sanctified, and did not waite by course.

12 And the Leuites the fingers of al sorts, as of Asaph, of Heman, of Jeduthun, and of their sonnes and their brethren, being clade in fine linnen, stood with cymbals, and with viols and harpes at the east end of the altar, and with them an hundreth and twentie Priests blowing with trumpets:

13 And they were *as* one, blowing trumpets, and singing, and made one sound to bee heard in praising and thanking the Lord, and when they lift vp *their* voice with trumpets & with cymbals, & with instruments of musicke, and when they praised the Lord, *singing*, & for hee is good, because his mercy *lasteth* for euer) then the house, *even* the house of the Lord was filled with a cloud,

14 So that the Priestes could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesteth the people. 4 He praiseth the Lord. 14 Hee prayeth vnto God for those that shall pray in the Temple.

Then *** Salomon *a* said, The Lord hath said that he would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood *there*).

4 And he saide, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his *†* hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of al the tribes of Israel to build an *†* house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might bee there, and haue chosen Dauid to be ouer my people Israel.

7 *** And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lord said to Dauid my father, Whereas it was in thine heart to builde an house vnto my Name, thou diddest wel, that *†* thou wast so minded,

9 Notwithstanding thou shalt not builde the house, but thy sonne which shall come out of thy loynes, hee shall builde an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the roome of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the *b* couenant of the Lord, that he made with the children of Israel.

12 ¶ And the king *c* stoode before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold & set it in the middes of the court, of fife cubites long, and fife cubites broad, and three cubites of height, and vpon it hee stood, and kneeled downe vpon his knees before all the Congregation of Israel, and *d* stretched out his hands toward heauen)

14 And said, O Lord God of Israel, *** there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it *†* with thine hand, as *appeareth* this day.

16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not

† Or, without the Oracle.

d For Aarons rod & Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118. 1. & 136. 1.

a King. 8. 12. *a* After that he had seene the glory of the Lord in the cloud.

† Or, power.

† Or, Temple.

*** 2 Sam. 7. 5.

† Elr. that it was in thine heart.

b Meaning the two Tables wherein is contained *†* effect of the couenant that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1 King 8. 22.

d Both to giue thanks for the greater benefits of God bestowed vpon him and also to pray for the perseverance and prosperitie of his people.

*** 2 Mar. 2. 1.

† Or, in effect, by thy power.

† Elr. a man shall not be out of.

not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

17 And now, O Lord God of Israel, let thy word bee verified, which thou spakest vnto thy seruant Dauid.

1. King. 8. 27.

18 (Is it true in deede that God wil dwell with man on earth? beholde, the * heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this house, which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant praieith before thee,

e That thou maiest declare in effect, that thou hast a continual care ouer this place.

20 That thine * eyes may bee open toward this house day and night, *euen* toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou hearest, be mercifull.

1. King. 8. 31.
f By receiving any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.
g Meaning, to giue him that which he hath desired.

22 ¶ * When a man shall sinne against his f neighbour, and hee lay vpon him an othe to cause him to sweare, and the † swearer shal come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way * vpon his head, and in iustifying the righteous, to giue him according to his righteoufnesse.

24 ¶ And when thy people Israel shall bee ouerthrowen before the enemye, because they haue sinned against thee, and turne againe, and † confesse thy Name, and pray, and make supplication before thee in this house,

40. praise.

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall bee no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, & † turne from their sinne, when thou doest afflict them,

40. toward this place.

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giueraine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

Chap. 20. 9.

28 ¶ * When there shal bee famine in the land, when there shall be pestilence, blasting,

or mildew, when there shal be grasshopper, or caterpillar, when their enemye shall besiedge them † in the cities of their land, or any plague or any sicknesse,

† E. in the land of their gates.

29 Then what prayer and supplication so euer shal be made of any man, or of all thy people Israel, when euer one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euer man according vnto all his wayes, as thou doest know his h heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy waies as long as they liue in the land which thou gauest vnto our fathers.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfaigned faith & in true repentance.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mightie hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know, that thy Name is called vpon in this house which I haue built.

He sheweth that before God there is no acception of person, but all people that feareth him & worketh righteoufnesse, is accepted, Act. 10. 35.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that * thou shalt send them, and they pray to thee, † in the way toward this citie, which thou hast chosen, *euen* toward the house which I haue built to thy Name,

k Meaning, that none ought to enter, priue any warre, but at the Lords commandment, that is, which is lawfull by his sword
† Or, according to the manner of this citie.
* 1 King. 8. 46.
ecclus. 7. 22.
1 Iohn. 1. 8.

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou bee angrie with them and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they † turne againe to their heart in the land whither they bee caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, wee haue transgressed and haue done wickedly,

† Or, repented.

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place

† Or, maintaine
their right.

of thine habitation their praier and their sup-
plication, and † iudge their cause, and be
mercifull vnto thy people, which haue sin-
ned against thee.

40 Now, my God, I beseech thee, let thine
eyes bee open, and thine eares attent vnto
the praier *that is made* in this place.

41 * Now therefore arise, O Lord God,
to come into thy ¹ rest, thou, and the Arke of
thy strength: O Lord God, let thy Priests bee
clothed with ^m saluation, and let thy Saints
reioyce in goodnesse.

42 O Lord God, refuse not the face of
^a thine anointed: remember the mercies
promised to Dauid thy seruant.

CHAP. VII.

¹ The fire consumeth the sacrifice. ² The glory of the Lord
 filleth the Temple. ¹² Hee heareth his prayer, ¹⁷ and
promiseth to exalt him and his throne.

And * when Salomon had made an end
of praying, ^a fire came downe from hea-
uen, and consumed the burnt offering and
the sacrifices: and the glory of the Lord fil-
led the house,

2 So that the Priests could not enter in-
to the house of the Lord, because the glory
of the Lord had filled the Lords house.

3 And when all the children of Israel
sawe the fire, and the glory of the Lord come
downe vpon the house, they bowed them-
selues with *their* faces to the earth vpon the
pauement, and worshipped and praised the
Lord, saying, For he is good, because his
mercy *lasteth* for euer.

4 * Then the king and all the people offe-
red sacrifices before the Lord.

5 And king Salomon offered a sacrifice
of two and twentie thousand bullocks, and
an hundredth and twentie thousand sheepe:
so the king and all the people dedicated the
house of God.

6 And the Priests waited on their of-
fices, and the Leuites with the instruments
of musicke of the Lord, which king Dauid
had made to praise the Lord, Because his
mercy *lasteth* for euer: when Dauid praised
God by them, the Priestes also blew trumpets
ouer against them: and all they of Israel
stood by.

7 Moreouer Salomon halowed the mid-
dle of the court that was before the house of
the Lord: for there he had prepared burnt
offerings, and the fat of the peace offerings,
because the brasen altar which Salomon had
made, was not able to receiue the burnt offer-
ing, and the meate offering, and the fat.

8 And Salomon made ^a a feast at that time
of seuen dayes, and all Israel with him, a ve-
ry great Congregation, from the entring in
of Hamath, vnto the riuer of Egypt.

9 And in the eighth day they ^c made a so-

lemne assembly: for they had made the de-
dication of the altar seuen dayes, and the
feast seuen dayes.

10 And the ^d three and twentieth day of
the seuenth moneth, hee sent the people a-
way into their tents, ioyous and with glad
heart, because of the goodnesse that the Lord
had done for Dauid and for Salomon, and
for Israel his people.

11 * So Salomon finished the house of
the Lord, and the kings house, and all that
came into Salomons heart to make in the
house of the Lord: and he prospered in his
house.

12 ¶ And the Lord * appeared to Salo-
mon by night and said to him, I haue heard
thy praier, and haue chosen this place for my
selfe to be an house of sacrifice.

13 If I shut the heauen that there bee no
raine, or if I commande the grasshopper to
deuoure the land, or if I send pestilence a-
mong my people,

14 If my people, among whom my Name
is called vpon, doe humble themselues, and
pray, and seeke my presence, and turne from
their wicked wayes, then will I heare in hea-
uen, and bee merciful to their sinne, and will
^e heale their land:

15 Then mine eyes shall bee open and
mine eares attent vnto the praier *made* in this
place.

16 For I haue now chosen and sanctified
this house, that my name may bee there for
euer: and mine eyes and mine heart shall be
there perpetually.

17 And if thou wilt walke before mee, as
Dauid thy father walked, to doe according
vnto all that I haue commanded thee, and
shalt obserue my statutes & my iudgements,

18 Then will I stablish the throne of thy
kingdome, according as I made the couenant
with Dauid thy father, saying, * Thou shalt
not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my
statutes and my commandements which I
haue set before you, and shall goe and serue
other gods, and worship them,

20 Then will I plucke them vp out of my
land, which I haue giuen them, and this
house which I haue sanctified for my Name,
will I cast out of my sight, and will make it
to be a prouerbe and a common talke among
all people.

21 And this house which is most hie,
shall bee an astonishment to euery one that
passeth by it, so that hee shall say, Why hath
the Lord done thus to this land, and to this
house?

22 And they shall answere, Because
they forsooke the Lord God of their fathers,
which

^d They had
leaued to depart
the two and
twentieth day,
1 King 8. 64,
but they went
not away till
the next day.

^e 1 King 9. 1.

^f Num. 12. 6.

^e I will cause
pestilence to
cease & destroy
the beasts that
hurt the fruits
of the earth, &
send raine in
due season.

^f Chap. 6. 16.

^f Which thing
declareth that
God had more
respect to their
saluation, then
to the aduan-
cement of his
owne glorie:
and whereas
men abuse
those things,
which God
hath appoint-
ed to set forth
his praise, hee
doeth with-
draw his grace
thence.

* T. 1. 132. 8.
That is, into
thy Temple.
m Let them be
preferred by
thy power and
made vertuous
and holy.
n Heare my
praier which
am thine a-
nointed king.

* 2 Mac. 2. 10.
a Hereby God
declared
that he was
pleased with
Salomons
prayer.

* 1 King 8. 62.
63.

† Ebr. by their
hands.

b The feast of
the Tabernac-
les which was
kept in the se-
uenth moneth.
c They assem-
bled to heare
the word of
God, after that
they had re-
mained seuen
dayes in the
booths or Ta-
bernacles.

which brought them out of the land of Egypt, and haue taken holde on other gods, & haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

a The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

And ^a after ^a twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Hiram ^b gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wilderness, and repaired all ^c the cities of store which he built in Hamath.

5 And he built ^d Beth-horon the vpper, and Beth-horon the nether, cities defended with wals, gates and barres :

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in ^e Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and the Perizzits, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whome the children of Israel had not consumed, euen them did Salomon make ^f tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke : for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen ^g two hundred and fiftie that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for he saide, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the ^h altar of the Lord, which hee had built before the porch,

13 To ⁱ offer according to the commandement of Moses ^j euery day, in the Sabbath, and in the new moones, and in the solemne feasts, ^k three times in the yeere, ^l that is, in the feast of the Vnleavened bread, and in

the feast of the Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, & the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by ^m their courses, at euery gate: for so was the commandement of Dauid the man of God.

15 And they declined not from the commandement of the King, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the ⁿ worke, from the day of the foundation of the house of the Lord, vntill it was finished : ^o the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Eloth by the ^p sea side in the land of Edom.

18 And Hiram sent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea : and they went with the seruants of Salomon to Ophir, and brought thence ^q foure hundred and fiftie talents of golde, and brought them to King Salomon.

CHAP. IX.

1.9 The Queene of Sheba cometh to see Salomon, and bringeth gifts. 13 His yearly revenues. 30 The time of his reign. 31 His death.

And ^r when the Queene of Sheba heard of the fame of Salomon, shee came to ^s proue Salomon with heard questions at Ierusalem, with a very great traine, and camels that bare sweet odours and much golde, and pretious stones: and when shee came to Salomon, shee communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was ^t nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparel, and his ^u burnt offerings which he offered in the house of the Lord, and shee was ^v greatly astonied.

5 And shee said to the King, *It was* a true worde which I heard in mine owne land of thy ^w sayings, and of thy wisdom:

6 Howbeit I beleueed not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdom was not tolde mee : *for* thou exceedest the fame that I heard.

7 Happie are thy men, and happie are these

* 1. King. 9. 10. a Signifying, that he was twentie yeere in building them. b That is, which Hiram gaue againe to Salomon because they pleased him not: and therefore called them Cabul, that is, dirt or filth. 1. King. 9. 13. c Meaning, of munitions and measures for the warre. d That is, hee repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim. 1. Chro. 6. 68. & 7. 24. e Read 1. King. 7. 3.

f Thus came vpon them.

g For in all there were 3000. but here hee meaneth of them that had the principall charge, reade 1. King. 9. 23.

* Chap. 4. 1.

h Read. 29. 39.

i Or, after the manner of euery day. g Reade Leuit. 23.

* 1. Chro. 4. 1.

h Both for the matter and also for the workmanship.

i Meaning, the red sea. k Which time is thought to mount to three millions & sixe hundred thousand crownes: for here is mention made of thirtie mo. then are spoken of, 1. King. 9. 28.

* 1. King. 10. 2. m Math. 13. 42. Luke. 11. 31. n To knowe whether his wisdom was so great as the report was.

b There was no question so hard that he did not solve.

o Or galleries whereby he went up. p E. i. e. there was no more spirit in her.

q Or, all.

these thy seruants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then shee gaue the King sixscore talents of golde, and of sweete odours exceeding much and precious stones: neither was there such sweet odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Hiram, and the seruants of Salomon which brought golde from Ophir, brought ⁴Algummim wood and precious stones.

11 And the King made of the Algummim wood ⁴staires in the house of the Lord, and in the Kings house, and harpes and viols for singers: and there was no such scene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, ^fbesides for that which shee had brought vnto the King: so shee returned and went to her owne countrey, *both* shee, and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of gold,

14 Besides that which chapmen and marchants brought: and all the kings of Arabia, and the princes of the countrey brought golde and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten golde, and ⁸six hundreth *shekels* of beaten golde went to one target,

16 And three hundreth shields of beaten golde: three hundreth ^h*shekels* of golde went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuorie and ouerlaide it with pure golde.

18 And the throne had sixe steps, with a footestool of golde ⁱfastened to the throne, and staies on either side on the place of the seate, and two lions standing by the ^kstaies.

19 And twelue lions stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Hiram, euery three yeere once came the ships of Tarshish, and

brought golde, and siluer, yuorie, and apes, and peacocks.

22 So King Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweete odours, horses, and mules, from yeere to yeere.

25 And Salomon had ^mfour thousand stables of horses, and charets, & twelue thousand horsemen, whome he bestowed in the charet cities, and with the king at Ierusalem.

26 And he reigned ouer all the Kings from the ⁿriuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, ⁿas stones, and gaue cedar trees as the wild fig trees that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophetic of Ahiah the Shilonite, and in the visions of ^oIeido the Seer ^oagainst Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon ^oslept with his fathers, and they buried him in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

⁴ 14. The rigour of Rehoboam. 13 He followeth lewde counsell. 16 The people rebelle.

Then ¹Rehoboam ¹went to Shechem: for to Shechem came all Israel to make him King.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father ^bmade our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, *Depart* yet three dayes, then come againe vnto mee. And the people departed.

6 And king Rehoboam tooke counsell with the olde men that had stand before Salomon his father, while he yet liued, saying, What counsell giue yee that I may answere this people?

7 And

^e Meaning, that the Israelites were Gods peculiar people, and that kings are the lieutenants of God which ought to graunt vnto him the superiority, and minister iustice to all.

^d Reade chap. 1. 8. and 1. king 10. 11.

^e Or pillars: meaning, the garnishing and trimming of the staires or pillars.

^f That is, which the king gaue her for recompence of that treasure which shee brought.

^g Which summe mounteth to 2400. crownes of the sunne, Budeus de affe

^h Or pounds, called *mina*. whereof euery one seemed to make an hundreth *shekels*.

ⁱ That is, the steps and the footstool were fastened to the throne.

^k Vpon the pommels or knops.

^l Which countrey of the best writers is thought to bee Cilicia, reade 1. king. 10. 22.

^m That is, ten horses in euery stable, which in all mount to fourtie thousand, as 1. king. 4. 26.

ⁿ Or, Ephraim.

ⁿ The abundance of these temporall treasures in Salomons kingdome is a figure of the spiritual treasures which the elect shall enjoy in the heauens vnder the true Salomō Christ.

^o Or, Iddo. That is, which prophesied against him.

¹ 1. King. 11. 41. 42.

¹ 1. King. 13. 1. 2 After the death of Salomon.

^b That is, handled vs rudely. It seemeth that God hardened their hearts, so that they thus murmured without cause which declareth also the inconstancie of the people.

7 And they spake vnto him, saying, If thou be kind to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But hee left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue yee, that wee may answere this people, which haue spoken to mee, saying, Make the yoke, which thy father did put vpon vs lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My least part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rodde, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rodde, but I will correct you with scourges.

15 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King would not heare them, the people answered the king, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then king Rehoboam sent Hadoram that was † ouer the tribute, and the children of Israel stoned him with stones, that hee died: then King Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

¶ Rehoboam is forbidden to fight against Ieroboam. 5 Ci-

ties which he built. 21 Hee hath eightheene waiues, and threescore concubines, and by them eight and twentie sonnes and threescore daughters.

And * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and * Benjamin nine score thousand chofen men of warre to fight against † Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to She-maiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, and to all Israel that are in Iudah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the worde of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and † built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adul-lam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Benjamin, strong cities.

11 And hee † repaired the strong holds and put captaines in them, and store of vitaille, and oyle and wine.

12 And in all cities hee put shieldes and speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priests and the Leuites that were in all Israel, † reforted vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: * for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 * And he ordeined him Priests for the hie places, and for the † deuils, and for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yeere they † walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Jerimoth the sonne of David.

1. King. 12. 10

a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam.
b Meaning, the 10 tribes which rebelled.

c Or, repaired them & made them strong, to be more able to resist Ieroboam.

† Or, strengthened

† Ebr. stood.

* Chap. 13. 9.

* 1. King. 12. 31.
d Meaning, idoles, reade Isa. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word they prospered.

Or, that stood by him, that is, which were of his counsell and friends.

d Or, little finger: meaning, that he was of farre greater power then was his father.

† Or, serpents.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euill by alledging that it is Gods ordinance.
† Ebr. by the hand of.
1. King. 12. 16.

† Or, messenger.

† Ebr. strengthened himselfe.

Dauid to wife, and Abihail the daughter of Eliab the sonne of Ishai.

19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Absalom which bare him Abiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eightene wiues, and threescore concubines, and begat eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made ^a Abiah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him King.

23 And he taught him: and disperfed all his sonnes throughout all the countreyes of Iudah and Benjamin vnto euery strong citie: and he gaue them abundance of vitaille, and ^b desired many wiues.

CHAP. XII.

^a Rehoboam forsaketh the Lord, and is punished by Shishak. ⁵ Shemaiah reproveth him. ⁶ He humbleth himselfe. ⁷ God sendeth him succour. ⁹ Shishak taketh his treasures. ¹³ His reign and death. ¹⁶ Abiah his sonne succeedeth him.

And when ^a Rehoboam had established the kingdome and made it strong, hee forfooke the law of the Lord, and ^a all Israel with him.

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, and threescore thousand horsemen, and the people were without number, that came with him from Egypt, ^c even the Lubims, ^b Shukkins, and the ^d Ethiopians.

4 And hee tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, ^e therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the king humbled themselves, and saide, The Lord is ^d iust.

7 And when the Lord sawe that they humbled themselves, the word of the Lord came to Shemaiah, saying, They haue humbled themselves, ^e therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not ^f bee powred out vpon Ierusalem by the hand of Shishak.

8 Neuerthelesse they shal be his seruants: so shall they know my ^g seruice, and the ser-

uice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke ^h even all, and he carried away the shields of golde, ⁱ which Salomon had made.

10 In stead whereof King Rehoboam made shields of brasse, and committed them to the hands of the chiefe of the guard, that waited at the doore of the kings house.

11 And when the King entred into the house of the Lord, the guard came and bare them and brought them againe vnto the guard chamber.

12 And because hee ^j humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.

13 ^k So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere olde, when hee began to reigne, and reigned ^l seuteene yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And he did euill: for he prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the ^m booke of Shemaiah the prophet, and Iddo the Seer, in rehearsing the genealogie: ⁿ & there was warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the city of Dauid, and ^o Abiah his sonne reigned in his stead.

CHAP. XIII.

¹ Abiah maketh warre against Ieroboam. ⁴ He sheweth the occasion. ¹² Hee trusteth in the Lord and overcometh Ieroboam. ²¹ Of his wiues and children.

In the eighteenth yeere of king Ieroboam began Abiah to reigne ouer ^a Iudah.

2 Hee reigned three yeere in Ierusalem: (his mothers name also was ^b Michaiiah the daughter of ^c Vriel of Gibea) and there was warre betweene Abiah and Ieroboam.

3 And Abiah set the battell in aray with the armie of valiant men of warre, ^d even foure hundred thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abiah stood vp vpon mount ^e Semeraim, which is in mount Ephraim, & said, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to ^f Dauid for euer, ^g even to him and to

uer doeth vsurpe it or take it from that stocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alledged the word of God for his aduantage.

his

^g Called also Abiam, who reigned three yeere, 1. King. 15. 2.

^h Hee gaue himself to haue many wiues.

^a Or, when the Lord had established Rehoboams kingdome.

^a For such is the inconstancie of the people, that for the most part they follow the vices of their gouernours.

^b Which were a people of Africa called the Troglodites, because they dwell in holes. ^c Or, black Moors. ^c Signifying, that no calamitie can come vnto vs, except we forsake God, and that he neuer leaueth vs till we haue cast him off.

^d And therefore doth iustly punish you for your sinnes. ^e Ebr. drop downe.

^e He sheweth that Gods punishments are not to destroy his vicerly, but to chastise the, to bring the to the knowledge of themselves, and to knowe how much better it is to serue God than ty-

ⁱ Chap. 9. 15. 16.

^j Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18. 32. and 33. 11.

^k 1. King. 14. 21.

^l That is, twelue yeeres after that hee had bene ouercome by Shishak, verse 2.

^m Ebr. sayings.

ⁿ Or, Abiam.

^a He meaneth Iudah and Benjamin. ^b Or, Maacha. ^c 1. King. 15. 2. ^c Called also Abshalom, for Abshalom was her grandfather. ^d 1. King. 15. 2.

^e Which was one of the tops of mount Ephraim.

^f And therefore whosoever doeth vsurpe it or take it from that stocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alledged the word of God for his aduantage.

f That is, per-
petual, because
that thing
which is salted
is preferred
from corrupti-
on: he mea-
neth also that
it was made
solemnly, and
confirmed by
offering of sa-
crifices, where-
as they vsed
salt according
as was ordi-
ned, Num. 18.
19.

* 1. King. 11. 26.
g This word
in the Calde-
eoung is Ra-
cha, which our
Sauour vseth,
Math. 5. 22.

* Ebr. children of
Belial.

h Meaning in
heart and cou-
rage.

* Levit. 26. 36.
i Or, faint hear-
ed.

* 1. King. 12. 31.
chap. 11. 14.
j Ebr. fill his
hand.

k He sheweth
the nature of i-
dolaters which
take no trial of
the vocacion,
life and do-
ctrine of their
ministers, but
think the most
vilest and grea-
test beasts suf-
ficient to serue
their turne.

k As it was ap-
pointed in the
Law. Exo. 29.
39.

l Because their
cause was
good, and ap-
proved by the
Lord, they
doubted not of
the successe
and victorie.

m Concerning
the good coun-
sel which came
of the spirit of
God, hee
thought to
haue ouercome
by deceit.

* Or, gave him
the overthrow.

his sonnes by a couenant ^{of salt}:

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath * rebelled against his lord:

7 And there are gathered to him ^{vaine} men and ^{twicked}, and made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was ^{but} a childe and * tender hearted, and could not resist them.

8 Now therefore yee thinke that yee be able to resist against the kingdome of the Lord, ^{which is} in the hands of the sonnes of Dauid, and yee be a great multitude, and the golden calues ^{are} with you which Ieroboam made you for gods.

9 * Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priestes like the people of ^{other} countries: ^{whosoever} cometh to [†] consecrate with a ^{young} bullocke and seuen rammes, the same may be a priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, & the priests the sonnes of Aaron minister vnto the Lord, and the Leuites in ^{their} office.

11 And they burne vnto the Lord euery ^{morning} and euery euening burnt offerings and sweete incense, and the bread is set in order vpon the pure Table, and the candlestick of golde with the lampes thereof, to burne euerie euening: for we keep the watch of the Lord our God: but yee haue forsaken him.

12 And beholde, this God ^{is} with vs, as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for yee shall not prosper.

13 ¶ But Ieroboam caused an ambusment ^{to} to compasse, and come behind them, when they were before Iudah, and the ambusment behinde them.

14 Then Iudah looked, and beholde, the battel ^{was} before and behind them, and they cried vnto the Lord, and the priests blewe with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God [†] smote Ieroboam and also Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, and GOD deliuered them into their hand.

17 And Abiiah and his people slewe a great slaughter of them, so that there fell downe wounded of Israel fye hundredth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, * because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke cities from him, ^{euen} Beth-el, and the [†] villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, and married fourteen wiues, and begate two and twentie sonnes, and fixeteene daughters.

22 The rest of the actes of Abiiah and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 Afa destroyeth idolatrie, and commandeth his people to serue the true God. 11 He prayeth vnto God when hee should goe to fight. 12 He obtineth the victory.

So * Abiiah slept with his fathers, and they buried him in the cite of Dauid, and Afa his sonne reigned in his stead: in whose daies the land was quiet ten yeere.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods and the hie places, and brake downe the images, and cut downe the ^{groues},

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe ^{according} to the Law and the commandement.

5 And hee tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was ^{quiet} before him.

6 He built also strong cities in Iudah, because the land was in rest, & hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore he said to Iudah, Let vs build these cities and make wals about, and towres, gates, and barres, whiles the land is ^{before} vs: because wee haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Afa had an army of Iudah that bare shields & speares, three hundredth thousand, and of Benjamin that bare shieldes and drew bowes, two hundredth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah ^d of Ethiopia with an hoste of ten hundredth thousand, and three hundredth charets, and came vnto [†] Maresnah.

10 Then Afa went out before him, and they set the battel in aray in the valley of Zephathah beside Maresnah.

11 And Afa cried vnto the Lord his God, and

n Hee sheweth
that the stay of
all kingdomes,
and assurance
of victories de-
pend vpon our
trust and confi-
dence in the
Lord.

* Ebr. daughters

* 1. King. 15. 2.

a Which were
planted con-
trary to the
Law, Deut. 16
21.

b Hee sheweth
that the rest
and quietnesse
of kingdomes
standeth in a-
bolishing ido-
latry, and ad-
uancing true re-
ligion.

c Whiles wee
haue the full
gouernement
thereof.

d The king of
Ethiopia, or
Egypt.

e Which was
a cite in Iudah,
Iosh. 15. 44.
where Micha-
iah the prophet
was borne.

** 1. Sam. 14. 6.
* Or, against ma-
ny, without power.*

*f Thus the children of God neither trust in their owne power or policy, neither feare the strength and subtilty of their enemies, but consider the cause, and see whether their enterprises tend to Gods glory, and thereupon affaite themselves of the victorie by him, which is onely Almighty and can turne all flesh into dust with the brath of his mouth.
g The Lord had stricken the with feare.*

n Who was called Obed, as his father was, verse 9.

b For the space of twelue yeeres vnder Rehoboam, & three yeeres vnder Abiah, religion was neglected and idolatrie planted.

*c He sheweth, that notwithstanding the wickednesse of tyrants & their rage, yet God hath his, who hee heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.
d Your confidence and trust in God shall not be frustrated*

and saide, Lord, * it is nothing with thee to help[†] with many, or with no power: help vs, O Lord our God: for we rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, ^f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13. And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoyled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 2 Asa purgeth his countrey of idolatrie. 11 Hee sacrificeth with the people. 14 They sweare together to serue the Lord. 16 Hee deposeth his mother for her idolatrie.

Then the Spirit of God came vpon * Azariah the sonne of Obed.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Iudah, and Benjamin, heare yee mee. The Lord is with you, while ye be with him: and if yee seeke him, he will be found of you, but if yee forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the ^b true God, and without Priest to teach and without Law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, he ^c was found of them.

5 And in that time there was no peace to him, that did goe out and go in: but great troubles were to al the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be yee strong therefore, and let not your hands be weak: for your ^d worke shall haue a reward.

8 ¶ And when Asa heard these wordes, and the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Iudah and Benjamin, & the strangers with them out of Ephra-

im, & Manassah, & out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God was with him,

10 So they assembled to Ierusalem in the ^e third moneth, in the fifteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the ^f spoyle, which they had brought, *even* seuen hundred bullockes, and seuen thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And ^g whosoever will not seeke the Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loude voice, and with shouting and with trumpets, and with cornets.

15 And al Iudah reioyced at the othe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and hee was ^h found of them. And the Lord gaue them rest round about.

16 ¶ And King Asa depofed * Maachab his ⁱ mother from her regencie, because shee had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not ^k taken away out of ^l Israel: yet the heart of Asa was ^m perfite all his dayes.

18 Also hee brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fiftie and thirtieth yeere of the reigne of Asa.

in him, partly through the negligence of his officers, & partly by the people, that all were not taken away. 1 Because that God of Israel by reason of his promise to Iaakob: therefore Israel kept for Iudah, because Iudah was his chief people. m In respect of his predecessors

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a covenant with Benhadad King of Aram. 7 Hee is reproved by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

IN the sixe and thirtieth yeere of the reigne of Asa came * Baasha King of Israel vpon Iudah, and built ^b Ramah to let none passe out or goe in to Asa king of Iudah.

2 Then Asa brought out siluer and golde out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad King of Aram that dwelt at ^c Damascus, saying,

3 There is a covenant betwene mee and thee, and between my father and thy father: beholde, I haue sent thee siluer and golde: come, ^d breake thy league with Baasha King of Israel, as they that seeke the Turkes amitie, thinking thereby to make themselves more strong.

*e Called Sigan, containing part of May and part of Iune.
f Which they had taken of the Ethiopians.*

*g These were the words of their counsaile, which commanded all idolaters to be put to death according to the Law of God, Deut. 17. 2. 5. 9. 15.
h So long as they serued him aright, so long did hee preterse and prosper them.
i 1. King. 15. 13.
j Or, grandmother: and here in he shewed that he lacked zeale, for shee ought to haue died both by the covenant, as verse 13. and by the Law of God: but he gaue place to foolish pittie, & would also seeme after a sort to satisfie the Law.
k which partly came through lacke of zeale
l the superstition was called the
m is sometime taken for Iudah, because Iudah was his chief people. m In respect of his predecessors*

*a Who reigned after Nadab the sonne of Rehoboam.
* 1. King. 15.*

*17. b He fortified it with walles and ditches. it was a citie in Benjamin nere to Gibeon.
c Or, Damascus.
d He thought to repulse his aduersarie by an vnlawfull means, that is, by seeking*

of

of Israel that he may depart from me.

4 And Benhadad hearkened vnto king Afa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Lion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Afa the king tooke all Iudah, and caried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the † Seer came to Afa King of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charrets & horsemen, exceeding many? yet because thou didst rest vpon the Lord, hee deliuered them into thine hand.

9 * For the eyes of the Lord beholde all the earth, to shew himselfe strong with them that are of perfite hart toward him: thou hast then done foolishly in this: therefore from hencefoorth thou shalt haue warres.

10 Then Afa was wroth with the Seer, & put him into a prison: for he was^d displeased with him, because of this thing. And Afa oppressed certaine of the people at the same time.

11 And beholde, the actes of Afa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Afa in the nine and thirtieth yeere of his reigne was † * diseased in his feet, and his disease was † * extreme: yet he sought not the Lord in his disease, but to the † Physicians.

13 So Afa slept with his fathers, and dyed in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kinds of spices made by the arte of the Apothecarie: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatrie, 7 And causeth the people to be taught: 11 Hee receiueth tribute of strangers. 13 His munitions, and men of warre.

ANd Iehoshaphat his sonne reigned in his steade, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which

Afa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the * first wayes of his father Dauid, and sought not^b Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the † trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he lift vp his heart vnto the waies of the Lord, and he took away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his Princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiiah, that they should^d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Afahel, and Shemiramoth, and Ichonathan, and Adoniah, and Tobiah, and Tob-adoniah, Leuites, and with them Elishama & Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they^e sought not against Iehoshaphat.

11 Also some of the Philistims brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and he built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah were captaines of thousands, Adnah the captaine, and † with him of valiant men three hundred thousand.

15 And † at his hand Iehohanan a captaine, and with him two hundred and foure score thousand.

16 And at his hand Amasiah the sonne of Zichri, which^f willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand

M m

armed

a That is, his virtues: meaning, before he had committed sinne with Bathsheba and against Vriah. b Sought not helpe at strange gods. † Ebr. worke.

c He gaue himselfe wholly to serue the Lord.

d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.

e Thus God prospereth all such that with a pure heart, seeke his glory, and keepe their enemies in feare, that they can not be able to execute their rage against them.

f Ebr. in his hand.

† Or, next to him

f Meaning, which was a Nazarite, Numb. 6.

† Or, prophet.

* Chap. 14. 9. * 2. Macc. 9. 5. and 12. 22.

† Ebr. prison house. d Thus in stead of turning to God by repentance, he disdained the admonition of the prophet, and punished him, as the wicked doe when they be tolde of their faults.

† Or, go with, or swollen.

* 1. King. 15. 23

† Or, to the toppe of his head.

e God plagued his rebellion, and hereby declarereth that it is nothing to beginne well, except we so continue to the end, that is, zealous of Gods glorie, and put our whole trust in him, f He sheweth it is in vaine to seeke to the Physicians, except first we seeke to God to purge our finnes, which are the chiefe cause of all our diseases, & after vnto the helpe of the physician, as a meane by whom God worketh.

^g That is, they were as his ordinary guard.

armed to the warre.

19 These ^g waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

¹ Iehoshaphat maketh affinitie with Ahab. ²⁰ Four hundred prophets counsel Ahab to goe to warre. ¹⁶ Michaiah is against them. ²³ Zedkiah smiteth him. ²⁵ The King putteth him in prison. ²⁹ The effect of his prophesie.

^a 1. King. 22. 3.
^a For Ioram Iehoshaphat's sonne married Ahab's daughter.
^b That is, the third yeere. 1. King. 22. 3.

And ^a Iehoshaphat had riches and honour in abundance, but he was ioyned in ^a affinitie with Ahab.

2 And after certaine ^b yeeres he went downe to Ahab to Samaria: and Ahab slew sheepe and oxen for him in great number, and for the people that hee had with him, and entised him to goe vp vnto ^c Ramoth Gilead.

^c To recover it out of the hands of the Syrians.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & we wil ioyne with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the ^d word of the Lord this day.

^d Heare the aduise of some prophets, to know whether it be Gods will. ^e Which were the prophets of Baal, signifying that the wicked esteeme none but flatterers, and such as will beare with their inordinate affections.

5 Therefore the King of Israel gathered of ^e prophets foure hundred men, and said vnto them, Shall wee goe to Ramoth Gilead to battel, or shall I cease? And they saide, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there heere neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I ^f hate him: for hee doeth not prophecie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the King say so.

^f Yet the true ministers of God ought not to cease to doe their duty, though the wicked magistrates cannot abide them to speak ^g truth. ^g Meaning, that he ought not to refuse to heare any that was of God. ^h That is, in their maiestie and royall apparel.

8 And the king of Israel called an Eunuch, and sayd, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat King of Iudah sate either of them on his throne clothed in ^h their apparel: they sate euen in the threshing floore at the entering in of the gate of Samaria: and all the Prophets prophecied before them.

ⁱ Read 1. King. 22. 11.

10 And Zedkiah the sonne of Chenaanah made him ⁱ hornes of yron, and saide, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call

Michaiah, spake to him, saying, Beholde, the wordes of the prophets ^k declare good to the king with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

^k Thinking, that where as four hundred prophets had agreed in one thing, that he being but one man, & in least estimation durst not gainsay it.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So he came to the King, and the king said vnto him, Michaiah, shall we go to Ramoth Gilead to battel, or shal I leaue off? And hee said, ^l Go yee vp, and prosper, and they shal bee deliuered into your hand.

^l He speaks this by denision of the false prophets, as the king well perceived.

15 And the king said to him, How oft shall I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no sheepeheard: and the Lord said, ^m These haue no Master: let them returne euery man to his house in peace.

^m He prophesieth how the people should be disperfed, & Ahab slaine.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, that he would not prophecie good vnto me, but euill?

18 Again he said, Therefore heare yee the word of the Lord: I saw the Lord sit vpon his throne, and all the ⁿ hoste of heauen standing at his right hand, and at his left.

ⁿ Meaning his Angels.

19 And the Lord said, Who shal ^o perswade Ahab king of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and saide thus, and another said that.

^o Dr. Jerome.

20 Then there came foorth a spirit and stood before the Lord, and said, I will perswade him. And the Lord said vnto him, Wherein?

21 And he said, I wil go out, and be a false spirit in the mouth of all his prophets. And ^p he said, Thou shalt perswade, and shalt also preuaile: goe foorth and doe so.

^p That is, the Lord.

22 Now therefore behold, the Lord hath put a ^q false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

^q To them that will not beleue the trueth, God sendeth strong delusion, that they should beleue lies, &c. Theff. 2. 10.

23 Then Zedkiah the sonne of Chenaanah came neere, & smote Michaiah vpon the ^r cheekes, and said, By what way went the spirite of the Lord from me, to speake with thee?

^r By this cruelty, his ambition and hypocrisie was discovered: thus the hypocrites boast of the Spirit which they haue not, & declare their malice against them in whom the true spirit is.

24 And Michaiah said, Behold, thou shalt see that day when thou shalt go from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and carie him to Amon the gouernour of the citie, & to Ioash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feed him with bread of ^s affliction and with water of affliction vntill I returne in peace.

^s Keepe him straitly in prison, and let him feele hunger and thirst.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And ^t he

† *Michaiab.*

† he said, Heare all yee people.

28 So the King of Israel & Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will * change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charers that were with him, saying, Fight you not with small nor great, but against the king of Israel only.

31 And when the captaines of the charers saw Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat † cried, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charers saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bow † mightily, and smot the king of Israel betweene the ioynts of † his brigandine: Therefore he said to his charer man, turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battell increased that day: and the king of Israel † stood still in his charret against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

† *After Iehoshaphat was rebuked by the Prophet, hee called againe the people to the honouring of the Lord. 5 He appointeth iudges and ministers, 9 And exhorteth them to feare God.*

A Nd Iehoshaphat the king of Iudah returned † safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and said to king Iehoshaphat, * Wouldest thou helpe the wicked, and loue them that hate the Lord: therefore for this thing the wrath † of the Lord is vpon thee.

3 Neuerthelesse good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went † through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set iudges in the land throughout all the strong cities of Iudah, city by city,

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be † with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and do it: for there is no † iniquitie with the Lord our God,

neither * respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, & of the Priestes, and of the cheife of the families of Israel, for the iudgement and cause of the Lord: and they † returned to Ierusalem.

9 And he charged them, saying, Thus shall yee doe in the feare of the Lord faithfully and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene † blood and blood, betweene law and precept, statutes and iudgements, yee shall iudge them, and admonish them that they trespasse not against the Lord, that † wrath come not vpon you and vpon your brethren. This shall yee doe and trespasse not.

11 And beholde, Amariah the Priest shall be the cheife ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the † kings affaires, and the Leuites shall be officers † before you. Be of courage, and do it, and the Lord shall be with the † good.

CHAP. XX.

† *Iehoshaphat and the people pray vnto the Lord. 22 The maruailous victorie that the Lord gaue him against his enemies, 30 His reigne and after.*

A Fter this also came the children of Moab and the children of Ammon, and with them of the † Ammonites against Iehoshaphat to battell.

2 Then there came that told Iehoshaphat, saying, There commeth a great multitude against thee from beyond the † sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe † to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen: and reignest not thou on all the kingdomes of the heathen: and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and † gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, & haue built thee

ward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

* Deut. 10. 17
iob. 34. 19, 28
10. 34. rom. 2.
11. gal. 2. 6. 2. 24
6. 9. col. 3. 25.
1. per. 1. 17.
e The Priest
and Leuites,
which should
iudge matters
according to
the worde of
the Lord.f That is, to try
whether the
murder was
done at vn-
wares or els
on set purpose,
Num. 35. 11.
Deut. 4. 41.
g Meaning, that
God will pu-
nish them most
sharply, if they
would not exe-
cute iustice a-
right.
h Shalbe cheife
ouerseer of the
publick affairs
of the realme.
i They shall
haue the han-
dling of infor-
our causes.
k God will as-
sist them that
doe iustice.a That is which
counterfited
the Ammonites
in language &
apparell. The
Hebrewes
think that they
were the Ama-
lekites, but as
may appeare
by the tenth
vers. they were
the Idumeans
of mount Seir.
b Called the
dead sea, where
God destroyed
the five cities
for sinne.
c T his declar-
eth what y fear
of the godly
is, which is as a
pricke to stirre
them to prayer,
and to depend
on the Lord,
where as it
mooueth the
wicked either
to seeke after
worldly means
and policies, or
else to fall into
despaire.
d He goun-
deth his prayer
vpon Gods
power, where-
by he is able to
helpe, and also
on his mercie,
which he will
continue to.† Thus the wicked
thinke by
their own sub-
tiltie to escape
Gods iudge-
ments which
he threatneth
by his word.† He cried to
the Lord by
acknowledg-
ing his fault in
going with this
wicked king to
warre against
the word of †
Lord by his
prophet, and
also by desiring
mercie for the
same.† *Ebr. In his sim-
plicity, or igno-
rantly.*† *Or, betwene
the habergins.*
u He discom-
bled his hurt,
that his fould-
ers might fight
more couragi-
ously.† *Ebr. in peace.*a He declareth
that the wrath
and iudgment
of God is ouer
all such that
support the
wicked and ra-
ther shew not in
deed that they
are enemies to
all such as hate
the Lord.† *Ebr. wrath from
the Lord.*b He visited all
his countrey &
brought his
people from i-
dolatrie to the
knowledge of
the true God.e Both to pre-
serue you, if
you doe iustly,
or to punish
you, if you doe
the contrary.
d He will de-
clare by the
sharpnesse of
the punishment,
that he hateth
all iniquitie.

^m 1 King. 8. 37.
chap. 6. 28.
^e Meaning, what
which cum-
meth by Gods
iust iudgment
for our sinnes.
^f That is, it is
here called vpon
and thou decla-
rest thy perfect
and fauour.
^{* Deut. 2. 9.}
^{nehem. 1. 3. 1.}

a Sanctuarie therein for thy name, saying,
9 * If euill come vpon vs, as the sword
of iudgement or pestilence, or famine, we
will stand before this house and in thy pre-
sence (for thy name ^f is in this house) and will
crie vnto thee in our tribulation, and thou
wilt heare and helpe.

10 And now beholde, the children of
* Ammon and Moab and mount Seir,
by whom thou wouldest not let Israel goe
when they came out of the land of Egypt:
but they turned aside from them, and de-
stroyed them not:

11 Beholde, I say, they reward vs, in com-
ming to cast vs out of thine inheritance,
which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge
them? for there is no strength in vs to stand
before this great multitude that commeth
against vs, neither doe we know what to do:
but our eyes are toward thee.

13 And all Iudah stood ^h before the
Lord with their yong ones, their wiues, and
their children.

14 And Iahaziel the sonne of Zechariah
the sonne of Benaiah, the sonne of Ieiel, the
sonne of Mattaniah, a Leuite of the sonnes
of Asaph, ⁱ was there, vpon whom came the
Spirit of the Lord, in the middes of the
congregation.

15 And he said, Hearken yee, all Iudah,
and yee inhabitants of Ierusalem, and thou,
King Iehoshaphat: thus saith the Lord vnto
you, Feare you not, neither be afraid for this
great multitude: for the ^k battel is not yours,
but Gods.

16 To morowe goe yee downe against
them: beholde, they come vp by the cleft of
Ziz, and yee shall finde them at the end of
the brooke before the wildernesse of Ieruel.

17 Yee shall not neede to fight in this
battel: * stand stil, moue not, and behold the
saluation of the Lord towards you: O Iu-
dah, and Ierusalem, feare yee not, neither be
afraid: to morowe goe out against them, and
the Lord will bee with you.

18 ¶ Then Iehoshaphat bowed downe
with his face to the earth, and all Iudah and
the inhabitants of Ierusalem fell downe
before the Lord, worshipping the Lord.

19 And the Leuites of the children of
the Kohathites and of the children of the
Korhites stode vp to praise the Lord God
of Israel with a loud voice on hie.

20 And when they arose early in the
morning, they went forth to the wildernes
of Tekoa: and as they departed, Iehosha-
phat stood and said, Heare yee me, O Iu-
dah, and yee inhabitants of Ierusalem: put
your trust in the Lord your God, and yee

shall be assured: beleue his ^m Prophets, and
yee shall prosper.

21 And when he had consulted with the
people, and appointed singers vnto the Lord,
and them that should praise him ⁿ that is in the
beautifull Sanctuarie, in going forth before
the men of armes, and saying, ⁿ Praise yee the
Lord, for his mercy *lasteth* for euer,

22 And when they began to shoute, and
to praise, the Lord laid ambushments against
the children of Ammon, Moab and ^o mount
Seir, which were come against Iudah, and
they slew one another.

23 For the children of Ammon and
Moab rose against the inhabitants of
mount Seir, to slay and to destroy them: and
when they had made an ende of the inhabi-
tants of Seir, euery one helped to destroy
another.

24 And when Iudah came toward Miz-
pah in the wildernesse, they looked vnto the
multitude and beholde, the carkeises were
fallen to the earth, and none escaped.

25 And when Iehoshaphat and his peo-
ple came to take away the spoyle of them,
they found among them in abundance both
of substance and also of bodies laden with
precious iewels, which they tooke for them-
selues, till they could carie no more: they
were three dayes in gathering of the spoyle:
for it was much.

26 And in the fourth day they assembled
themselues in the valley of Berachah:
for there they blessed the Lord: therefore
they called the Name of that place, The val-
ley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusa-
lem returned with Iehoshaphat their head,
to goe againe to Ierusalem with ioy: for the
Lord had made them to reioyce ouer their
enemies.

28 And they came to Ierusalem with vi-
ols and with harps, and with trumpets, ^q euen
vnto the house of the Lord.

29 And the feare of God was vpon all
the kingdomes of the earth, when they had
heard that the Lord had fought against the
enemies of Israel.

30 So the kingdom of Iehoshaphat was
quiet, and his God gaue him rest on eue-
ry side.

31 ¶ And * Iehoshaphat reigned ouer
Iudah, and was fise and thirtie yeere olde,
when he began to reigne: and reigned fise
and twentie yeere in Ierusalem, and his
mothers name was Azubah the daughter of
Shilhi.

32 And he walked in the way of Afa his
father, and departed not therefrom, doing
that which was right in the sight of the Lord.

33 Howbeit

^m Gise creding
to their words
and doctrine.

ⁿ This was a
Psalme of
thanksgiuing,
which they vo-
ced commonly
to sing when
they praised the
Lord for his
benefites, and
was made by
David, Psal.
136.
^o Meaning, the
Idumeans,
which dwelt
in mount Seir.

^p Thus the
Lord accord-
ing to Ieho-
shaphats pray-
er declared his
power, when
he deliuered his
by causing their
enemies to kill
on another.

^q To giue
thanks to the
Lord for the
victorie: and
therefore the
valley was cal-
led Berachah,
that is, blessing
or thanks gi-
uing, which
was also called
the valley of
Iehoshaphat,
Ieiel. 3. 2. & 12
because the
Lord iudged
the enemies
according to
Iehoshaphats
prayer.

^r He declareth
thereby, that the
works of God
bring euer
comfort or de-
liuerance to his
and feare or
destruction to
his enemies.

^s 1. King. 22. 43.

^t Meaning, in
his vertues and
those wayes
wherin he fol-
lowed God.

^g We onely
put our trust
in thee & wait
for our deliue-
rance from
heauen.
^h That is, be-
fore the Ark of
the couenant.

ⁱ Which was
moued by the
Spirit of God
to prophesie.

^k They fight
against God &
not against you
therefore he
will fight for
you.

^{* Exod. 14. 13.}
14.
[†] Or, deliuerance

^l Declaring his
faith and obe-
dience to the
word of the
Lord, and gi-
uing thanks
for the deliue-
rance promi-
sed.

If the great care and diligence of this good king was not able utterly to abolish all superstition & idolatrie out of this people, but they would still reitene their filth and idolatrie, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused.

^a 1 King. 16. 1.
^b 1 King. 22. 48. 49.
^c Thus God would not haue his to ioyne in societie with idolaters & wicked men.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And he ioynd with him, to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Marehah prophecied against Iehoshaphat, saying, Because thou hast * ioynd thy selfe with Ahaziah, the Lord hath broken thy works: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

^a Iehoshaphat dieth. ^b Iehoram succeedeth him, ^c which killeth his brethren. ^d He was brought to idolatrie, ^e and seduceth the people. ^f Hee is oppressed of the Philistines. ^g His miserable end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iechiel, and Zechariah, and Azariah, and Michael, and Shephatiah. Al these were the sonnes of Iehoshaphat king of * Israel.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdom of his father, & made himselfe strong, and slew al his brethren with the sword, and also of the princes of * Israel.

5 Iehoram was two and thirtie yeere old, when hee began to reigne, and hee reigned eight yeere in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to ^a wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * covenant that hee had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and

he rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did * Libnah rebel at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit ^f fornication, and compelled Iudah ^g thereto.

12 And there came a writing to him from * Eliah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Aza king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill ^h thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the * Ethiopians.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue * Iehohaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, even after the end of two yeeres, his guts fell out with his disease: so he died of fore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, ⁱ and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

^a Ahaziah reigneth after Iehoram. ^b Iehu King of Israel killeth Ahaziah. ^c Athaliah putteth to death all the Kings lineage. ^d Iudith escapeth.

And * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with the * Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram

M m 3

king

^e Reade 2 King 8. 22.

^f Meaning idollatrie, because that idolaters breaketh promise with God, as doth the adulteresse to her husband. ^g Some thinke that this was Elifha, so called, because he had the spirit in abundance, as had Elifha.

^h We see this example dayly practised vpon them that fall away from God, and become idolaters & murderers of their brethren. ⁱ There were other Arabians in Africa Southward toward Egypt. ^k Called also Ahaziah, as chap. 22. 1. 68. Azariah, verse 6, following. ^l That is, as some write, he was not regarded, but deposited for his wickednesse & idolatrie: so that his sonne reigned. ^m 22. yeeres, (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22. 39.

ⁿ 2 King. 8. 22.

^o Meaning, the Philistines

^a Reade Chap. 15. 17 how by Israel is meant Iudah.

^b 2 King. 8. 16. ^c Because the wicked liue euer in feare & also are ambitious, they become cruel, & spare not to murder them, whom by nature they ought most to cherish and defend. ^d Meaning, of Iudah and Benjamin. ^e So that we see how it can not be that we should ioyne with the wicked and serue God. ^f 2 Sam. 7. 12. 16. 1 King. 2. 4. and 9. 5. 2 King. 8. 19. chap 6. 16.

b Reade Chap 21. 20.
c That is, after the death of his father.
d She was Athaliahs daughter, who was the sonne of Omri.

e He sheweth, that it must needs follow that the rulers are such as their counsellors be, and that there can not be a good king, that suffreth wicked counsellors.

f Hereby we see how nothing can come to any, but by Gods providence & as he hath appointed, and therefore he causeth al meanes to serue to his wil.
* 2 King. 9. 7.
† Or, took vengeance.

g This was the iust plague of God because he ioyned himself with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather moued them to giue him the honour of buriall.
* 2 King. 11. 1.
h To the intent that there should be none to make title to the crowne & so shee might vsurpe the gouernement.
i Meaning, in the chamber, where the Priestes and Leuites slept, which kept their courtis weekly in the Temple.
k To wit of Iudah.

king of Iudah reigned.

2 Two and^bfourtie yeere olde was Ahaziah when he began to reigne, and he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of^d Omri.

3 He walked also in the wayes of the house of Ahab: for his mother counsell'd him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his^c counsellors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel, because of the wounds wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah^f came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slewe them also.

9 And he sought Ahaziah, and they caught him where he was hid in Samaria, & brought him to Iehu, and slewe him, and buried him, because, said they, he is the sonne of Iehoshaphat, which fought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, she arose and^h destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes, that should be slaine, and put him and his nourse in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in the house of God fixe yeeres, whiles Athaliah reigned ouer the^k land.

CHAP. XXIII.

Ioash the sonne of Ahaziah is made king. 15 Athaliah is

put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appoynteth ministers in the Temple.

And^a in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maafiah the sonne of Adaiah, and Elisaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers^b of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the king in the house of God: and he said vnto them, Beholde, the kings sonne must reigne, * as the Lord hath said of the sonnes of Dauid.

4 This is it that yee shall doe, The third part of you that come on the Sabbath of the priests, and the Leuites, shall be porters of the doores.

5 And another third part toward the kings house, and another third part at the^c gate of the foundation, and all the people shall be in the Courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priestes, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the king round about, and euery man with his weapon in his hand, and he that entred^d into the house, shall be slaine, and be you with the king, when he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that^e went out on the Sabbath: for Iehoiada the priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, and by the^f house round about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne and gaue him the^g testimonie, and made him king. And Iehoiada and his sonnes anoynted him, and saide, God saue the King.

12 ¶ But when Athaliah heard the noyse of the people running and praising the king, shee

* 2 Kings. 11. 4.
a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah & Benjamin: read why they are called Israel, Chap. 15. 17.

* 2 Sam. 7. 12.
16. 1 King. 2. 4
chap. 21. 7.

* 2 King. 11. 6.
c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Ark stood.

g That is, the booke of the Law, or as some read, they put vpon him his royall apparel.

she came to the people into the house of the Lord.

13 And when she[†] looked, beholde, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the fingers *were* with instruments of musicke, and they that could sing praise: then Athaliah rent her clothes, and said,^h Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, and said vnto them, Haue her forth of the ranges, & he that followeth her, let him die by the sword: for the Priest had saide, Slay her not in the house of the Lord.

15 So they laide hands on her: and when shee was come to the entring of the horse-gate by the Kings house, they slew her there.

16 ¶ And Iehoiada made a^k couenant betweene him, and all the people, and the King, that they would be the Lords people.

17 And all the people went to the house of Baal, and^l destroyed it, and brake his altars and his images, and flew^m Mattan the priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the[†] hands of the Priestes and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vn-cleane in any thing, should enter in.

20 And he tooke the captaines of hundreths, & the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went throughⁿ the hie gate of the kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet, ° after that they had slaine Athaliah with the sword.

CHAP. XXIII.

4 *Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.*

Ioash^{*} was seuen yeere olde, when he began to reigne, and he reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord, all the dayes of^a Iehoiada the Priest.

3 And Iehoiada[†] tooke him two wiues,

and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde, to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all^b Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the king called Iehoiada the^c chiefe, and saide vnto him, Why hast thou not required of the Leuites to bring in out of Iudah & Ierusalem, * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the Testimonie?

7 For^d wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicat for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, layed vpon Israel in the wildernesse.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, ° they brought the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was much siluer, then the kings Scribe (and one appointed by the hie Priest) came and emptied the chest, and tooke it, and carried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and^f Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasie to repaire the house of the Lord.

13 So the workemen wrought, and the worke[†] amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof^g 8 vessels for the house of the Lord, *even* vessels to minister, both morters and incense cups, and vessels of golde, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was ful of daies, and died. An hundreth and thirtie yeere olde *was he* when he died.

16 And

[†] Or, saw the king standing.

^h Declaring her vile impudencie, which hauing vniuerty, and by murder vsurped the crowne, would still haue defeated the true possessor, and therefore called true obedience, treason.

ⁱ To ioyne with her party, and to maintain her authority.

^k That they would only serue him, and renounce all idolatrie.

^l According to their couenant made to the Lord.

^m As the Lord commanded in his Law, both for the person and also the citie, deut. 13.9. and 15.

ⁿ Or, charge.

^o Numb. 31.1.

^a Which was the principall gate, that the king might be seene of all the people.

^b For where a tyrant and an idolater reigneth, there can be no quietnes for the plagues of God are euer among such people.

^c 1. King. 13.1.

^d Who was a faithfull counsellor, and gouerned him by the word of God.

^e Or, gaue him two wiues.

^b He meant not the tenne tribes, but only the two tribes of Iudah and Benjamin.

^c For he was the hie Priest.

^d Exod. 30.13.

^d The Scripture doeth terme her thus because shewas a cruel murderer, and a blasphemous idolatresse.

^e 3. King. 13.9.

^f Exod. 30.13.

^e Such as were faithfull men whom[†] King had appointed for that matter.

^f Signifying that this thing was done by aduise and counsel, and not by any one mans affection.

[†] Ebr. a medicine was upon the worke, meaning it was repaired.

^g For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned the use of the vessels.

CHAP. XXV.

3 *Amaziah putteth them to death which slaine his father.*
 10 *He sendeth backe them of Israel.* 11 *He ouercometh the Edomites.* 14 *He falleth to idolatrie.* 17 *And Ioash King of Israel ouercometh Amaziah.* 27 *Hee is slaine by a conspiracie.*

A Maziah was fife and twentie yeere olde when he began to reigne, and hee reigned nine and twentie yeere in * Ierusalem: and his mothers name was Ichoaddan, of Ierusalem.

2 And he did ^a vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the King his father.

4 But hee slew not their children, but *did* as it is written in the law, and in the booke of Moses, where the Lord commanded, saying, * The fathers shall not die for the ^b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousandes, and captaines ouer hundreths, according to the houses of their fathers, throughout all Iudah and Benjamin: and hee numbred them from ^c twentie yeere olde and aboue, and found among them three hundred thousand chosen men, to go forth to the warre, and to handle speare and shield.

6 He hired also an hundred thousand valiant men ^d out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel goe with thee: for the Lord is not ^e with Israel, neither with all the house of Ephraim.

8 If ^f not, goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall we doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to ^g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of ^h Seir, ten thousand.

12 And *other* tenne thousand did the children of Iudah take aliue, and caried them to the toppe of a ⁱ rocke, and cast them downe from the toppe of the rocke, and they

16 And they buried him in the cite of Dauid with the ^k kings, because he had done good in Israel, & toward God and his house.

17 ¶ And after the death of Ichoiada, came the ^l princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe vnto the Lord: and they ^m made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Ichoiada the Priest, which stood ⁿ aboue the people, and said vnto them, Thus saith God, Why transgresse yee the commandements of the Lord? surely yee shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the ^o commandement of the King, in the court of the house of the Lord.

22 Thus Ioash the King remembered not the kindnesse which Ichoiada his father had done to him, but slew his sonne. And when he died, hee saide, The Lord ^p looke vpon it, and require it.

23 ¶ And when the yeere was out, the hoste of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the army of Aram came with a small companie of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they ^q gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the ^r childre of Ichoiada the Priest, and slew him on his bed, and hee died, and they buried him in the cite of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitess, and Iehozabad the sonne of Shimrith a Moabite.

27 But ^s his sonnes, and the summe of the taxe gathered by him, and the ^t foundation of the house of God, beholde, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

^h Signifying, that they could not honor him too much, who had so excellently serued in the work of the Lord, and in the affaires of the common wealth.

ⁱ Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

^k They tooke heauen & earth and all creatures to witnesse, except they returned to the Lord, he would most greuously punish their infidelitie and rebellion, Nehe. 9. 26.

^l In a place aboue the people, to the intent that he might be heard.

^m There is no rage so cruell and beastly as of them whose hearts God hath hardened, and which delight more in superstition and in idolatrie, then in the true seruice of God & pure simplicitie of his word.

ⁿ Reuenge my death and require my blood at your hands: or he speaketh this by prophesie, because hee knew ^o God would do it. This Zacharie is also called the sonne of Barachie, Mat. 23. 35. because his progenitors were Iddo, Barachiah, Ichoiada, &c.

^p That is, reproued and checked him, and handled him rigorously.

^q Meaning, Zacharie, which was one of Ichoiadas sonnes and a Prophet of the Lord.

^r That is, concerning his sonnes, &c.

^s That is, the reparation.

* 2 Kings. 14. 2.

^a Meaning, in respect of his predecessours, albeit hee had his imperfections.

* Deut. 24. 16. 2 Kings. 14. 6. 1 Chron. 16. 13.

^b That is, for that fault wherefore the child is punished, except he be culpable of the same.

^c So many as were able men to beare weapons and goe to the warre.

^d That is, out of the tenne tribes, which had separated themselves before, both from God and their true King.

^e And therefore to thinke to haue helpe of them, whome the Lord fauoureth not, is to cast off the helpe of the Lord.

^f If thou wilt not giue credite to my wordes.

^g He sheweth that if wee depend onely vpon God, we shall not neede to be troubled with these worldly respects: for hee will giue as all times that which shall be necessary, if we obey his word.

^h For the Idumeans whome Dauid had brought to subjection, rebelled vnder Iehoram Iehoshaphats sonne.

ⁱ In the 1. King. 14. 7. this rocke is called the citie Sela.

k That is, the
hidreth thou-
sand of Israel.

they all burst to pieces.

13 But the men of the ^karmie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and took much spoile.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set vp them to be his gods, and worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, & sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to ^m deliuer their owne people out of thine hand?

16 And as he talked with him, ^a he saide vnto him, Haue they made thee the Kings counsellor? cease thou: why should they ^o smite thee? And the Prophet ceased, but saide, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Jehoahaz, the sonne of Iehu king of Israel, saying, Come, ^p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar, that is in Lebanon, saying, ^q Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, & thine heart lifteth thee vp to brag: abide now at home: why doest thou prouoke to ^r thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for sit was of God, that he might deliuer them into ^s his hand, because they had sought the gods of Edom.

21 So Ioash the King of Israel went vp: and he, and Amaziah king of Iudah saw one another in the face at Beth-she mesh, which is in Iudah.

22 And Iudah was put to the worfe before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah King of Iudah, the sonne of Ioash, the sonne of Jehoahaz in Beth-she mesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubites.

24 And he tooke all the golde and the fil-

uer, and all the vessels that were found in the house of God with ^t Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash sonne of Jehoahaz King of Israel fiftene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the Kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, ^u they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1. ^v Vz-ziah obeying the Lord, prospereth in his enterprises.

16 Hee waxeth proud and vsurpeth the Priests office.

19 The Lord plagueth him. 20 The Priests drive him out of the temple, and exclude him out of the Lords house.

23 His buriall, and his successour.

¶ Then ^w al the people of Iudah tooke ^x Vz-ziah, which was sixteene yeere old, and made him King in the stead of his father Amaziah.

2 Hee built ^y Eloth, and restored it to Iudah after that the King slept with his fathers.

3 ^z Sixteene yeere olde was Vz-ziah when hee began to reigne, and hee reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And hee did vp rightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of ^{aa} Zechariah (which vnderstood the visions of God) and when as he ^{ab} sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue ^{ac} gifts to Vz-ziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vz-ziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the ^{ad} turning, and made them strong.

10 And hee built towers in the wilderness, and digged many ^{ae} cisternes: for hee had

r Meaning, the
successours of
Obed Edom:
for the house
bare the name
of the chiefe
father.

* 2. King. 14. 19.

* 2. Kin. 14. 21
a Called also
Azariah.

b He fortified
it and made it
strong: this ci-
tie was also
called Elath &
Elanon, neere
to the red sea,
* 2. King. 15. 2.

c This was not
that Zechariah
that was the
sonne of Jeho-
iada, but some
other Prophet
of that name.
d For God ne-
uer forsaketh
any that see-
keth vnto him,
and therefore
man is ^{af} cause
of his owne
destruction.

e That is,
they payed
tribute in
signe of sub-
jection.

* Neh. 3. 19.
and 24.
f Whereas the
wall or towne
turneth.
† Or pits.

1 Thus where
he should haue
giuen the praise
to God for his
benefits and
great victorie,
he fel frō God,
and did most
vilely dishonor
him.
m He proueth
that whatsoe-
uer cannot
saue himselfe
nor his wor-
shippers is no
God but an i-
dole.
n Meaning, the
King.
o So hard it is
for the carnall
man to be ad-
monished of
his fault, that
he contemneth
mocketh and
threateneth him
that warneth
him: yea, im-
prisoneth him
and putteth
him to death,
as Cha. 16. 10.
and 18. 26, &
24. 21.
p That is, let vs
trie the matter
hand to hand:
for he was of-
fended, that
the armie of
the Israelites,
whom he had
in wages, and
dismissed by
the counsell of
the Prophet,
had destroyed
certaine of the
cities of Iudah.
* 2. King. 14. 9.
q Thus God
oft times
plagueth by
thole meanes,
wherein men
most trust, to
reach them to
haue their re-
course onely to
him: & to shew
his iudgements,
moueth their
hearts to fol-
low that which
shall be their
destruction.

g That is, in mount Carmel, or as the word signifieth, in the fruitfull field, it is also taken for a greene earre of corne, when it is full, as Leuit. 2. 14.

h Of the chiefe officers of the Kings house, or of the captains and sergeants for warre.

† Ebr. engines by the invention of an inuention man.

i Thus prosperitie causeth men to trust in themselves, and by forgetting him, which is the author thereof, procure their owne perdition.

* Numb. 18. 7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, hee did wickedly, and was therefore both iustly resisted and also punished.

* 2. King. 15. 5.

l According to the commandment of the Lord, Leuit. 23. 46.

had much cattell both in the valleyes and plaines, plowmen, and dressers of vines in the mountaines, and in Carmel: for hee loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Iciel the Scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaines.

12 The whole ^h number of the chiefe of the families of the valiant men were two thousand and sixe hundreth.

13 And vnder their hand was the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the King against the enemy.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very [†] artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoot arrowes and great stones: and his name spread farre abroad, because God did helpe him marueilously, till he was mighty.

16 ¶ But when hee was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the king, and saide vnto him, * It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: * goe foorth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to go out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an ^l house apart, because hee was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the burial, which pertained to the Kings: for they saide, Hee ^m is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

¹ Iotham reigneth, and ouercometh the Ammonites. ⁸ His reigne and death. ⁹ Ahaz, his sonne reigneth in his stead.

Iotham ^{*} was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, saue that hee entred not into the ^a Temple of the Lord, and the people did yet ^b corrupt their wayes.

3 He built the hie ^c gate of the house of the Lord, and he built very much on the wall of the castle.

4 Moreouer hee built cities in the mountaines of Iudah, and in the forests he built palaces and towres.

5 And hee fought with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand [†] measures of wheat, and ten thousand of barley: this did the children of Ammon giue him [†] both in the second yeere and the third.

6 So Iotham became mighty ^d because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

¹ Ahaz, an idolater is giuen into the hands of the Syrians, and the King of Israel. ⁹ The Prophet reproveth the Israelites crueltie. ¹⁸ Iudah is molested with enemies. ²³ Ahaz, increaseth his idolatrie. ²⁶ His death and successour.

Ahaz ^{*} was twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his [†] father.

2 But ^a hee walked in the wayes of the Kings of Israel, and made euen molten images for ^b Baalim.

^{alim} (so) haue they others which are inferior and do represent the great idoles,

3 Moreouer

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

* 2. King. 15. 33.

a To wit, to offer incense against [†] word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was sixscore cubits hie, and was for the heighe called Ophel: it was at the East gate, and mention is made of it, Chap. 3. 4. [†] Ebr. Corim. [†] Or, secretly.

d He sheweth that all prosperitie cometh of God, who neuer faileth, when we put our trust in him

* 2. King. 16. 2.

† Or, predecessour. a He was an idolater like them.

b As the idolaters haue certaine chiefe idoles, who are as patrons: as were these Ba-

3 Moreouer he burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Amrites, and they smote him, and tooke of his, many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For Pekah the sonne of Remaliah slew in Iudah sixscore thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mightie man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, two hundred thousand of women, sonnes and daughters, and caryed away much spoyle of them, and brought the spoyle to Samaria.

9 But there was a Prophet of the Lords, (whose name was Oded) and hee went out before the hoste that came to Samaria, and said vnto them, Beholde, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and yee haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaids vnto you: but are not you such, that sinnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shalum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And saide vnto them, Bring not in the captiues hither: for this shalbe a sinne vpon vs against the Lord: yee intend to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath of God is against Israel.

14 So the armie left the captiues and the spoyle before the Princes and al the Congregation.

15 And the men that were named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arrayed them, & shod them, and gaue them meate, and gaue them drinke, and anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of palme trees to their brethren: so they returned to Samaria.

16 At that time did king Ahaz send vnto the kings of Asshur, to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, and caried away captiues.)

18 The Philistims also inuaded the cities in the low country, and toward the South of Iudah, and tooke Bethhemesh, and Aialon, and Gederoth, and Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of Israel: for hee had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord.

20 And Tilgath Pilnefer king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord and out of the Kings house, and of the Princes, and gaue vnto the King of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and hee saide, Because the gods of the Kings of Aram helped them, I wil sacrifice vnto them, and they will helpe mee: yet they were his ruine, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the booke of the kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie of Ierusalem, but brought him not vnto the sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3.5. Hezekiah repairerh the Temple, and aduertiserh the Le-
uises

i Whose names were rehearsed before, ver. 12.

k Either for their wounds or weariness.

l To them of the tribe of Iudah.

m To Tilgath Pilnefer, and those Kings that were vnder his dominion, 2 King. 16.7

n He meant Iudah because Ahaz forsooke the Lord, and sought helpe of the infidels. Reade of Israel taken for Iudah, chaz.

o 5.17. 1 Chr. diuided. 2 King. 16. 8.

p As he falsly supposed.

q Thus the wicked measure Gods fauor by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times that he loueth, and giueth his enemies good successe for a time, whom afterward he wil destroy.

r Or, Iudah and Benjamin.

s Or, in Ierusalem. They buried him not in the citie of David, where were the sepulchres of the Kings.

Or, made them pass through the fire, as chap. 33.6. Iud. 18.22.

Or, a great captivity.

Who was king of Israel. Or, sonnes of strength.

Or, ym.

Thus by the iust iudgement of God Israel destroyed Iudah.

For they thought they had overcome them by their owne valiantnes, & did not consider that God had deliuered them into their hands, because Iudah had offended him.

May not God as well punish you for your sinnes, as hee hath done these men for theirs, seeing yours are greater?

Which tribe was now greatest, and had most authority

God will not suffer this sinne which we commit against him, to be unpunished.

uses of the corruption of religion. 12 The Levites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Levites sing praises. 31 The oblation of the people.

* 2 King. 18. 1.

† Or, Abia

a Which Ahaz had shut vp, Chap. 28. 24.

b This is a notable example for all Princes first to establish the pure religion of God, and to procure that the Lord may be honoured and served a-right.

c Meaning, all ydols, altars, groues, and whatsoever was occupied in their seruice, and wherewith the Temple was polluted.

d He sheweth that the contempt of religion is the cause of all Gods plagues.

† Or, a nodding of the head and mockery.

† Ebr. It is in mine heart.

e He proueth by the iudgements of God vpon those y haue contemned his word, that there is no way to auoide his plagues, but by conforming themselves to his will.

* Num. 11. 6.

Hezekiah * began to reigne, when he was fife and twentie yeere olde, and reigned nine and twentie yeeres in Ierusalem : and his mothers name was † Abia the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 Hee opened the ^a doores of the house of the Lord in the first yeere, and in the ^b first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Levites, and gathered them into the East street,

5 And said vnto them, Heare me, ye Levites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth ^c the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuarie vnto the God of Israel.

8 ^d Wherefore the wrath of the Lord hath bene on Iudah and Ierusalem: and hee hath made them a † scattering, a desolation, and an hissing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues ^e are in captiuitie for the same cause.

10 Now † I purpose to make a couenant with the Lord God of Israel, that hee may ^e turne away his fierce wrath from vs.

11 Now my sonnes, be not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Levites arose, Mahath the sonne of Amashai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Ichaleel: and of the Gershonites, Ioah the sonne of Zimamah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Ichiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Ichiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselves and came according to the commandement of the king, and † by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priestes went into the inner parts of the house of the Lord, to ^f cleanse it, and brought out all the vncleannes that they found in the Temple of the Lord, into the court of the house of the Lord: and the Levites tooke it, to cary it out vnto the brooke Kidron.

17 They began the first ^g day of the ^h first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the king, and said, We haue cleansed al the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the † shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when hee reigned, and transgressed, haue wee prepared and sanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the king ^h rose early, and gathered the Princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rammes, and seuen lambes, and seuen hee goates, for a * sinne offering for the kingdome, and for the Sanctuarie, and for Iudah. And hee commanded the Priestes the sonnes of Aaron, to offer ⁱ them on the altar of the Lord.

22 So they slewe the bullockes, and the Priestes receiued the blood, and ⁱ sprinkled it vpon the altar: they slewe also the rammes and sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, ^k and they laid their hands vpon them.

24 And the Priestes slewe them, and with the blood of them they cleansed the altar to reconcile al Israel: for the king had commanded for all Israel the burnt offering and the sinne offering.

25 Hee appointed also the Levites in the house of the Lord with cymbales, with viols, and with harps, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ^l commandement was by the hand of the Lord, and by the hand of his Prophets.

† Or, concerning the things of the Lord.

† From the pollutions & filth that Ahaz had brought in.

g Which continued part of March and part of April.

† Or, table where the bread was set in order.

h By this manner of speech the Ebreues meane a certaine diligence and speede to doe a thing, and when there is no delay.

* Leuit. 4. 4.

i For without sprinkling of blood nothing could be sanctified. Heb. 9. 21. exod. 24. 8.

k That is, the King and the elders, as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands vpon it, to signifie that they had deferred that death, and also that they did consecrate it to God to be thereby sanctified. Exod. 29. 10.

* 1. Chr. 16. 4. This thing was not appointed of ma, but it was the commandement of God.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, and the instruments of Dauid king of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King, and the princes commanded the Leuites to praise the Lord with the words of Dauid, and of Asaph the Seer: so they praised with ioy, and they bowed themselues, and worshipped.

31 And Hezekiah spake and said, Now ye haue consecrate your selues to the Lord: come neere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices and offerings of praises, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundreth rams, and two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for sanctification fixe hundreth bullockes, and three thousand sheepe.

34 But the Priests were too fewe, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priestes were sanctified: for the Leuites were more vpriight in heart to sanctifie themselues, then the Priests.

35 And also the burnt offerings were many with the fatte of the peace offerings and the drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people so readie: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passouer by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

And Hezekiah sent to all Israel, and Iudah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to

keepe the Passouer vnto the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from Bersheba euen to Dan, that they should come to keepe the passouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, throughout all Israel and Iudah, and with the commandement of the king, saying, Yee children of Israel, turne againe vnto the Lord God of Abraham, Izhak and Israel, and he will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore hee made them desolate, as yee see.

8 Be not yee now stiffnecked like your fathers, but giue the hand to the Lord, and come vnto his Sanctuarie which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if yee returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie through the land of Ephraim and Manasseh, euen vnto Zebulun: but they laughed them to scorne, and mocked them.

11 Neuerthelesse diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 3. yee if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth as Num. 9. 10. 11. c From one end of the land to the other, North and South.

d In such sort and perfection as God had appointed.

e He will haue compassion on them and preserve them.

f Submit yourselves to the Lord, and rebell no more.

g God will not onely preferre you, but through your repentance restore your brethren, which for their sinnes hee gaue into the hands of their enemies.

h Though the wicked mocke at seruants of God by whom he calleth them to repentance, as Gen. 19. 14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke as Gods calling, to wit, because his Spirit is with the one sort, & moueth their heart, and the other are left to themselves.

a The Psalme which Dauid had appointed to be sung for thanksgiuing. Which Dauid had appointed to praise the Lord with.

b With that Psalme whereof mention is made, 1 Chro. 16. 8.

c Ebr. filled your hands.

d That is, for your holy offerings.

e Meaning, were more zealous to set forward the religion. Leuit. 22. 31.

f He sheweth that religio can not proceede, except God touch the heart of the people.

g Meaning, all Israel, whome Tiglath Pilnefar had not taken away into the captiuitie, 2 King. 15. 29.

Which declar-
eth that we
must put away
those things
wherewith
God is offend-
ed, before we
can serue him
a right.
1 Sing their
owne negli-
gence (who
should haue
ben: most
prompt) and
the readinesse
of the people,
Chap. 19. 36
m To wit, of
the Lambe of
the Passeouer,

14 ¶ And they arose, and tooke away the ^kaltars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke of Kidron.

15 Afterward they slewe the passeouer the fourteenth day of the second moneth: and the Priests and Leuites were ^lashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Law of Moses the man of God: and the Priestes sprinkled the ^mblood, received of the hands of the Leuites.

17 Because there were manie in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, ⁿeven a multitude of Ephraim, & Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The ^ogood Lord be mercifull toward him,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not ^pcleansed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and ^qhealed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the ^rvnleauened bread ^seuene dayes with great ioy, and the Leuites, and the Priests praised the Lord, day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah ^tspake comfortably vnto all the Leuites that had good knowledge ^uto sing vnto the Lord: and they did eate in that feast ^veuene daies, and offered peace offerings, and praised the lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other ^weuene dayes. So they kept it ^xeuene dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a ^ythousand bullockes, and ^zeuene thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ^{aa}tenne thousand sheepe: and many Priestes were sanctified.

25 And all the Congregation of Iudah reioyced with the priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came

out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel, there ^{ab}was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and ^{ac}blest the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXL

¹ The people destroy idolatrie. ² Hezekiah appointeth Priests and Leuites, ³ and prouideth for their lining. ¹³ Hee ordermeth ouerscers to distribute to euery one his portion.

And when all these things were finished, all Israel that were found in the cities of Iudah, went out and ^{ad}brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Benjamin, in Ephraim also and Manasseh, vntill they had made an end: afterward all the ^{ae}children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, ^{af}both priests and Leuites, for the burnt offering and peace offerings to minister and to giue thanks, and to praise in the gates of the ^{ag}tents of the Lord.

3 (And the kings portion ^{ah}was of his owne substance for the burnt offerings, ^{ai}even for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the newe Moones, and for the solemne feasts, ^{aj}as it is written in the Law of the Lord)

4 Hee commanded also the people that dwelt in Ierusalem, to giue a ^{ak}part to the Priests and Leuites, that they might be ^{al}encouraged in the Law of the Lord.

5 ¶ And when the commandement was ^{am}spread, the children of Israel brought a bundance of first fruites, of corne, wine and oyle, and hony, and of all the increase of the fildes, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes ^{an}which were consecrated vnto the Lord their God, and laide them on ^{ao}many heapes.

7 In the third moneth they began to lay the foundation of the heaps, and finished them in the ^{ap}seuenth moneth.

8 ¶ And when Hezekiah and the Princes came,

q According to that which is written, Num. 6. 23. when they should dimitt the people.

a According to the commandement of the Lord, Deut. 7. 25. iosh. 7. 1. d 2 mac. 12. 40.

b That is, all they which came to the Passeouer.

c That is, in the Temple where they assembled as in a tent.

* Num. 18. 14.

d The tithes and first fruites for the maintenance of the Priests and Leuites.

e That their mindes might not be entangled with provision of worldly things, but that they might wholly and

cherefully serue the Lord. f Which they had dedicated to the Lord by a vow. g For the reliefe of the Priests, Leuites, widowes, orphans, fatherles, strangers, and such as were in necessitie.

n He knew, y faith and sinceritie of heart was more agreeable to God then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.

o That is, did accept them as purified.

t Ebr. spake so the heart.

p This greates liberalitie declarerth how kings, prince and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting forth of Gods glory.

h They praised the Lord, and prayed for all prosperitie to his people.

came, and sawe the heapes, they ^b blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites, concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, wee haue ⁱ eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And they caried in the first frutes, and the tithes, & the dedicate things faithfully: and ouer them ^{was} Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nathath, and Asahel, and Ierimoth, and Ioza- bad, and Eliel, and Ismachiah, and Mahath, and Benaiah ^{were} ouerseers ^{by} the appointment of Conaniah and Shimei his brother, and by the commandement of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite porter toward the East, ^{was} ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord and the holy things that were consecrate.

15 And at his hand ^{were} Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shehaniah, in the cities of the Priests, to distribute with fidelity to their brethren by courses, both to the great and small,

16 Their daylie portion: beside their generation being males ^k from three yeere olde and aboue, ^{euery} to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of ^{al} their children, their wiues, and their sonnes and their daughters throughout ^{al} the Congregation: for by their ⁱ fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, ^{which were} in the fields & suburbs of their cities, in euery citie the men which were appointed by names, should giue portion to all the males of the priests, and to ^{al} the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vp rightly, and truly before the Lord his God.

21 And in all the workes that he beganne for the seruice of the house of God, both in the Lawe and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib inuadereth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the king is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

AFTER these things faithfully described, ^a Saneherib king of Ashtur came and entred into Iudah, and besiedged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah sawe that Saneherib was come, and that his [†] purpose ^{was} to fight against Ierusalem,

3 Then hee tooke counsell with his princes and his nobles, to stop the water of the fountaines without the city: and they did helpe him.

4 So many of the people assembled themselves, and stopp all the fountaines, and the riuer that ranne through the middes of the countrey, saying, Why should the kings of Ashtur come, and find much water?

5 And [†] he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired ^a Millo in the ^b citie of Dauid, and made many ^c darts and shields.

6 And hee set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the city, and [†] spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afraide for the king of Ashtur, neither for ^{al} the multitude that is with him: ^{*} for there ^{be} moe with vs, then ^{is} with him.

8 With him ^{is} an ^d arme of flesh, but with vs ^{is} the ^e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 ^{*} After this, did Saneherib king of Ashtur send his seruants to Ierusalem (while he was [†] against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Saneherib the king of Ashtur, Wherein doe yee trust, that yee will remaine in Ierusalem, ^{during} the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shal deliuer vs out of the hand of the king of Ashtur?

^a 2 King. 18. 13
^b 2 Sam. 5. 9
^c 2 Sam. 5. 9
^d 2 Sam. 5. 9
^e 2 Sam. 5. 9

^f 2 Sam. 5. 9

^g 2 Sam. 5. 9

^h 2 Sam. 5. 9
ⁱ 2 Sam. 5. 9
^j 2 Sam. 5. 9
^k 2 Sam. 5. 9

^l 2 King. 6. 16.

^m 2 King. 18. 17.
ⁿ 2 King. 18. 17.
^o 2 King. 18. 17.

^p 2 King. 18. 17.

He sheweth that this plentiful liberalitie is expedient for the maintenance of [†] ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

[†] 2 Sam. 5. 9

^k Who had also a portion & allowance in this distribution.

Meaning, that either by the faithful distributions of the officers, euery one had their part in the things [†] were offered, or else that there viues and children were re- lished, because the Leuites were faithful in their office, and so depended on them.

g Thus the wicked put no difference between true religion and false, God and idols: for Hezekiah onely destroyed idolatry, & placed true religion: thus the papists slander the seruants of God: for when they destroy idolatry they say that they abolish religion. h This is his blasphemy, that he will compare the liuing God to vile idols.

i When man hath prosperitie, he swelleth in pride, and thinketh himselfe able to resist and overcome euē God himselfe. k Herein we see that when the wicked speake euil of the seruants of God, they are not to blaspheme God himselfe: for if they feared God, they would loue his seruants. l Their words are written, 2. King. 18. 19.

m Which were inuented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundred, four score and fife thousand, as 2. King. 19. 35. 36.

† Ebr. with shame of face.

p Meaning, Adramelech, and Sharezer his sonnes.

q Or, gouerned.

q Thus after trouble, God sendeth comfort to all them that patiently wait on him, & constantly put their trust in his mercies.

12 Hath not the same Hezekiah taken away his hie places and his ^s altars, and commanded Iudah and Ierusalem, saying, Yee shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of *other* countreyes: were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is he of all the ^h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand? that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this fort, neither beleue yee him: for none of all the gods of any nation or kingdome was able to deliuer his people out of ⁱ mine hand and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his ^k seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nations of *other* countreyes could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they ^l cryed with a loud voice in the Iewes speech vnto the people of Ierusalem that were on the wal, to feare them & to astonish them, that they might take the city.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *euē* the ^m workes of mans hands,

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz ⁿ prayed against this and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and ^o captaines of the hoste of the king of Asshur: so he returned [†] with shame to his owne land. And when he was come into the house of his God, they that came forth of his ^p owne bowels, slewe him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Asshur, and from the hand of all *other*, and ^q maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was ^q magnified in

the sight of all nations from thencefoorth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him ^a a signe.

25 But Hezekiah did not render according to the reward *bestowed* vpon him: for his heart ^a was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of gold, and of precious stones, and of sweete odours, and of shieldes, and of all pleasant vessels:

28 And of store houses for the increase of wheate and wine and oyle, and stalles for all beasts, and [†] rowes for the [†] stables.

29 And he made him cities, and *had* possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of ^a Gihon, and ledde them streight vnderneath toward the citie of Dauid westward: so Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to ^u try him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnes, behold, they are written in the vision of Isaiah the Prophet the sonne of Amoz, in the book of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord and is deliuered. 14 He aboliseth idolatry, 16 and setteth vp true religion. 20 He dieth and Amon his sonne succeedeth. 24 Whom his owne seruants slay.

Manasseh was twelue yeere olde, * when he began to reigne, and he reigned fife and fiftie yeere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the high places, * which Hezekiah his father had broken

* 2 King 20. 1. 38. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fiftene yeere. s He was lifted vp with the pryde of his victorie and treasures, & showed them for an ostentation to the ambassadours of Babylon.

† Or, ranges, and partitions. † Or, racks.

t Which also was called Siloe, whereof mention is made, isa. 8. 6. iohn. 9. 7.

u Here we see the cause, why the faithful are tempted, which is to try whether they haue faith or no, and that they may feeble the presence of God, who suffereth them not to be overcome by tentations, but in their weakness ministereth strength.

* 2 King. 21. 1.

* Dan. 18. 9.

* 2 King. 18. 4.

*1 Sam. 32. 34.
2 King 17. 10.*

ken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

2 Sam. 11. 4.

4 Also he built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my name be for euer.

*Read 2. King
16. 3.*

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 * And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft, and to charming, and to forcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

*1 King. 8. 29.
and 9. 3. 2. King.
21. 7. and 23.
27.
* 2 Sam. 7. 10.*

7 He put also the carued image, which hee had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

8 Neither will * I make the foote of Israel to remooue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Law and statutes and Iudgements by the hand of Moses.

*b By the charge
giuen to Moses.*

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen whom the Lord had destroyed before the children of Israel.

*e Meaning, by
his Prophets,
but their hearts
were not
touched to be-
leeue and re-
pent, without
the which the
preaching of
the word tak-
eth no place.*

10 And the Lord spake * to Manasseh & to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines, and carried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

*d Thus afflic-
tion giueth vn-
derstanding:
for he that ha-
red God in his
prosperity, now
in his misery
he seeketh vnto
him.
* Reade Chap.
32. 30.
f Reade Chap.
27. 3.*

13 And prayed vnto him: and God was entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

14 Now after this he built a wall without the citie of Dauid, on the west side of ^e Gihon in the valley, euen at the entrie of the fishgate, and compassed about ^f Ophel, and raised it verie high, and put captaines of warre in all the strong cities of Iudah.

15 And he tooke away the strange gods and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commanded Iudah to serue the Lord God of Israel.

*g Which Salo-
mon had cau-
sed to be made.*

17 Neuerthelesse the people did sacrifice still in the high places, but vnto the Lord their God.

*h Thus by ig-
norance they
were deceived,
thinking it no-
thing to keepe
the altars, so
that they wor-
shipped Gods
but it is idolat-
ry to worship
God any other
wise then he
hath appointed.
i Which albeie
that it is not
contained in
the Ebrew, yet
because it is
here mention-
ed and is
written in the
greek, we haue
placed it in the
end of this
booke.
* Or, Herod.
k Because he
had so horribly
offended a-
gainst the Lord
they did not
bury him in
the sepulchres
of the kings,
but in the gar-
den of 3 kings
house.*

18 ¶ Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, they are written in the booke of the kings of Israel.

19 And his prayer, and how God was entreated of him: and all his sinne, and his trespass, and the places wherein he built high places, and set groues and images (before he was humbled) beholde, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And he humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

2. King. 21. 23

25 But the people of the land slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 2 And restoreth the Temple. 3 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsel. 27 God heareth his prayer. 38 He maketh a covenant with God.

Iosiah * was eight yeere olde when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 King. 22. 1.

2 And he did vprightly in the sight of the Lord, & walked in the wayes of ^a Dauid his father, and bowed neither to the right hand nor to the left.

*a He followed
Dauid in all
points that he
followed the
Lord.*

3 And in the eight yeere of his reigne (when he was yet a ^b childe) he began to seeke after the God of Dauid his father: and in the twelfth yeere he began to purge Iudah and Ierusalem from the high places, and the groues, and the carued images, and molten images.

*b When he was
but sixteene
yeere olde, hee
shewed him
selfe zealous of
Gods glory, &c
at twentie yere
olde hee aboli-
shed idolatrie
&c restored the
true religion.
c Which shew-
eth that hee
would see the
reformation
with his owne
eyes.*

4 And they brake downe ^c in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he

Nn3 brake

brak also the groues, and the carued images, and the molten images, and stamp them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

^d Read 1 King. 23. 16.

5 Also he burnt the bones of the Preists vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round about.

^e This great zeale of this godly king the holy Ghost setteth forth as an example and paterne to other kings and rulers, to teach them what god requireth of them.

^f 2 King. 22. 3.

7 And when he had destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all the idols throughout al the land of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when hee had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuits that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

^g Or, they returned to Ierusalem, meaning, Shaphan.

10 And they put it in the hands of them that should doe the worke and had the ouersight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they, to buy hewed stone and timber for couples and for beames of the houses, which the kings of Iudah had destroyed.

^f For there were many portions and pieces annexed to the Temple.
^g Meaning, that they were in such credite for their fidelity, that they made none accounts of that which they received, 2 King 22. 7. 9.

12 And the men did the worke faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musicke.

13 And they were ouer the bearers of burdens, and them that set forward all the workmen in euery worke: and of the Leuites were Scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord giuen by the hand of Moses.

^h Read 1 King. 22. 8.

15 Therefore Hilkiah answered and said to Shaphan the Chancellor, I haue found the booke of the Law in the house of

the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the Chancellor declared to the king, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the king.

19 And when the King had heard the words of the Law, he tare his clothes,

20 And the king commanded Hilkiah, & Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, and Shaphan the Chancellor, and Asaiah the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of Hasrah keeper of the wardrobe (and shee dwelt in Ierusalem within the colledge) and they communed hereof with her.

23 And shee answered them, Thus saith the Lord God of Israel, Tellyce the man that sent you to me,

24 Thus saith the Lord, beholde, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, thus saith the Lord God of Israel, the wordes which thou hast heard, shall come to passe.

27 But because thine heart did melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place and against the inhabitants thereof, & humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Behold, I wil gather thee to thy fathers, and

ⁱ For the king was commanded to haue continually a copie of this booke, and to read therein day and night, Deut. 17. 18.

^k For sorow, that the word of God had bene so long suppressed, and the people kept in ignorance, considering al, so the curies cōtained therein against the transgression.

^l Thus the godly do not onely lament their owne sinnes, but also that their fathers & predecessors haue offended God.
^m Or, Tikhath.
ⁿ Or, Harhasim Meaning, either of the Priests apparel, or of Kings.
^o Read hereof 2 King 22. 15
^p That is, to the king.

^p This she speaketh in contempt of the idolaters, who contrary to reason and nature make a god, which they haue made and framed with their owne hands.
^q This declarereth what is the end of gods threateninge, to call his to repentance and to assure the vnrepentant of their destruction.

¹ It may appeare that very few were touched with true repentance, seeing that God spared them for a time only for the kings sake.

² Forasmuch as neither young nor old could be exempted from the curses contained therein, if they did transgress, he knew it pertained to all, and was his due to see it read to all sorts, that every one might learne to auoid those punishments by seruing God aright.

³ Because hee had charge ouer all, & must answere for euery one that perished, hee thought it his due to see that all should make profession to receiue the word of God.

and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered al the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, *euē* the God of their fathers.

33 So Iofiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

¹ Iofiah keepeth the Paffeouer. ² Hee setteth forth Gods seruice. ²⁰ He fighteth against the king of Egypt, and dieth. ²⁴ The people bewaile him.

Moreouer ^{*} Iofiah kept a Paffeouer vnto the Lord in Ierusalem, and they slewe the ^a Paffeouer in the fourteenth day of the first moneth.

2 And hee appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And hee saide vnto the Leuites that ^b taught all Israel, and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid king of Israel did build: *it shall be no more* a ^c burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as ^{*} Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuarie according to the diuision of the families of your brethren [†] the children of the people, and *after* the diuision of the family of the Leuites:

6 So kill the Paffeouer and sanctifie your selues, and ^d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iofiah also gaue to the [†] people sheepe, lambes and kids, all for the Paffeouer, *euē* to all that were present, to the number of thirty thousand, and three thousand bullockes: these were of the kings substance.

8 And his Princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Paffeouer, *euē* two thousand and sixe hundred sheepe, and three hundred bullockes.

9 ^e Conaniah also and Shemaiah and Nathaneel his brethren, and Haphabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Paffeouer, fise thousand sheepe, and fise hundred bullockes.

10 Thus the seruice was prepared, and the Priestes stood in their places, also the Leuites in their orders, according to the kings commandement:

11 And they slew the Paffeouer, and the Priests ^f sprinkled the blood with their hands, and the Leuites flayed *them*.

12 And they tooke away *from* the ^g burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And ^{*} they roasted the Paffeouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and caldrons, and distribut [†] them quickly to al the people.

14 Afterward also they prepared for themselves and for the Priests: for the Priests the sonnes of Aaron *were occupied* in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselves, & for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing ^{*} according to the commandement of Dauid, and Asaph, and Heman, and Ieduthun the Kings ^h Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to keepe the Paffeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commandement of king Iofiah.

17 And the children of Israel that were present, kept the Paffeouer the same time, and the feast of the vnleauened breade seven dayes,

^d Exhort euery one to examine themselves, that they be not vnmeeete to eate of the Paffeouer. [†] Ebr. sonnes of the people.

^e So that euery one and of all sorts gaue of that they had a liberal portion to the seruice of God.

^f Meaning, of the Lambe, which was called the Paffeouer: for onely the Priests might sprinkle, and in necessity the Leuites might kill the sacrifice. ^g They reserved for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion. ^h Ebr. 11. 8.

ⁱ 1. Chr. 25. 1.

^h Meaning hereby his prophet, because he appointed the Psalms & propheties which were to be sung.

18 And

² 2. Kin. 23. 21.
^a The Scripture vseth in sundrie places to call the Lambe the Paffeouer, which was but the signe of the Paffeouer, because in all Sacraments the signes haue the names of the things which are signified.
^b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.
^c As it was before the temple was built: therfore your office onely is now to teach the people, and to praise God.
[†] 1. Chr. 23. 24. 25. 26. chapters
[†] Or the people,

18 And there was no Passouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keep such a Passouer as Iosiah kept, and the Priests and the Leuites, and al Iudah, and Israel that were † present, and the inhabitants of Ierusalem.

19 This Passouer was kept inⁱ the eighteenth yeere of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against * Carchemish by † Perath, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house of mine enemy, and God commanded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, butⁱ changed his apparel to fight with him, and hearkned not vnto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at King Iosiah: then the king said to his seruants, Carie mee away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which he had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and al Iudah and Ierusalem^m mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and al singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in the^a lamentations.

26 Concerning the rest of the actes of Iosiah, and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, beholde, they are written in the booke of the kings of Israel and Iudah.

CHAP. XXXVI.

^a After Iosiah, reigned Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14. 17 In whose time all the people were caried away to Babel for contemning the admonitions of the Prophets. 23 And were restored againe the seuentieth yeere after by king Cyrus.

Then * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere olde when he began to reigne, and hee reigned three^a moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land

in an hundreth talents of siluer, and a talent of golde.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was five and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeere in Ierusalem, and did^c euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also^{*} caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and^d that which was found vpon him, beholde, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was^{*} eight yeere olde when hee began to reigne, and hee reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his † brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yeere olde, when hee began to reigne, and reigned eleuen yeere in Ierusalem.

12 And he did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord,

13 But he rebelled morcouer against Nebuchad-nezzar, which had caused him to sweare by God: and hee hardened his necke and made his heart obstinate that hee might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, † rising earely and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God and despised his wordes, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie.

17 For hee brought vpon them the king of the Chaldeans, who slew their yong men with

† Ebr. found.

ⁱ Which was in the fixe and twentieth yeere of his age.

^a 2. King. 23.

^k Which was a cite of the Assyrians, and Iosiah fearing lest he passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

[†] Or, Euphrates.

[†] Ebr. of my basell.

ⁱ That is, armed himselfe, or disguised himselfe because he might not be knowen.

^m The people so much lamented the losse of this good king, that after whe there was any great lamentation, this was spoken of as a prouerbe, read Zach. 12. 10.

ⁿ Which some thinke Ieremie made, wherein he lamenteth the state of the Church after the Kings death.

^{*} 2. King. 23. 30.

^a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Huldah and † prophets forewarned should come vpon Ierusalem.

^b To pay this as a yeerely tribute.

^c Because hee, and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted them out. 2. King. 24. 13.

^d He meant the superstitious markes, which were found vpon his body, when he was dead: which thing declared how deeply idolatrie was rooted in his heart, seeing he bare the markes in his flesh. ^e That is, hee began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteen yeere of his age, hee reigned alone three moneths and ten dayes. † Or, vntill. 2. King. 24. 17. 19. Jer. 52. 31.

[†] Ebr. by the hand of his. [†] By this phrase the Scripture meaneth oftentimes and diligently, as Iere. 11. 7. and 25. 3. and 26. 5. &c. 32. 33. [†] Till God could no longer suffer their sinnes, but must needs punish them;

Whiche they
fled, thinking
to haue bene
saued for the
holinesse there-
of.

Which is not
because God
approoueth
him which yet
is & minister of
his iustice, but
because God
would by his
iust iudgement
punish this peo-
ple: for this
king was led
with ambition
and vaine glo-
ry, whereunto
were ioyned
furie and cruel-
tie: therefore
his worke
was condem-
nable, notwithstanding
it was
iust & holy on
k When Cyrus

men with the sword ^h in the house of their
Sanctuarie, and spared neither young man,
nor virgine, ancient, nor aged. *God*ⁱ gaue all
into his hand,

18 And all the vessels of the house of God
great and small, and the treasures of the
house of the Lord, & the treasures of the king,
and of his princes: all these caried he to Ba-
bel.

19 And they burnt the house of God,
and brake downe the wall of Ierusalem, and
burnt all the palaces thereof with fire, and all
the precious vessels thereof, to destroy all.

20 And they that were left by the sword,
caried hee away to Babel, and they were ser-
uants to him and to his sonnes, vntill the
kingdome of the ^k Persians had rule,

21 To fulfill the word of the Lord by the

Gods part, who vsed this wicked instrument to declare his iustice. /
king of Persia had made the Babylonians subiect.

mouth of Ieremiah, vntill the land had her
fill of her Sabbaths: for all the dayes that she
lay desolate, shee kept Sabbath, to fulfill se-
uentie yeeres.

22 ¶ But in the ^m first yeere of Cyrus king
of Persia (when the word of the Lord, *spoken*
by the mouth of Ieremiah, was finished) the
Lord stirred vp the spirit of Cyrus king of
Persia, and hee made a proclamation
through all his kingdome, and also by wri-
ting, saying,

23 Thus saith Cyrus king of Persia, All
the kingdomes of the earth hath the Lord
God of heauen giuen me, and he hath ⁿ com-
manded me to build him an house in Ierusa-
lem, that is in Iudah. Who is among you of
all his people, with whom the Lord his God
is: let him goe vp.

by Cyrus his anointed: so called, because God vsed his seruice for a
his Church.

1 Who threat-
ned the venge-
ance of God,
and seuentie
yeeres captiui-
tie, which hee
callethe the sab-
baths or rest of
the land, Iere.

25. 11.
Ezra. 2. 13. and
29. 10. 1. 1. 2. 1.
m In the first
yeere that he
reigned ouer
the Caldeans,
Ezra. 1. 1.

n God had
so forwar-
ned by his pro-
phet about an
hundred yeeres
before Cyrus
was borne, Iza-
44. 28. that Je-
rusalem & the
Temple should
be built againe
in time to deliue

The Praier of Manasseh king of the Jewes.



Lord Almighty, God of our fathers, Abraham, Isaac and Iacob, and
of their righteous seede, which hast made heauen and earth with all
their ornament, which hast bound the sea by the worde of thy com-
mandement, which hast shut vp the deepe and sealed it by thy terri-
ble and glorious Name, whome all doe feare, and tremble before thy
power: for the Maiestie of thy glory cannot be borne, and thine an-
griethreatning toward sinners is importable, but thy mercifull pro-
mise is vnmeasurable and vnsearcheable. For thou art the most high

Lord, of great compassion, long suffering, and most mercifull, and re-
pentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised
repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies
hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord,
that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and
Isaac and Iacob, which haue not ^b sinned against thee, but thou hast appointed repentance
vnto me that am a sinner: for I haue sinned aboute the number of the sand of the sea. My
transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not
worthy to beholde and see the height of the heauens for the multitude of mine vnrighte-
ousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, nei-
ther haue any release. For I haue prouoked thy wrath and done euill before thee. I did not
thy will, neither kept I thy commandments. I haue set vp abominations and haue multi-
plied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I
haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly be-
seech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be
not angrie with me for euer by referuing euill for me, neither condemne mee into the lower
parts of the earth. For thou art the God, *euen* the God of them that repent: and in mee thou
wilt shew all thy goodnesse: for thou wilt saue mee that am vnworthy, according to thy
great mercy: therefore I will praise thee for euer all the dayes of my life: for all the power
of the heauens praise thee, and thine is the glory for euer and euer, Amen.

EZRA.

THE ARGUMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they
should see their owne miseries, and bee exercised vnder the crosse, that they might contemne the
world and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bon-
dage seuentie yeeres in a strange countrey among infidels and idolaters, hee remembered his tender
mercies

This praier is
not in the E-
brew, but is
translated out
of the Greeke.

a Thou hast
promised that
repentance shal
be the way for
them to returne
to thee.
b He speaketh
this in compa-
rison of him-
selfe & those holy
fathers which
haue their
commendation
in Scripture,
so that in re-
spect of him-
selfe he calleth
their sinnes no-
thing, but at-
tributeth vnto
them righte-
ousnesse.

and fixe and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hasshum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie and foue:

21 The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fixe and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuē hundreth and three and fourtie:

26 The sonnes of Haramah and Gaba, fixe hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el and Ai, two hundreth and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and fixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid and Ono, seuē hundreth and foue and twentie:

34 The sonnes of Iericho, three hundreth and foue and fourtie:

35 The sonnes of Senaah, three thousand, fixe hundreth and thirtie.

36 ¶ The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuētie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuē and fourtie:

39 The sonnes of Harim, a thousand and seuēteene.

40 ¶ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuētie and foure.

41 ¶ The Singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the

sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie.

43 ¶ The Nethinims: the sonnes of Zihah, the sonnes of Hasupha, the sonnes of Tabaoth,

44 The sonnes of Keros, the sonnes of Sihah, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sifara, the sonnes of Thamah,

54 The sonnes of Nezia, the sonnes of Hatipha,

55 The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discerne their fathers house and their seede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, fixe hundreth and two and fiftie.

61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And Tirhatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with Vrim and Thummim.

64 The whole Congregation together

h So called, because they were giuen for the Temple, to cut wood, and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Ioshua, Iosh 9. 23.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17. 27. and 19. 31. and because the Priest's office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignity of their office. l This is a Chalde name, and signifieth him that hath authority ouer others. m Reade Exod 28. 39.

Which were of the posterity of Hieskiah.

That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before, hee hath declared the two tribes of Iudah and Benjamin, and now commeth to the tribe of Leui, and beginneth at the Priests.

¶ The Leuites.

¶ The Singers.

¶ The porters.

was two and fourtie thousand, three hundred and threescore,

65 Beside their seruants and their maids: of whome were seuen thousand, three hundred & seuen and thirtie: and among them were two hundred singing men and singing women.

66 Their horses were seuen hundred and sixe and thirtie: their mules, two hundred and fve and fourtie:

67 Their camels foure hundred and fve and thirtie: their asses, sixe thousand, seuen hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, euen one and threescore thousand ^adrammes of golde, and fve thousand ^apieces of siluer, and an hundred Priests garments.

70 So the Priests and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

¹ They build the altar of God. ⁶ They offer to the Lord. ⁷ They prepare for the Temple, ¹¹ And sing vnto the Lord.

And ^awhen the ^aseuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Ierusalem.

2 Then stood vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel, the ^bsonne of Shealtiel, & his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3 And they set the altar vpon ^chis bases (for feare was among them, because of the people of those countreyes) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering ^adayly, by number according to the custome day by day,

5 And afterward ^athe continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laide.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto ^alapho, according to the graunt that they had of Cyrus king of Persia.

8 ¶ And in the second yeere of their comming vnto the house of God in Ierusalem in the ^asecond moneth, began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priests and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere olde and aboue, to set forward the worke of the house of the Lord.

9 And Ieshua ^astood with his sonnes, & his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together to set forward the workmen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbales, to praise the Lord, ^aafter the ordinance of Dauid king of Israel.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For he is good, for his mercy endureth for euer toward Israel: And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laide.

12 Many also of the Priestes and the Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was laid before their eyes) ^awept with a loude voice, and many shouted aloude for ioy,

13 So that the people could not discern the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude crie, and the noyse was hard farre off.

CHAP. III.

² The building of the Temple is hindered, and how. ¹¹ Letters to Artaxerxes, and the answer.

But ^athe aduersaries of Iudah and Benjamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, Wee will build with you: for wee seeke the Lord your God as ye do, and we haue sacrificed vn-

idols also, and therefore were the greatest enemies to the true seruants of God.

n which mount to of our money, 248. 26. li. 13. sh. 4. d. est. eming the french crowne at 6 s. 4 d for the dramme is the eight part of an ounce, and the ounce the eight part of a marke. oWhich are called minae & contain a piece two markes: so 5000. minaes make 550000 frankes, which mount to of our money 69666. l. 13. s. 4. d. so that the whole summe was 94493. li. 6. s. 8. d.

* 1. Ezr. 5. 47. a Called Tishri which answereth to part of September & part of October.

b Meaning, nephew: for he was the sonne of Pedaiah, reade 1. Chro. 3. 19.

c In the place where Salomō had placed it.

* Exod. 23. 16

d That is, after the feast of Tabernacles.

* O. 1. 1. 1. 1.

e Which moneth contained part of April & part of May for in y meane season they had provided for things necessary for the worke.

f They gaue them exhortations & encouraged every man forward in the worke.

* 1. Chro. 16. 7.

g Because they saw that it was nothing so glorious as that temple, which Salomon had built, nor with standing Aggens comforteth them and prophesieth that it shall be more beautiful then the first: meaning the spiritual Temple, which are y members of Christs bodie.

a Meaning, the inhabitants of Samaria who the king of Assyria had placed in y stead of the tē tribes. 2. King. 17. 24 & 19. 37 These professed God, but worshipped

* His fauour
and the spirit
of strength.

ner, What are the names of the men that build this building?

5 But the * eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copy of the letter that Tatnai capitaine beyond the Riuer, and Shethar-Boznai and his companions, Apharsechaie, (which were beyond the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNT O D A R I V S the King, all peace.

8 Be it knowen vnto the King, that wee went into the prouince of Iudea, to the house of the great God, which is builded with † great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their hands.

† Or, marble.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

10 Wee asked their names also, that wee might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen & earth, and build the house that was built of olde many yeeres agoe, which a † great King of Israel * builded, and founded it.

d To wit, Salomon.
* 1. King. 6. 2.
2. chro. 3. 2.
* 2. King. 24. 12.
and 25. 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

e Read chap. 1. 2.

13 But in the * first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of gold and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Ierusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gaue them vnto one † Shefhabazzar by his name, whom he had made capitaine.

f Read cha. 1. 8

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Shefhabazzar and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let

there be search made in the house of the kings' treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Ierusalem, & let the king send his minde concerning this.

CHAP. VI.

As the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vneleavened bread.

Then * king Darius gaue commandement, and they made search in the † librarie of the treasures, which were there laid vp in Babel.

g Meaning, in the librarie, or places where lay the registres or records of times.

* 12 p. 6. 11.
† Lib. house of books.

2 And there was found in a * coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

a Wherin were the actes of the kings of Medes and persians.

3 IN THE FIRST yeere of king Cyrus, king Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *even* the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

4 Three † orders of † great stones, and one order of timber, and let the expenses be giuen of the Kings house.

† Or, vnder, or courses.
† Or, marble

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let † him goe vnto the Temple that is in Ierusalem to his place, & put them in the house of God.

b Meaning, or rubbabele, to whom he giueth charge.

6 Therefore Tatnai capitaine beyond the Riuer, and Shethar Boznai, (and their companions Apharsechaie, which are beyond the Riuer) be yee farre * from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God, that the capitaine of the Iewes and the Elders of the Iewes may build this house of God in his place.

8 For I haue giuen a comendement what ye shal do to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the riuer, there be incontinently expenses giue vnto these men that they ^d cease not.

9 And that which they shal haue need of, let it be giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambes for the burnt offrings of the God of heauen, wheate, salt, wine, and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault,

d For lacke of money.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whoso-

ME

uer shall alter this sentence, the wood shalbe pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hand to alter, and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ Then Tatnai the captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, and they prospered by the prophecy of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointmēt of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshaste king of Persia.

15 And this house was finished the third day of the moneth of Adar, which was the first yeere of the reigne of king Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rammes, foure hundred lambes, & twelue goates, for the sin of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the foureteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) & they killed the passeouer for al the childre of the captiuitie, & for their brethren the Priests, & for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselues vnto them, from the filthinesse of the Heathen of the land, to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleavened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of Asshur vnto them, to incourage them in the work of the house of God, euen the God of Israel.

CHAP. VII.

By the commandement of the king, Ezra and his companions come to Ierusalem. 27 He giueth thanks to God.

Now after these things, in the reigne of Artahshaste king of Persia, was Ezra

the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abisshua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of King Artahshaste.

8 And he came to Ierusalem in the fifth moneth, which was in the seuenth yeere of the King.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fifth moneth came he to Ierusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to do it, & to teach the precepts and Iudgements in Israel.

11 ¶ And this is the copy of the letter that king Artahshaste gaue vnto Ezra the Priest and scribe, euen a writter of the wordes of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASTE King of Kings to Ezra the Priest and perfite scribe of the Law of the God of heauen, and to Cheneth.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests, and Leuites to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellors, to enquire in Iudah and Ierusalem, according to the Law of thy God, which is in thine hand,

15 And to carry the siluer and the golde, which the king and his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and golde that thou canst find in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

b Ezra deduceth his kinred, til he cometh to Aaron, to proue that he came of him. c He sheweth here what a scribe is, who had charge to write the Law and to expound it, whom Mark calleth a scribe, Mar. 1.2.8 Matthew and Luke call him a Lawyer, or doctor of Law, Mat. 22.35. Luke 10.25. d That contained part of Iuly and part of August. e Of King Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life. g Which remained as yet in Babylon, and had not returned with Zerubbabel. h To examine who lived according to the law. i Whereof thou art expert.

Who hath appointed that place to haue his Name called vpon there?

1. 2. 7. 10.

Whom God stirred vp to assure them that he would giue their worke good successe.

This is the twelfth moneth, and containeth part of February and part of March. h And the two and fourtieth after their first returne.

Num. 3. 6. and 8. 9.

i Which were of the heathen, and forsaken their idolatrie to worship the true God. k Meaning, Darius who was king of the Medes, Persians, & Assyrians. l Ebr. to strengthen their hands.

The Ebrews write diuers of kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours Romaine.

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambs, with their meate offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoever it pleaseth thee and thy brethren to doe with the rest of the siluer, and gold, do yee it according to the will of your^k God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And ther residue that shall be needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the Kings treasure house,

21 And I King Artahshashte haue giuen commandement to all the treasurers which are beyond^l the Riuer, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shal require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth[†] measures of wheate, and vnto an hundreth^m baths of oyle, & salt without writing.

23 Whatsoeverⁿ is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauē: for why should he be wrothⁿ against the realme of the king, and his children?

24 And we certifie you, that vpon any of the Priestes, Leuites, fingers, porters, Nethinims, or Ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) ^o set iudges and arbiters, which may iudge all the people that is beyond the Riuer, ^{euen} all that knowe the Lawe of thy God, and teach ye ^{them} that knowe it not.

26 And whosoever will not do the Lawe of thy God, and the Kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ^p Blessed be the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercie toward mee, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God ^{which was} vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

¹ The number of them that returned to Ierusalem with Ez-

^{ra.} 21 He causeth them to fast. 24 He admonisheth the priests of their due tie. 31 What they did when they came to Ierusalem.

^T Hese^{*} are now the chiefe fathers of them and the genealogie of them that came vp with me from Babel, in the reigne of king^a Artahshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth & fiftie.

4 Of the sonnes of[†] Pahath Moab, Elihoenai, the sonne of Zerachiah, and with him two hundreth males.

5 Of the sonnes of Sechaniah, the sonne of Iahaziel, & with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eightene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundreth and tenne males.

13 And of the sonnes of Adonikam, ^{that were} the^b last, whose names are these: Eliphelet, Iehiel and Shemaiah, and with them threescore males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the^c Riuer that goeth toward Ahaua, and there abode wee three dayes: then I viewed the people, and the Priestes, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, & to Zechariah, & to Meshullam the chiefe, & to Ioia-rib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the^d chiefe at the place of Casiphia, and I told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

^{* 1 E/ra. 1. 29.}

^a Reade Chap 7. 1.

[†] Or, captain of Moab.

^b That came to goe with Ezra.

^c To that place of Euphrates, where Ahaua the riuer entereth into it, looke 1. E/ra. 8. 41.

^d He was the chiefe that taught there the Law of God vnto the Leuites. [†] E/ra. put words in their mouth.

^k As ye know best may serue to Gods glory.

^l Which was the riuer Euphrates, and they were beyond it in respect of Babylon.

[†] E/ra. Corim.

^m Read 1 Kin. 7. 26. & 2 chro. 2. 10.

ⁿ This declarereth that the feare of Gods iudgements caused him to vse this liberalitie, & not the loue that he bare to Gods glory or affection to his people.

^o He gaue Ezra full authority to restore all things according to the word of God, and to punish them that resisted, and would not obey.

^p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

18 So by the good hand of our God *which was* vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sheremiah with his sonnes and his brethren, *even* eightene.

19 Also Hashabiah, and with him Ishaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the ^eNethinims, whom Dauid had set, and the Princes for the seruice of the Levites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the riuer, by Ahaua, I proclaimed a fast, that we might humble ^four selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ^gashamed to require of the King an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the King, saying, The hand of our God *is* vpon all them that seeke him in goodnesse, but his power and his wrath *is* against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sheremiah, and Hashabiah, and tenne of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels, *even* the offering of the house of our God, *which* the king and his counsellors, and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fixe hundreth & fiftie^h talents of siluer, and in siluer vessels, an hundreth talents, and in golde, an hundreth talents:

27 And twentie basins of gold, of a thousandⁱ drammes, and two vessels of shining brasse very good, and precious as golde.

28 ¶ And I said vnto them, Yee are consecrate vnto the Lord, and the vessels *are* consecrate, and the gold and the siluer *are* freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe *them* vntill yee weigh them before the chiefe Priestes and the Levites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites received the weight of the siluer and of the golde, and of the vessels to bring *them* to Ierusalem vnto the house of our God.

31 ¶ Then wee departed from the riuer of Ahauah on the twelfth^{day} of the first moneth, to goe vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from

the hand of the enemy, and of such as laide ^kwaite by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessel in the house of our God by the hand of Meremoth the sonne of Vriah the Priest, and with him *was* Eleazar the sonne of Phinehas, and with them *was* Iozabad the sonne of Ieshua, and Noadiah the sonne of Binnui the ^lLeuites.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and fixe rammes, seuentie and seuen lambes, and twelue hee goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the Kings officers, and to the captaines beyond the riuer: and they promoted the people, and the house of God.

CHAP. IX.

¹ Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. ⁵ He prayeth vnto God.

WHen ^{*}as these things were done, the rulers came to me, saying, The people of Israel, and the Priests, and the Levites are not ^{*}separated from the people of the lands (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, & the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seede with the people of the lands, and the hand of the ^bprinces and rulers haue bene chiefe in this trespassse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt of the haire of mine head, and of my beard, and fate downe ^castonied.

4 And there assembled vnto mee all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I fate downe astonied vntill the ^{*}euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine handes vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased

^k This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

^l This was a token of a good conscience, and of his integritie, that he would haue witnesses of his fidelitie.

^{*} 1 Esd. 8. 67.

^a From the time they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerated contrary to the Law of God, and married where it was not lawfull, Deut. 7. 3. ^b That is, the gouernours are the chiefe beginners hereof.

^c As one doubting whether God would continue his benefits toward vs or else destroy this which he had begun. ^{*} Exod. 29. 39. ^m 28. 34.

^e Reade Chap. 24. 3.

^f He sheweth that the end of fasting is to humble the bodie to the spirit, which must proceede of the heart liuely touched, or else it is but hypocrisie. ^g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to think that he did doubt of Gods power.

^h Reade 1. King 9. 14.

ⁱ Reade Chap. 2. 69.

Ezraes prayer.

Ezra.

Order for strange mariages.

d That is, we are drowned in sinne.
e They so exceede that they cannot grow greater.

ouer ^d our head, and our trespasse is growen vp vnto ^e the heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, & for our iniquities haue wee, our Kings, and our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusio of face, as *appeareth* this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a ^f naye in his holy place, that our G O D may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For *though* we were bondmen, yet our God hath not forsakē vs in our bondage, but hath enclined mercy vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall wee say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto yee goe to possesse it, is an vncleane land, because of the filthinesse of the people of the landes, which by their abominations, and by their vncleannes haue filled it from corner to corner.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shal yee take their daughters vnto your sonnes, nor seeke their * peace nor wealth for euer, that yee may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed vs *from being* beneath ^g for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angry toward vs till thou haddest consumed vs, so that there *should be* no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bene ^h referued to escape, as *appeareth* this day: behold, wee are before thee in our trespasse: therefore wee cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne and put away their strange wiues.

WHiles * Ezra prayed thus, and ^a confessed himselfe weeping, and fal-

ling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land: yet now there is ^b hope in Israel concerning this.

3 Now therefore let vs make a couenant with our God, to put away ^c all the wiues (and such as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

4 Arise: for the matter ^d belongeth vnto thee: we also will be with thee: be of comfort and doe it.

5 ¶ Then arose Ezra, and caused the chiefe Priestes, the Leuites, and all Israel, to sweare that they would doe according to this word. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thither, *but* he did eate neither bread, nor drunke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto ^f all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

8 And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ^g forfeit, and he should bee separate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Benjamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth ^h day of the ninth moneth, & all the people sate in the streete of the house of God, trembling for this matter, & for ⁱ the raine.

10 And Ezra the Priest stood vp, and saide vnto them, Yee haue transgressed, and haue taken strange wiues, to ^j increase the trespasse of Israel.

11 Now therefore ^k giue praise vnto the Lord God of your fathers, and doe his will, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and said with a loud voice, So will we doe according to thy words vnto vs.

13 But the people are many, & it is a rainy weather, and we are not able to stand with-

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon. Isa. 22. 23.

* Exod. 23. 32. and 34. 12. 15. 16. deui. 7. 23.

* Deut. 23. 6.

g Hast not vterly cast vs downe and destroyed vs for our sinnes, deuter. 28. 13.

h He sheweth that God is iust in punishing his people and yet merciful in referuing a residue to whom he sheweth fauour.

* 1 Ezech. 8. 90. a He confessed his sinnes and the sins of the people.

b Meaning, that God would receiue them to mercy.

c Which are strangers and married contrary to the Law of God.

d Because God hath giue thee authoritie, and learning to persuade the people herein and to command them.

* 1 Ezech. 9. 1.

f Ezech. 8. 1. of the captiuitie.

g Or, condemned.

h Which contained part of Nouember & part of December.

i For the season was giuen to raine, and so weather was more sharpe and cold, and also their conscience touched them. g Ye haue layd one sinne vpon another, h Reade Iosue 7. 12.

out, neither *is it* the worke of one day or two: for wee are many that haue offended in this thing.

14 Let our rulers stand therefore ⁱ before all the Congregation, and let al them which haue taken ftrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Jonathan the sonne of Afah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and departed, *euē* Ezra the Priest, and the men *that were* chiefe fathers to the familie of their fathers by name, and fate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken ftrange wiues.

18 And of the sonnes of the Priests there were men found, that had taken ftrange wiues, *to wit*, of the sonnes of Ieshua, the sonne of Iozadak, and of his brethren, Maaseiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue ⁱ their handes, that they would put away their wiues, and they that had trespassed, *gaue* a ramme for their trespassse.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Elijah, and Shemaiah, and Iehiel, and Vziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethanceel, Iozabad, and Elafah.

23 And of the Leuites, Iozabad and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the fingers, Eliahib. And of the porters, Shallum, and Telem, and Vri.

25 And of ^m Israel: of the sonnes of Parosh, Ramiah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliahib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Ichohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, and Sheal, Ieremoth.

30 And of the sonnes of [†] Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishijah, Malchiah, Shemaiah, Shimcon,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliahib,

37 Mattaniah, Mattenai, and Iaafau,

38 And Banni, and Benui, Shimei,

39 And Shelemiah, and Nathan, and Adai,

40 Machnadebai, Shafhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, & Ioel, Benaiah.

44 All these had taken ftrange wiues: and among them were women that had ⁿ children.

^m Meaning, of the common people: for before he spake of the Priests and Leuites.

[†] Or, the captiuitie of Moab.

ⁿ Which also were made illegitimate because the marriage was unlawful.

NEHEMIAH.

THE ARGUMENT.

GOD doeth in all ages and at all times set up worthy persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeeres he rayfed vp diuers excellent men for the preseruation of his people, after their retorne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the second reformed their maners and planted religion: and the third builded up the walles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. Hee was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which hee could desire. This booke is also called of the Latines the second booke of Ezra, because hee was the writer thereof.

CHAP.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, & praiseth God for them.



He words of Nehemiah the sonne of Hachaliah. In the moneth ^a Chisleu, in the twentieth yeere, as I was in the palace of Shushan, ² Came Hanani, one of my ^b bre-

^a Which containeth part of Nouember and part of December, and was their ninth moneth.
^b A Iew as I was.

thren, hee and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

^c Meaning in Iudca.

³ And they saide vnto mee, The residue that are left of the captiuitie there in the ^c prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

^d Dan. 9. 4.

⁴ And when I heard these wordes, I fate downe and wept, & mourned certaine daies, and I fasted and prayed before the God of heauen,

⁵ And said, * O Lord God of heauen, the great and terrible God, that keepeth covenant and mercy for them that loue him, and obserue his commandements,

⁶ I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

^e Sir. corrupted.

⁷ Wee haue ^f grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruāt Moses.

^g Deut. 32. 37. et.

⁸ I beseech thee, remember the word that thou commandedst thy seruāt Moses, saying, Yee will transgresse, and I * will scatter you abroad among the people.

^h Deut. 32. 4.

⁹ But if yee turne vnto me, and keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, yet wil I gather you from thence, and will bring you into the place that I haue chosen to place my Name there.

¹⁰ Now these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mightie hand.

ⁱ That is so worship thee.

¹¹ O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to ^d feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him

fauour in the presence of ^e this man: for I was the Kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 hee came to Ierusalem, 17 And builded the walles.

NOW in the moneth ^a Nisan in the twentieth yeere of King ^b Artahshashte, the wine stood before him, and I tooke vp the wine, and gaue it vnto the King. Now I was not *before time* sad in his presence.

² And the king saide vnto me, Why is thy countenance sadde, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid,

³ And I saide to the king, God saue the King for euer: why should not my countenance be sadde, when the citie *and* house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

⁴ And the King saide vnto me, For what thing doest thou require? Then I praied ^c to the God of heauen.

^c I desired God in mine heart to prosper mine enterprise.

⁵ And saide vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

⁶ And the king saide vnto me, (the queene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.

⁷ After I saide vnto the king, If it please the king, let them giue me letters to the captaines beyond the ^d riuer, that they may conuey me ouer, till I come into Iudah,

^d Or, Euphrates.

⁸ And letters vnto Asaph the keeper of the kings ^e parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the wals of the citie, and for the house that I shall enter into. And the king gaue me according to the ^d good hand of my God vpon me.

^e Or, Paradise.

⁹ ¶ Then came I to the captaines beyond the riuer, and gaue them the Kings letters. And the king had sent captaines of the armie and horsemen with me.

^d As God moued me to aske, and as he gaue me good successe therein.

¹⁰ But ^e Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

^e These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to overcome them, and Tobiah because his wife was a Iewesse, had aduersedment euer of their affaires & so wrought them great trouble.

¹¹ So I came to Ierusalem, and was there three dayes.

¹² And I rose in the night, I, and a fewe men with me: for I tolde no man, what God had put in mine heart to do at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

¹³ And I went out by night by the gate of

of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went forth vnto the gate of the fountain, and to the Kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I saide vnto them, Yee see the miserie that we are in, how Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs build the wal of Ierusalem, that we be no more a reproch.

18 Then I tolde them of the hand of my God, (which was good ouer me) and also of the kings words that he had spoken vnto me. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Gessem the Arabian heard it, they mocked vs and despised vs, and saide, What a thing is this that yee doe? Will ye rebell against the king?

20 Then answered I them, and saide to them, The God of heauen, he will prosper vs, and we his seruants wil rise vp and build: but as for you, ye haue no portion nor right, nor memoriall in Ierusalem.

CHAP. III.

The number of them that builded the walles.

Then arose Eliashib the hie Priest with his brethren the Priestes, and they built the sheepegate: they repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also laide the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: & next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their necks to the worke of their lords.

6 And the gate of the olde fishpoole fortified Ichoiada the sonne of Paseah, and Meshullam the sonne of Besodai: they laide the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harchochiah of the golde smithes: next vnto him also fortified Hananiah, the sonne of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second portion, and the tower of the furnaces.

12 Next vnto him also fortified Shalum, the sonne of Halloefh, the ruler of the halfe part of Ierusalem, hee, and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of Shealah by the Kings garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum

b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe thereunto. *1 Sa. 22. 11.*

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence. *Or, of Zorophim. Or, of the Asithenarites.*

Or, mesfuz.

Or, Siloe.

Or, rendit.

f That is, contemned of other nations, as though God had forsaken vs.

g They were encouraged and gaue thei selues to doe well, and to trauell in this worthy enterprise.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burne the childre of God, euer lay treason vnto their charge, both because it maketh the most odious to the world, and also stirreth the hatred of princes most against them.

k Neither yee are of the number of the children of God (to whom he hath appointed this citie only) neither did any of your predecessors euer feare God.

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

The building of the wals. Nehemiah. Conspiracie of the wicked.

hum the sonne of Bani, and next vnto him fortified Hahabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the ^d corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliahib the hie Priest.

21 After him fortified Merimoth the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliahib, euen as long as the house of Eliahib extended.

22 After him also fortified the Priests, the men of ^e the plaine.

23 After them fortified Benjamin, and Hasshub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzzai, from ouer against the corner, and the high tower, that lyeth out from the kings house, which is beside the court of the prison. After him, Pedaiiah, the sonne of Parosh.

26 And the ^f Nethinims they dwelt in the fortress vnto the ^g place ouer against the water gate, Eastward, and to the tower that lyeth out.

27 After him fortified the Tekoites, another portion ouer against the great tower, that lyeth out, euen vnto the wall of the fortress.

28 From aboute the horsegate forth fortified the Priestes, euery one ouer against his house.

22 After them fortified Zadok, the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechadiah the keeper of the Eastgate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the ^h sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate ⁱ Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the cor-

ner vnto the shepegate fortified the goldsmiths and the marchants.

CHAP. III.

⁷ The building of Ierusalem is hindered, ¹⁵ but God breake their enterprise. ¹⁷ The Iewes build with one hand, and hold their weapons in the other.

BVt when Sanballat heard that we builded the wal, then was hee wroth and foregrieved, and mocked the Iewes,

2 And said before his ^a brethren and the armie of Samaria, thus hee saide, What doe these ^b weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite ^c was beside him, and saide, Although they build, yet if a foxe goe vp, he shal euen breake downe their stonie wall.

4 ^e Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray ^d in the land of their captiuitie,

5 And couer not their ^e iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked ^{vs} before the builders.

6 So wee built the wall, and all the wall was ioyned vnto the ^f halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches beganne to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah saide, The strength of the bearers is weakened, and there ^{is} much earth, so that we are not able to build the wall.

11 Also our aduersaries had saide, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde ^{vs} ^f tenne times, ^g From all places, whence yee shall returne, ^h they will be vpon ^{vs}.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swords, their speares and their bowes.

14 Then I beheld, and rose vp, and saide vnto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: ⁱ remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your

^d Where the weapons and armour of the citie lay.

^e Which dwelt in the plaine country by Iorden and Iericho.

^f Reade Ezra, Chap. 1. 43

^g Meaning, the sixt of his stones

^h Which was the place of iudgement or execution.

^a Of his companions that dwelt in Samaria.

^b Thus the wicked that consider not that Gods power is euer in a readines for the defence of his, mocke them as though they were weake and feeble.

^c This is the remedie that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer.

^d Let them be spoiled and led away captiue.

^e Let thy plagues declare to the world that they set themselves against thee, and against thy Church: thus he praith only hauing respect to Gods glory & not for any priuate affection or grudge. ^f Or, halfe height. ^g Ebr. make rest meaning the people.

^f That is, often times.

^g They, which brought the tidings, said thus, When you leave your worke, and go either to eat or to rest, your enemies will assaile you.

^h Who is euer at hand to deliver his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, & for the preferuation of their owne liues and of others, he encourageth the to play the valiant men.

your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood behind all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then saide I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, resort yethither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time saide I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward, (which followed me) none of vs did put off our clothes, saue euery one put them off for washing.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedie it. 14 Hee took not the portion of others that had ruled before, lest he should grieve the people.

NOW there was a great cry of the people, and of their wiues against their brethren the Iewes.

2 For there were that saide, Wee, our sonnes and our daughters are many, therefore we take vp corne, that we may eate and liue.

3 And there were that saide, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the kings tribute, vpon our lands and our vineyards.

5 And now our flesh is as the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes and our daughters, as seruants, & there be of our daughters now in subiection, and there is no

power in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and saide vnto them, You lay burthens euery one vpon his brethren: and I set a great assembly against them,

8 And I saide vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sel your brethren againe, or shall they be sold vnto vs? Then held they their peace, and could not answere.

9 I said also, That which yee doe, is not good. Ought yee not to walke in the feare of our God, for the reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money, and corne: I pray you, let vs leaue off this burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and remis the hundreth part of the siluer and of the corne, of the wine, and of the oyle that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: wee will doe as thou hast said. Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and saide, So let God shake out euery man that will not performe this promise, from this house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregation said, Amen, and prayfed the Lord: and the people did according to this promise.

14 And from the time that the King gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two & thirtieth yeere of king Artahshashte, that is, twelue yeere, I, and my brethren haue not eaten the bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread & wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ox,

We are not able to redecti them, but for pouertie are constrained to hire them to others.

f You presse them with vltury and seeke how to bring all things into your hands.

g Both because they should be moued with pitie, seeing how many were by them oppressed, and also to heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues, i Meaning, Nehemiah.

k Who by this occasion will blasfeme the name of God, seeing that our acts are no better then theirs, & Or, vsurie.

l Which yee take of them for the lone,

m I receiued not that portio, and diet, which the gouernours that were before mee exacted: wherein he declareth that hee rather sought the wealth of the people, than his owne commodity.

l To ouersee them and to encourage them to their worke.

k Meaning, to resist their enemies, if neede required.

l That is, when they purified themselves, or els when they washed their clothes.

a Against the rich, which oppressed them,

b This is the complaint of the people, shewing to what extremities they were brought vnto.

c To pay our tribute to the king of the Persians, which was exacted yearly of vs. d By nature the rich is no better then the poore.

[†] Or, *men in ten dayes.*
ⁿ Whereas at other times they had by measure, at this time they had moost liberally.

and sixe chosen sheepe, and birds were prepared for me, and [†] within ten dayes wine for all ^a in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, according to al that I haue done for this people.

CHAP. VI.

[†] Nehemiah answereth with great wisdom, and *reale to his aduersarie.* ^{is} Hee is not discouraged by the false prophets.

^a That is, that they were ioyned together, as Chap. 4. 6.

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there was no more ^a breaches therein, (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may meet together in the villages in the plaine of Ono: and they thought to doe me euill.

^b Meaning, that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come downe: ^b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same manner.

[†] Or, *Geshem.*

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

^c As the same goeth.
^d Thou hast bribed, and set vp false prophets, to make thy selfe king, and so to defraude the king o' Persia of his subiection, which you owe vnto him.

6 Wherein was written, It is reported among the heathen, and [†] Gashmu hath saide it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their King according to these ^c words.

[†] Ebr. strengthen thou mine hand.

7 Thou hast also ordeined ^d the Prophets to preach of thee at Ierusalem, saying, *There is a King in Iudah:* and now according to these wordes it shall come to the kings eares: come now therefore and let vs take counsell together.

^e As though he would be secret, to the intent that he might pray vnto God with greater libertie, & receiue some reuelation, which in him was but hypo-crisie.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou fainest them of thine owne heart.

9 For all they afrayed vs, saying, Their hands shall be weakened from the worke, and it shall not be done: now therefore [†] encourage thou me.

10 ¶ And I came to the house of Shemai-ah the sonne of Delaiah the sonne of Mehetabeel, and he was ^e shut vp, and he saide, Let vs come together into the house of God in the mids of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I saide, Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophecie against mee: for Tobiah and Sanballat had hired him.

13 Therefore was hee hired, that I might be afraid, and do thus, and sinne, & that they might haue an euill report that they might reproch me.

14 My God remember thou Tobiah, and Sanballat according vnto these their workes, and Noadiah the [†] Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fife and twentieth day of ^b Elul, in two and ⁱ fiftie dayes.

16 And when all our enemies heard thereof, *euem* all the heathen that were about vs, they were afraid, and their courage failed them: for they knewe that this worke was wrought by our God.

17 And in these dayes *were* there many of the Princes of Iudah, whose ^k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there *were* many in Iudah, that were sworne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Ichonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his prayse before me, and told him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

¹ After the wall once builded, is the watch appointed. ⁶ They that returned from the captiuitie are numbred.

NOW ^a when the wall was builded, and I had set vp the doores, and the porters, and the fingers, and the Leuites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the Prince of the palace in Ierusalem (for hee was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while they ^a stand by, let them shut the doores, and [†] make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house.

4 Now the citie *was* large and great, but the people *were* fewe therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the Princes, and the Rulers, and the

^f He doubted not but God was able to preserve him, and knewe that if he had obeyed this counsell, he should haue discouraged all the people: thus God giueth power to his, to resist false prophecies, though they seeme to haue neuer so great probability.
^g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, & went about to overthrow his Church, declaring also hereby that where there is one true minister of God, the diuill hath a great sort of hirings.
^h Which was the sixt moneth and contained part of August, and part of September:
ⁱ After that I had sent Sanballat his answer.
^k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemies.

[†] Eccles. 49. 73

^a To wit, they that are mentioned, ver. 3

[†] Ebr. holde them: Meaning will the barres were put

the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein,

6 These are ^b the sonnes of the prouince that came vp from the captiuitie that was carried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, ^c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. *This is the number of the men of the people of Israel.*

8 The sonnes of Parosh, two thousand an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fixe hundreth fiftie and two.

11 The sonnes of [†] Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and eighteene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fife and fourtie.

14 The sonnes of Zacchai, seuen hundreth and threescore.

15 The sonnes of Binnui, fixe hundreth and eight and fourtie.

16 The sonnes of Bebai, fixe hundreth and eight and twentie.

17 The sonnes of Azgad, two thousand, three hundreth and two and twentie.

18 The sonnes of Adonicam, fixe hundreth threescore and seuen.

19 The sonnes of Biguai, two thousand threescore and seuen.

20 The sonnes of Adin, fixe hundreth and fife and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie and eight.

22 The sonnes of Hashum, three hundreth and eight and twentie.

23 The sonnes of Bezai, three hundreth and foure and twentie.

24 The sonnes of Hariph, an hundreth and twelue.

25 The ^d sonnes of Gibeon, ninetie & fife.

26 The men of Beth-lehem, and Netophah, an hundreth foure score and eight.

27 The men of Anathoth, an hundreth and eight and twentie.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-icarim, Chephirah and Beeroth, seuen hundreth and three and fourtie.

30 The men of Ramah and Gaba, fixe hundreth and one and twentie.

31 The men of Michmas, an hundreth and two and twentie.

32 The men of Beth-el and Ai, an hundreth and three and twentie.

33 The men ^e of the other Nebo, two and fiftie.

34 The sonnes of the other Elam, a thousand, two hundreth and foure and fiftie.

35 The sonnes of Harim, three hundreth and twentie.

36 The sonnes of Iericho, three hundreth and fife and fourtie.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twentie.

38 The sonnes of Senaah, three thousand, nine hundreth and thirtie.

39 The Priestes: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Pashur, a thousand two hundreth and seuen and fourtie.

42 The sonnes of Harim, a thousand and seuentie.

43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of [†] Hodiuh, seuentie and foure.

44 ¶ The fingers: the children of Asaph, an hundreth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The ^f Nethinims: the sonnes of Zihah, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Salmal,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzsa, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Melunim, the sonnes of Nephishefim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Siffera, the sonnes of Tamah,

56 The sonnes of Nezhiah, the sonnes of Hatipha,

^e For there were two cities of this name.

[†] Or, Hodiiah

^f Reade Ezra 2.58.

^a Ezra 1.2.

^b That is, the inhabitants of Iudah.

^c Azariah in Ezra is called Seraiah, & Raamiah, Reeliah, Chap. 2.2.

[†] Or, the captain of Moab.

^d That is, the inhabitants of Gibeon.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundred, ninety and two.

61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shewe their fathers house, nor their seed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundred and two and fourtie.

63 And of the Priests: the sonnes of Habaiiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite to wife, and was named after their name.

64 These sought their writting of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirsathath said vnto them, that they should not eate of the most holy, till there rose vp a priest with * Vrim and Thummin.

66 All the congregation together was two and fourtie thousand, three hundred and threescore,

67 Besides their seruants and their maides, which were seven thousand, three hundred and seven and thirtie: and they had two hundred and fife and fourtie singing men and singing women.

68 Their horses were seven hundred and fixe and thirtie, and their mulles two hundred and fife and fourtie.

69 The camels foure hundred and fife and thirty, and fixe thousand, seven hundred and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirsathath gaue to the treasure, a thousand ^b drammes of gold, fiftie basins, fife hundred and thirtie Priestes garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundred [†] pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of golde, and two thousand pieces of siluer, and threescore and seven Priestes garments.

73 And the Priestes, and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel

dwelt in their cities: and when the ⁱ seuenth moneth came, the children of Israel were in their cities.

CHAP. VIII.

² Ezra gathereth together the people, and readeth to them the Law. ¹² They reioyce in Israel for the knowledge of the word of God. ¹⁵ They keepe the feast of Tabernacles or booths.

And all the pepole assembled themselves [†] together, in the streete that was before the watergate, and they spake vnto Ezra the ^a Scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Lawe before the Congregation both of men and women, and of all that ^b could heare and vnderstand it, in the first day of the seuenth moneth;

3 And he read therein in the street that was before the watergate (from the morning vntill ^c the midday) before men & women, and them that vnderstood it, and the eares of all the people *hearkened* vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was ^d aboute all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirsathath) and Ezra the Priest and Scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people ^e wept, when they heard the words of the Law.

10 He said also vnto them, Goe, and eate of the fat, and drinke the sweete, and send part vnto them, for whom none ^f prepared: for

ⁱ Which continued part of September and part of October.

[†] Ebr. *as men*

^a Reads Ezra 7.6.

^b Which had age and discretion to vnderstand,

^c This declareth the great zeale, that the people had to hear the word of God.

^d To the intent that his voice might be the better heard:

^e In considering their offences against ^f law: therefore the Leuites doe not reprocue them for mourning, but assure them of Gods mercies forasmuch as they are repentant. ^f That is, remember the poor.

g Meaning, Nehemiah: for Tirsathath in the Chaldean tongue signifieth a butler. ^h Ezra, 28.30.

^h Reads Ezra 2.59.

[†] Or, minims.

Reioyce in
the Lord, and
hee will giue
you strength,

for this day is holy vnto our Lord: be ye not
forie therefore: for the ioy of the Lord is
your strength.

11 And the Leuites made silence through-
out all the people, saying, Holde your peace:
for the day is holy, be not sad therefore.

12 Then all the people went to eate and
to drinke, and to send away part, and to make
great ioy, because they had vnderstood the
words that they had taught them.

13 And on the second day the chiefe fa-
thers of all the people, the Priests and the
Leuites were gathered vnto Ezra the Scribe,
that he also might instruct them in the words
of the Lawe.

14 And they found written in the Lawe,
(that the Lord had commanded by Mo-
ses) that the children of Israel should
dwel in *boothes in the feast of the seuenth
moneth.

15 And that they should cause it to be de-
clared & proclaimed in all their cities, and in
Ierusalem, saying, Go forth vnto the mount,
and bring oliue branches, and pine bran-
ches, and branches of myrtus, & palme bran-
ches, and branches of thicke trees, to make
boothes, as it is written.

16 So the people went forth and brought
them, and made them boothes, euery one v-
pon the ^broofe of his house, & in their courts,
and in the courts of the house of God; and
in the streete by the watergate, and in the
streete of the gate of Ephraim.

17 And all the congregation of them that
were come againe out of the captiuitie made
boothes, and fate vnder the boothes: for since
the ⁱ time of Ieshua the sonne of Nun vnto
this day, had not the children of Israel done
so, and there was very great ioy.

18 And he read in the booke of the Law
of God euery day, from the first day vnto the
last day. And they kept the feast seuen dayes,
and on the eighth day a solemne assembly, ac-
cording vnto the maner.

CHAP. IX.

¹ The people repent, and forsake their strange wiues. ⁵ The
Leuites exhort them to praise God, ⁶ Declaring his won-
ders, ²⁶ And their ingratitude, ³⁰ And Gods great
mercies toward them.

IN the foure and twentieth day of this
moneth the children of Israel were assem-
bled with *fasting, and with sackcloth, and
earth vpon them.

2 (And they that were of the feede of Is-
rael were separated from all the [†]strangers) and
they stood and confessed their sinnes and
the iniquities of their fathers.

3 And they stood vp in their place and
read in the booke of the Law of the Lord
their God foure times on the day, and they
b confessed and worshipped the Lord their

God foure times.

4 Then stood vp vpon the staires of the
Leuites, Ieshua, and Bani, Kadmiel, Sheba-
niah, Bunni, Sherebiah, Bani, and Chenani,
and cryed with a loud voyce vnto the Lord
their God.

5 And the Leuites said, *euery* Ieshua and
Kadmiel, Bani, Hashabniah, Sherebiah, Hodi-
iah, Shebaniah and Pethahiah, Stand vp, and
praise the Lord your God for euer, and euer,
and let them praise thy glorious name, O
God, which excelleth about all thanksgiuing
and praise.

6 Thou art Lord alone: thou hast made
heauen, and the heauen of all heauens, with
all their host, the earth, and all things that are
therein, the seas, and all that are in them, and
thou preseruest them all, and the hoste of the
heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast
chosen Abram, and broughtest him out of
* Vr in Chaldea, * and madeest his name A-
braham,

8 And foundest his heart faithfull before
thee, * and madeest a couenant with him, to
giue vnto his seed the land of the Canaanites
Hittites, Amorites, and Perizzites, and Iebu-
sities, and Girgashites, and hast performed thy
words, because thou art iust.

9 * Thou hast also considered the affliction
of our fathers in Egypt, and heard their crie
by the read Sea,

10 And shewed tokens and wonders v-
pon Pharaoh, & on all his seruants, and on all
the people of his land: for thou knewest that
they dealt proudly against them: therefore
thou madeest thee a name, as *appeareth* this day

11 * For thou diddest breake vp the Sea
before them, and they went through the
middles of the Sea on drie land: and those
that pursued them, hast thou cast into the
bottomes as a stone, in the mighty waters:

12 * And leddest them in the day with a
pillar of a cloud, and in the night with a pillar
of fire to giue them light in the way that they
went.

13 * Thou camest downe also vpon
mount Sinai, and spakest vnto them from
heauen, and gauest them right iudgements,
and true lawes, ordinances and good com-
mandements,

14 And declaredst vnto them thine holy
Sabbath, and commandedst them precepts,
and ordinances, and lawes, by the hand of
Moses thy seruant:

15 * And gauest them bread from heauen
for their hunger, * and broughtest forth wa-
ter for them out of the rocke for their thirst:
and * promisedst them that they should goe
in, and take possession of the land, for the

Pp2

which

* Leuit. 23. 34

* Or, goodly bran-
ches, as Leuit. 23.

b For their
houses were
flat above, read
Deut. 22. 8.

i Which was
almost a thou-
sand yeeres,

a Meaning, the
seuenth.
* 1. Esd. 9. 4

† Ebr. strange
children.

b They made
confession of
their sinnes, &
used prayers

* Gen. 11. 31.
* Gen. 17. 5.

* Gen. 15. 18.

* Exod. 13. 7. and
14. 10.

* Exod. 14. 22

* Exod. 13. 21

* Exod. 19. 18.
20. and 20. 1.

* Exod. 16. 15.

* Exod. 17. 6.

* Deut. 1. 8.

which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselues proudly, & hardened their necke, so that they harkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marueilous workes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: * the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy M^AN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeeres in the wilderness: they lacked nothing: * their clothes waxed not olde, and their feete ^c swelled not.

22 And thou gauest them kingdomes and people, and ^d scatteredst them into corners: so they possessed * the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou diddest multiply their children, like the starres of the heauen, and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, ^e *even* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards, and oliues, and trees for food in abundance, and they did eate, and were filled, and became fat and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slewe thy Prophets (which ^e protested among them to turne them vnto

thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, & through thy great mercies thou gauest them sauours, who saued them out of the hand of their aduersaries.

28 But when they had ^f rest, they returned to doe euill before thee: therefore lesteft thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man should doe and liue in them) and ^g pulled away the shoulder, and were stiffnecked, and would not ^h heare.

30 Yet thou ⁱ diddest forbear them many yeeres, and protestedst among them by thy Spirit, ^e *even* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepest covenant and * mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, ^j *that is*, to our Kings, to our Princes, and to our Priestes, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of ^k *Ashur* vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou * hast dealt truely, but wee haue done wickedly.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherewith thou hast ^l protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fatte land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Beholde, we are seruants this day, and the land that thou gauest vnto our fathers, to eate the ^m fruit thereof, and the goodnes thereof, beholde, we are seruants therein.

^f He declared how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgot God.

^g *Lam. 1. 8. 5. exek. 20. 11. rom. 10. 5. galat. 3. 12.*
^h Which is a similitude taken of oxen, that shrink at the yoke or burde, as Zech. 7. 11.
ⁱ When thou didst admonish them by thy Prophets.

^j *Ezr. thou diddest prolong vpon them many yeeres.*

^k *Exod. 34. 6. 7.*

^l *7. sal. 143. 1. 2*

^m By whom we were led away into captiuitie, and haue bene appointed to be slaine, as After 3. 13.
ⁿ He confessed that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.
^o That thou wouldst destroy them, except they would returne to thee, as verse 26.

^p That is, to be the lords thereof.

* *Exod. 13. 22. num. 14. 14. 1. cor. 10. 1.*

* *Deut. 8. 4.*

^c Though the way was tedious and long, ^d Meaning the heathen whom he droue out.

* *Num. 21. 26.*

^e Taking heauen and earth to witnesse that God would destroy them, except they returned, as 2. Chron. 24. 19.

^a Thus by affliction they promise to keepe Gods commandments, whereunto they could not be brought by Gods great benefites.

37 And it yeeldeth much fruite vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this wee make ^a a sure couenant, and write it, and our Princes, our Leuites and our Priests seale vnto it.

CHAP. X.

^s The Names of them that sealed the Couenant betwene God and the people.

Now they that sealed were Nehemiah the [†] Tirshatha the sonne of Hachaliah, and Zidkiah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchiah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Merimoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abiah, Miiamin,

8 Maaziah, Bilgai, Shemaiah: these are

^a the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Azariah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh, [†] Pahath Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adoniah, Biguai, Adin,

17 Ater, Hizkiah, Azzur,

18 Hodiah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshazbeel, Zadok, Iaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshia, Hananiah, Hashub,

24 Hallohefi, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahiah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the ^b Nethinims, and all that were ^c separated from the people of the lands vnto the law of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

29 The chiefe of them ^d receiued it for their brethren, and they came to the ^e curse and to the othe to walke in Gods law, which was giuen by Moses the seruant of God, to obserue and doe all the commandments of the Lord our God, and his iudgements and his statutes.

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any vitayles to sell, ^f that wee would not take it of them on the Sabbath and on the holy dayes: ^{*} and that we would let the seuenth yeere be free, and the debts of euery [†] person.

32 And wee made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,

33 For the [‡] shewbread, and for the daily offering, and for the dayly burnt offering, the Sabbaths, the new Moones, for the solemn feasts, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, [¶] ~~euery~~ the Priests, the Leuites and the people to bring it into the house of our God, [†] by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruites of our land, and the first of all the fruits of all trees, yeere by yeere, into the house of the Lord,

36 And the first borne of our sonnes, and of our cattell, as it is ^a written in the Lawe, & the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priestes that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our ⁱ trauell.

38 And the Priest, the sonne of Aaron shall beewith the Leuites, when the Leuites take tithes, and the Leuites shall ^{*} bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the sanctuary, and the Priests that minister, and the porters, and the singers, and ^{*} wee will not forsake the house of our God.

CHAP. XI.

ⁱ Who dwelled in Ierusalem, after it was builded, 21 and who in the cities of Iudah.

And the rulers of the people dwelt in Ierusalem: the other people also cast lots, ^{*} to bring one out of tenne to dwell in Ierusalem, they provided that it might be replenished with men, and because there were few that offered themselves willingly.

Pp3 Ierusalem

^f Which notwithstanding they brake soone after, as chap. 13. 15. [¶] ~~Leuit. 25. 4.~~ ^{Deut. 15. 1.} [†] ~~Ex. 22. 26.~~

^g This declaration wherefore they gaue this third part of the shekel, which was besides the halfe shekel, [‡] they were bound to pay, Exod. 30. 13

[†] Or, into the house of God.

^h By this rehearsal is meant that there was no part nor ceremony in the Law, whereunto they did not bind themselves by couenant.

ⁱ Whereforesoeuer we laboured or traueiled, there the tithes were due vnto the Lord both by the Law & according to the othe and couenant that we made. [¶] ~~Numb. 18. 26.~~

^k We will not leave it destitute of that, that shall be necessary for it.

^a Which subscribed to keepe the promise.

[†] Or, captain of Moab.

^b Reade Ezra 2. 43.

^c Which being idolaters forsooke their wickednes and gaue themselves to serue God.

^d They made the oth in the name of the whole multitude.

^e Whereunto they gaue them selves, if they brake the law, as Deut. 28. 15

Ierusalem the holy city, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These nowe are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt *certaine* of the children of Iudah, and of the children of Benjamin. Of the sonnes of Iudah, Athaiah, the sonne of Vziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of Perez,

^b Which came of Perez the sonne of Iudah

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazariah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of Shiloni.

[†] Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth, threescore and eight valiant men.

7 These also are the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Ieshaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri *was* gouernour ouer them: and Iudah, the sonne of Senuah *was* the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne Ioiarib, Iachin.

^e That is, was the hie Priest.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub *was* chiefe of the house of God.

^d That serued and ministred in the Temple.

12 And their brethren ^d that did the worke in the Temple, were eight hundreth twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundreth and two and fourty: and Amashfai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their ouerseer *was* Zabdiel the sonne [†] of Hagedolim.

[†] Or, of one of the great men.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Sabbethai, and Iozabad of the

chiefe of the Leuites *were* ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *was* the chiefe to ^e beginne the thanksgiuing and prayer: and Bakkukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

^e That is, he began the psalm and was the chanter.

18 All the Leuites in the holy citie *were* two hundreth fourescore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the ^f gates, *were* an hundreth twenty and two.

^f Meaning, of the Temple.

20 And the ^g residue of Israel, of the Priests, and of the Leuites *dwelt* in all the cities of Iudah, euery one in his inheritance.

^g Of them, which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the [†] fortres, and Zicha, and Gispa *was* ouer the Nethinims.

[†] Or, Ophel.

22 And the ouerseer of the Leuites in Ierusalem *was* Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers *were* ouer the worke of the house of God.

23 For it *was* the Kings commandement concerning them, that faithfull *provision should be* for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah ^h *was* at the Kings hand in all matters concerning the people.

^h Was chiefe about the king for all his affaires.

25 And in the villages in their lands, *some* of the children of Iudah dwelt in Kiriath-arba, & in the villages thereof, & in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aiia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites *were* diuisions in Iudah and in Benjamin.

CHAP. XII.

The Priestes and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 and the wall is dedicated.

These also are the Priestes and the Leuites that ^awent vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: *to wit*, Serai-ah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioarib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these

were the ^bchiefe of the Priestes, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah ^cwere ouer the thanksgiuings, he, and his brethren.

9 And Bakbukiah and Vnni, and their brethren were about them in the ^dwatches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliahib, and Eliahib begate Ioiada.

11 And Ioiada begate Jonathan, and Jonathan begate Iaddua,

12 And in the daies of Ioiakim were *these* the chiefe fathers of the Priestes: vnder ^eSeraiah was Meraiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Jonathan, vnder Shebaniah, Ioseph,

15 Vnder Harim, Adna, vnder Marai-oth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam,

17 Vnder ^fAbiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,

18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,

19 Vnder Ioarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliahib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Priestes in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliahib.

24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, warde

ouer ^gagainst ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the warde at the thresholds of the gates.

26 These were in the dayes of Ioiakim, the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wal at Ierusalem they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgiuings and with songs, cymbales, viols, and with harpes.

28 Then the ^hfingers gathered themselves together both from the plaine countrey about Ierusalem, and from the villages of ⁱNetophathi,

29 And from the house of Gilgal, and out of the countreyes of Geba, and Azmaveth: for the fingers had built them villages round about Ierusalem.

30 And the Priestes and Leuites were purified, and censed the people, and the gates, and the wall.

31 And ⁱI brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the *one* went on the right hand of the wal toward the dung gate.

32 And after them went Hofhaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremiah,

35 And of the Priestes sonnes with trumpets, Zechariah the sonne of Jonathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Afaph.

36 And ^khis brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muscalle instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the ^lstairs of the cite of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

38 And the second companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepe gate: and they stood

^g That is, one after another and euery one in his course.

^h Elv. sonnes of the fingers.

ⁱ Which were a certaine familie and had their possessions in ^j fields, 1. chron. 2. 54.

^j Meaning, Nehemiah.

^k That is, the brethren of Zaccur.

^l Which was going vp to the mount Zion, which is called the cite of Dauid.

^a From Babylon vnto Ierusalem.

^b Next in dignitie to the hie Priestes, and which were of the stocke of Aaron.

^c Had charge of them that sang ^dpsalms.

^d They kept the wards and watches according to their turnes, as 1. Chro. 23. 6.

^e That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

^f Whereof was Zacharie Iohn Baptists father.

stood in the gate of the warde.

40 So stood the two companies (of them that gaue thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priestes also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchijah, and Elam, and Ezer: and the fingers sang loud, hauing Izrahiah which was the ouerseer.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed ^m ouer the chambers of the store for the offerings (for the first fruits, & for the tithes) to gather into them out of the fieldes of the cities, the portions of the Law for the Priestes and the Leuites: for Iudah reioyced for the Priestes and for the Leuites, that serued.

45 And both the fingers and the Leuites kept the warde of their God, and the warde of the Purification according to the commaundement of Dauid, and Salomon his sonne.

46 * For in the dayes of Dauid and Asaph, of olde were chiefe fingers, and songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the fingers and porters, euery day his portion, & they gaue the holy things vnto the Leuites, and the Leuites ^a gaue the holy things vnto the sonnes of Aaron.

CHAP. XIII

¹ The Law is read. ³ They separate from them all strangers. ¹⁵ Nehemiah reproveth them that breake the Sabbath. ³⁰ An ordinance to serue God.

And on that day did they read in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite ^a should not enter into the Congregation of God,

2 Because they met not the children of Israel with bread and with water, ^a but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Law, they separated from Israel ^a all those that were mixed.

4 ¶ And before ^b this had the Priest Eliashib the ouersight of the chamber of the house of our God, being ^c kinsman to Tobiah:

5 And he had made him a great chamber and there had they aforetime laide the offerings, the incense, and the vessels, and the

tithes of corne, of wine, and of oyle (appointed for the Leuites, and the fingers, and the porters) and the offerings of the Priestes.

6 But in all this time was not I in Ierusalem: for in the two & thirtieth yere of ^d Artahshafte king of Babel, came I vnto the king; and ^e after certaine dayes I obtained of the king.

7 And when I was come to Ierusalem, I vnderstood ^e the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieued me fore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clesse the chambers: and thither brought I againe the vessels of the house of God with the meate offering and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, ^e even the Leuites and fingers that executed the worke.

11 Then reprooued I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my ^f kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes sawe I in Iudah them, that trode wine pressess on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figs, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and ^g I protested to them in the day that they solde vitailles.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprooued I the rulers of Iudah, and saide vnto ^h them, What euill thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers ⁱ thus, and our God brought all this plague vpon vs, and vpon this cite? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem began to be ^j darke before the Sabbath, I commanded

^f They caused to knowe.

^m Which were chambers appointed by Hezekiah to put in the tithes, & such things, 2. Chro. 31. 11. and now were repaired againe for the same vse.

ⁿ 1. Chro. 15. 16

^a That is the tenth part of the tithes.

^b Deu. 23. 3.

^c Num. 22. 5. 6.

^a That is, all such which had ioyined in vnlawfull marriage, and also those with whom God had forbidden them to haue societie.

^b That the separation was made.

^c He was ioyined in affinitie with Tobiah the Ammonite, and enemye of the Iewes.

^d Called also Darius, Ezra. 7. 1. ^e Or, at the yere and.

^e Thus were seen what inconveniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe govtour was but a while absent, and yet they fell into such great abuses and disorders: as appeareth also Exod. 32. 1.

^f He protested that he did his dutie with a good conscience, yet he doeth not iustifie himself herein, but desirith God to fauour him, and to be mercifull vnto him for his owne goodness sake, as ver. 22. and 31.

^g I declared vnto them, that God would not suffer such transgressors of his Law to be unpunished. ^h Was not this a great cause, why God plagued vs in times past, meaning, that if they transgressed now in the same againe, their plague should be greater. ⁱ About the time that the sunne went downe for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

ded to shut the gates, and charged, that they should not be opened till after the Sabbath, and *some* of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and marchants of all
 marchandise remained once or twise all
 night without Ierusalem.

21 And I protested among them, & said vnto them, Why tarie yee all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites, that they should cleanse themselues, and that they should come and ^kkeepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.

23 In those dayes also I sawe Iewes that married wiues of¹ Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the
speech of Ashdod, and could not speake in
the Iewes language, & according to the lan-
guage of the *one* people, & of the *other* people

25 Then I reprovued them, and ^m cursed
them, and smote certaine of them, and pulled

off their haire, and tooke an othe of them by God, Yee shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 * Did not Salomon the King of Israel sinne by these things: yet among many nations was there no King like him: for he was * beloued of his God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, *euē* to marrie strange wiues?

28 And *one* of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them', O my God, that
 " defile the Priesthood, and the couenant of
 the Priesthood, and of the Leuites.

30 Then clenſed I them from all ſtrangers,
and appointed the wardes of the Priests and
of the Levites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruites. Remember mee, O my God, ° in goodnesse.

1. King. 3. 7. 12d

* 2. Sam. 13, 24

25.

² I. King, 11.1.46
Eccles. 47. 19. 396

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n Punish them
according to
their fault, and
euill exam-
ple, which they
haue giuen to
the rest of thy
people contra-
rie to their vo-
cation,
o That is, to
shew mercie
vnto me.

ESTER.

THE ARGUMENT.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres wherein the Ebrewes, and the Grecians doe varie, diuers Authors write diuersly as touching this Ahashuerosh, but it seemeth Dan. 6. 1. & 9. 1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some, by whome he sendeth comfort, and deliuerance. Herein also is described the ambition, pride, and cruelty of the wicked, when they come to honour, and their sudden fall when they are at the highest: and how God preserveth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

3 King Ahasuerus maketh a royall feast, 12 whereunto the
Queene Vashti will not come, 19 for which cause shee is
divorced. 20 The Kings decree touching the preeminence
of man.



N the dayes of ^a A-
hashueroſh (this is A-
hashueroſh that rei-
gned, from India euen
vnto Ethiopia, ouer
an ^b hundreth and ſe-
uen and twentie pro-
uinces)

2 In those dayes
when the King Ahasueroth ^e fate on his
throne , which was in the palace of * Shu-
shan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, *euē* the power of Persia and Media, and to the captaines and gouernours of the provinces *which were* before him,

4 That he might shew the riches *and* glorie of his kingdome, and the honour of his great maiestie many dayes, *even* an hundreth and fourescore dayes.

5 And when these dayes were expired,
the King made a feast to all the people that
were found in the palace of Shushan, both
vnto great and smal, seuen dayes, in the court
of the garden of the kings palace,

6 Under an hanging of white, Greene, and
blue clothes, fastened with cordes of fine lin-
nen and purple, in silver rings, and pillars
of

k Meaning, of
the Temple,
that none that
was unclean,
should enter.
l Which was a
city of 5 Philis-
tims, and
they had mar-
ried wives
thereof, and so
had corrupted
their speech, &
religion.
m That is, I
did excommu-
nicate them, &
drive them out
of the Congre-
gation.

a Called also Darius, who was now the soueraigne Monarch, and had y^e gouernment of the Medes, Persians and Caldeans: some thinke he was Darius Hytaspis sone, called also Artaxerxes.

² Which they vsed in those countreys in stead of tables

^e As was be- seeming for so magnificall a King.
^f None might be compelled to drink more then it pleased him.

^g Which was the last day of the feast that the King made for the people, as verse 5.

[†] Eba which was in the hand of the eunuches.

^h That had ex- perience of things as they had learned by diligent marking in continuance of time.

ⁱ Which were his chief coun- sellers, that might haue al- wayes access to him.

^k By her diso- bedience shee hath given an example to all women to doe the like to their husbands.
^l That is, her disobedience.

^m Meaning, that they wold take first occa- sion hereof to do the like, and that the rest of women wold by continuance doe the same.

of marble: the ^d beds were of golde, and of filuer vpon a pauement of porphyre, and mar- ble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance according to the ^e power of the King.

8 And the drinking was by an order, none might ^f compell: for so the King had appoint- ed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of King Ahashueroch.

10 Vpon the ^g seuenth day when the King was merie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and A- bagtha, Zethar, and Carcas, the seuen eu- nuches, (that serued in the prefence of King Ahashueroch)

11 To bring Queene Vashti before the King with the crowne royall, that he might shew the people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, [†] which hee had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kind- led in him.

13 Then the King saide to the wise men, ^h that knew the times (for so was the Kings maner towards all that knew the law and the iudgement:

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan the seuen princes of Persia and Media, which saw the ⁱ Kings face, and fate the first in the kingdome)

15 What shall wee doe vnto the Queene Vashti according to the lawe, because shee did not according to the worde of the king Ahashueroch by the commission of the eu- nuches?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done ^k euill against the King, but against all the princes, and against all the people that are in all the prouinces of King Ahashueroch.

17 For the ^l act of the Queene shall come abroad vnto all women, so that they shall de- spise their husbands in their owne eyes, and shall say, The King Ahashueroch comman- ded Vashti the Queene to be brought in be- fore him, but shee came not.

18 So shall the ^m princesses of Persia and Media this day say vnto all the kings Princes, when they heare of the acte of the Queene: thus shall there be much despitefulness and

wrath.

19 If it please the King, let a royall decree proceed from him, and let it be written a- mong the statutes of Persia and Media, (and let it not be transgressed) that Vashti come ⁿ no more before king Ahashueroch: and let the king giue her royall estate vnto her com- panion that is better then shee.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdome (though it be ^o great) all the women shall giue their hus- bands honour, both great and small.

21 And this saying pleased the King and the princes, and the King did according to the word of Memucan.

22 For hee sent letters into all the prouin- ces of the King, into euery prouince accord- ing to the writing thereof, and to euery people after their language, that euery man should ^p beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

² After the Queene is put away, certaine young maidens are brought to the King. 17 Ester pleaserh the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

AFTER these things, when the wrath of king Ahashueroch was appeased, he ^a re- membered Vashti, and what shee had done, and what was decreed ^b against her.

2 And the Kings seruants that ministred vnto him, saide, Let them seeke for the King beautifull young virgins,

3 And let the King appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women, vnder the hand of He- ge the Kings eunuch, ^c keeper of the wo- men, to giue them their things ^d for purifica- tion.

4 And the maide that shal please the king, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iew, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had bene caried away from Ie- rusalem ^e with the captiuitie that was caried away with Ieconiah king of Iudah (whome Nebuchad-nezzar King of Babel had caried away)

7 And hee nourished Hadassah, that is Es- ter, his vnckles daughter: for shee had neither father nor mother, and the maide was faire, and beautiful to looke on: and after the death of her father, and her mother, Mordecai took her for his owne daughter.

ⁿ Let her bee diuorced and another made Queene.

^o For hee had vnder him an hundred twen- tie and seuen countreyes.

^p That is, that a wife should be subiect to the husband, &c at his comman- dement.

^a That is, hee called the mat- ter againe into communicati- on.
^b By the seuen wise men of his counsell.

^c The abuse of these countreyes was so great, that they inue- ted many meanes to serue the lusts of princes: and therefore as they ordained wicked lawes that the King might haue whose daugh- ters he would, so they had di- uers houses appointed, as one for them, whiles they were virgins, another when they were con- cubines, and for the Queens another.
^d Reade what this purificati- on was, ver. 13
^e 2 King. 24. 15.

3 And

8 And when the Kings commandement, and his decree was published, and many maides were brought together to the palace of Shufhan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and shee found fauour in his sight: therefore hee caused her things for purification to be giuen her speedily, and her state, and seuen comely maides to be giuen her out of the Kings house, and he gaue change to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that shee should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maide came, to goe in to king Ahashueroth, after that shee had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, fixe moneths with oyle of myrrhe, & fixe moneths with sweete odours, and in the purifying of the women:

13 And thus went the maides vnto the King whatsoeuer shee required, was giuen her, to go with her out of the womens house vnto the Kings house.

14 In the euening shee went, and on the morow shee returned into the second house of the women vnder the hand of Shaashgaz the kings eunuch, which kept the concubins: she came in to the King no more, except shee pleased the King, and that shee were called by name.

15 Nowe when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the king, shee desired nothing, but what Hege the Kings eunuch the keeper of the women saide: and Ester found fauour in the sight of all them that looked vpon her.

16 So Ester was taken vnto King Ahashueroth into his house royall in the tenth moneth, which is the moneth Tebeth, in the seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto

all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

19 And when the virgins were gathered the second time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 In those dayes when Mordecai sate in the kings gate, two of the Kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay a hand on the King Ahashueroth.

22 And the thing was knowen to Mordecai, and he told it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

1 Haman after hee was exalted, obtained of the King, that all the Jewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahashueroth promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the Kings seruants which were at the Kings gate, said vnto Mordecai, Why transgresseth thou the Kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they told Haman, that they might see how Mordecais matters would stand: for hee had told them, that he was a Jew.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now hee thought it too little to lay hand onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Jewes, that were throughout the whole kingdome of Ahashueroth, even the people of Mordecai.

7 In the first moneth (that is the moneth Nisan) in the twelfth yeere of King Ahashueroth, they cast Pur (that is a lot) before Haman, from day to day, and from moneth

i That is, made for her sake.
k He released their tribute.
l That is, great and magnificent.
m That is, at the marriage of Ester, which was the second marriage of the King.

n Meaning, to kill him.

o In the Chronicles of the Medes & Persians, as Chap. 10. 3.

a The Persians maner was to kneele downe and reuerence their kings, and such as he appointed in chiefe authority, which Mordecai would not doe to this ambitious and proud man.
b Thus we see that there is none so wicked but they haue their flatterers to accuse the godly.

c Which answered in his eyes.

d To know what moneth & day should be good to enterprize this thing.

e That it might haue good success: but God disappointed their lots and expectation.

1 Elu. perim.

e For though shee was taken away by a cruel law, yet he ceased not to haue a fatherly care ouer her, & therefore did resort oft times to heare of her.

f What apparel shee asked of the eunuch, that was he bound to giue her.

g Or, Regal.
h Wherein her modestie appeared, because shee sought not apparel to commend her beautie, but stood to the Eunuchs appointment.
i Which contained part of December and part of Ianuarie.

e Containing
part of Februa-
rie and part of
March.

f These be the
two arguments
which commonly
the worldlings
and the wicked
use toward
princes against
the godly, that is,
the contempt
of their lawes,
and diminishing
of their profite:
without respect
how God is
either pleased
or displeased.
† Ebr. weigh.

‡ Or, secretaries.

† Ebr. the hands
of postes.

g To wit, the
Iewes & were
in Shushan.

a Because hee
would advertise
Ester of this
cruell procla-
mation.

to moneth, vnto the twelfth moneth, that is
the moneth ^e Adar.

8 Then Haman said vnto King Ahashu-
erosh, There is a people scattered, and disper-
sed among the people in all the prouinces of
thy kingdome, and their lawes are diuers from
all people, and they do not obserue the ^e kings
lawes: therefore it is not the Kings profite to
suffer them.

9 If it please the King, let it be written
that they may be destroyed, and I will [†] pay
ten thousand talents of siluer by the hands of
them that haue the charge of this businesse
to bring it into the Kings treasure.

10 Then the King tooke his ring from
his hand, and gaue it vnto Haman the sonne
of Hammedatha the Agagite the Iewes ad-
uersarie.

11 And the King saide vnto Haman, Let
the siluer be thine, and the people to do with
them as it pleaseth thee.

12 Then were the Kings [‡] scribes called
on the thirteenth day of the first moneth, and
there was written (according to all that Ha-
man commanded) vnto the Kings officers,
and to the captaines that were ouer euery
Prouince, and to the rulers of euery people,
and to euery prouince according to the writ-
ing thereof, and to euery people according
to their language: in the name of King Aha-
shuerosh was it written, and sealed with the
Kings ring.

13 And the letters were sent by [†] postes
into all the kings prouinces, to roote out, to
kill and to destroy all the Iewes, both young
and olde, children and women, in one day v-
pon the thirteenth day of the twelfth moneth
(which is the moneth Adar) and to spoyle
them as a pray.

14 The contents of the writing ^{was}, that
there should be giuen a commandement in
all prouinces, and published vnto all peo-
ple, that they should be ready against the
same day.

15 And the posts compelled by the kings
commandement went forth, and the
commandement was giuen in the palace at
Shushan: and the King and Haman sate drink-
ing, but the ^e citie of Shushan was in perple-
xitie.

CHAP. III.

⁵ Mordecai giueth the Queene knowledge of the cruell decree
of the King against the Iewes. ¹⁶ Shee willet that they
pray for her.

NOW when Mordecai perceiued all that
was done, Mordecai rent his clothes, and
put on sackcloth, and ashes, and went out
into the middes of the citie, and cried with a
great crie, and a bitter.

2 And hee came euen before the Kings
gate, but hee might not enter within the

Kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whi-
ther the Kings charge and his commission
came, there ^{was} great sorrow among the
Iewes, and fasting, and weeping and mour-
ning, and [†] many lay in sackcloth and in
ashes.

4 ¶ Then Esters maids and her eunuches
came and told it her: therefore the Queene
was very heauie, and shee sent raiment to
cloth Mordecai, and to take away his sack-
cloth from him, but he receiued it not.

5 Then called Ester Hatach ^{one} of the
kings eunuches, whom he [†] had appointed to
serue her, and gaue him a commandement
vnto Mordecai, to know what it was, and
why it was.

6 So Hatach went forth to Mordecai
vnto the street of the citie, which was before
the Kings gate.

7 And Mordecai tolde him of all that
which had come vnto him, & of the [‡] summe
of the siluer that Haman had promised to
pay vnto the kings treasures, because of the
Iewes, for to destroy them.

8 Also hee gaue him the [‡] copie of the
writing and commission that was giuen at
Shushan, to destroy them, that he might shew
it vnto Ester and declare it vnto her, and to
charge her, that she should goe in to the king,
and make petition and supplication before
him for her people.

9 ¶ So when Hatach came, hee told Ester
the words of Mordecai.

10 Then Ester said vnto Hatach, and com-
manded him ^{to say} vnto Mordecai,

11 All the kings seruants and the people
of the kings prouinces do know, that who-
euer, man or woman, that commeth to the
king into the inner court, which is not called,
there is a law of his, that hee shall die, except
him to whome the king holdeth out the gol-
den rod, that hee may liue. Now I haue not
bene called to come vnto the King these
thirtie dayes.

12 And they certified Mordecai of Esters
words.

13 And Mordecai saide, that they should
answere Ester ^{thus}, Thinke not with thy selfe
that thou shalt escape in the Kings house,
more then all the Iewes.

14 For if thou holdest thy peace at this
time, [†] comfort and deliuerance ^b shall ap-
peare to the Iewes out of another place, but
thou and thy fathers house shall perish: and
who knoweth whither thou art come to the
kingdome for ^e such a time?

15 Then Ester commanded to answere
Mordecai,

16 Goe, and assemble all the Iewes that
are

† Ebr. sackcloth,
and ashes were
spread for many.

† Ebr. had caused
to stand before
her.

† Ebr. declaration

‡ Or, summe

† Ebr. breathing
b Thus Mor-
decai spake in
the confidence
of that faith,
which all Gods
children ought
to haue: which
is, that God
will deliuer
them, though
all worldly
meanes faile.
c For to deli-
uer Gods
Church out of
these present
dangers.

are found in Shushan, and fast yee for me, & eate not, nor drink in three dayes, day nor night. I also & my maides will fast likewise, and so will I goe in to the king, which is not according to the law: & if I perish, I^d perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreteth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a galous for Mordecai.

AND on the third^a day Ester put on her royall apparell, and stode in the court of the kings palace within, ouer against the kings house: and the king sate vpon his royall throne in the kings palace ouer against the gate of the house.

2 And when the king sawe Ester the Queene standing in the court, shee found fauour in his sight: and the king^b held out the golden scepter that was in his hand: so Ester drew neere, and touched the tope of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? & what is thy request? it shall bee euen giuen^c thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banquet, that I haue prepared for him.

5 And the king said, Cause Haman to make hast that he may do as Ester hath said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of^d wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, & to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the Kings^e saying.

9 ¶ Then went Haman foorth the same day ioyful and with a glad heart. But when Haman saw Mordecai in the kings gate, that hee stood not vp, nor mooued for him, then was Haman ful of indignation at Mordecai.

10 Neuerthelesse Haman refrained himselfe: and when he came home, he sent, and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and al the things wherein the king had promoted him, & how that he had set him about the princes and seruants of the king.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the king to the banquet that she had prepared, saue me: and to morowe am I bidden vnto her also with the king.

13 But all this doeth nothing auaille me, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites hie, and to morowe speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the king vnto the banquet. And the thing pleased Haman, and hee caused to make the tree.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commandeth Haman to cause Mordecai to be had in honour.

THE same night the King slept not, and he commanded to bring the booke of the records, and the Chronicles: and they were read before the King.

2 Then it was found written that Mordecai^{*} had told of Bigtana, and Tereh two of the kings eunuches, keepers of the doore, who sought to lay hands on the King Ahasuerosh.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai^a for this? And the Kings seruants that ministred vnto him, saide, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the Kings house, that hee might speake vnto the King to^b hang Mordecai on the tree that he had prepared for him)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the King said, Let him come in.

6 And when Haman came in, the King said vnto him, What shall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whome would the king do honour more the to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king^c useth to weare, & the horse that the King rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king wil honour) and cause him to ride vpon the horse through the streete of the citie, and proclaime before him, Thus shall it bee done vnto the man, whom the king will honour.

Q9

10 Then

^a I will put my life in danger and referre the successe to God, seeing it is for his glory and the deliuerance of his Church:

^a To wit, after that the Iewes had begonne to fast,

^b Which was a signe that her coming was agreeable vnto him, as Chap. 4. 31.

^c Meaning hereby, that whatsoever she asked, should be granted, as Marke, 6. 23.

^d Because they used to drinke excessively in their banquets, they called the banquet by the name of that which was most in use or esteemed.

^e I will declare what thing I demand,

^f Thus the wicked when they are promoted, instead of acknowledging their charge and humbling themselves waxe ambitious, disdainfull, and cruel.

^g Meaning, the highest that could be solid:

[†] Elr. the kinge sleepe departed,

^{*} Chap. 2. 22.

^a For he thought it vnworthy his estate to receiue a benefit, and not reward it.

^b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

^c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knownen to bee next vnto Pharaoh, Gene. 41. 42.

10 Then the King said to Haman, Make haste, take the raiment and the horse as thou hast said, and doe so vnto Mordecai the Iew, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the rayment and the horse, and arrayed Mordecai, & brought him on horseback through the street of the citie, and proclaimed before him, Thus shall it be done to the man whom the King will honour.

12 And Mordecai came againe to the kings gate, but Haman hasted home mourning, and his head couered.

13 And Haman tolde Zeresh his wife, and all his friends all that had befallen him. Then said his wife men, and Zeresh his wife vnto him, If Mordecai be of the seed of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, ^d but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches, and hasted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

³ The Queene biddeth the King and Haman againe, and prayerh for hir selfe and her people. ⁶ Shee accuseth Haman, and he is hanged on the gallowes, which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the king saide againe vnto Ester on the second day at the banket of ^a wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the King, let my life be giuen mee at my petition, and my people at my request.

4 For wee are solde, I, and my people, to be destroyed, to be slaine and to perish: but if we were sold for seruants, and for hand-maides, I would haue held my tongue: although the aduersary could not ^b recompence the kings losse.

5 Then King Ahashueroth, answered, and said vnto the Queene Ester, Who is he? & where is he that [†] presumeth to do thus?

6 And Ester said, The aduersarie and enemye is this wicked Haman. Then Haman was afraid before the king and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he sawe that there was a ^c mischief prepared for him of the king.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was ^d fallen vpon the bed whereon Ester ^e sate: therefore the king said, Will he force the Queene also before me in the house? As the worde went out of the Kings mouth, they ^e couered Hamans face.

9 And Harbonah one of the eunuches, saide in the pefrence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake ^f good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree, that hee had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

¹ After the death of Haman was Mordecai exalted. ¹⁴ Comfortable letters are sent vnto the Iewes.

THE same day did King Ahashueroth giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester: and Mordecai ^a came before the king: for Ester told what he was ^b vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, and fell downe at his feete weeping, and besought him that he would put away the ^c wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

4 And the King held out the golden ^d scepter toward Ester. Then arose Ester, and stood before the King,

5 And said, If it please the King, and if I haue found fauour in his sight, & the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Hammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the King Ahashueroth said vnto the Queene Ester, & to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whom (they haue hanged vpon the tree, because he [†] laid hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring (for the writings written in the kings name, and sealed with the kings ring, may no ^e man reuoke.)

9 Then

^a Thus God sometime putteth in [†] mouth of the very wicked to speake that thing, which he hath decreed shall come to passe.

^a Reade Chap. 5.6.

^b Haman could not so much profit the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of the.

^c His conscience did accuse him, that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for [†] same.

^d He fell downe at the beds feet, or couch, where, upon she sate, and made request for his life.

^e This was the manner of the Perians, when one was out of [†] kings fauour.

^f Which discovered the conspiracie against the King, Chap. 2.21, 22.

^a That is, was receiued into [†] kings fauour and pefrence. ^b That he was her vnkle, and had brought her vp.

^c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes. ^d Reade Chap. 5.2.

[†] Or, were about to slay the Iewes. ^e This was the law of the Medes and Persians, as Dan. 6.15, notwithstanding the king reuoked the former decree granted to Haman for Esters sake.

9 Then were the Kings scribes called at the same time, euen in the third moneth, that is the moneth ^f Sivan, on the three & twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth & seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, & to euery people after their speech, & to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahashuerosh name, and sealed it with the kings ring: and he sent letters by postes on horsebacke and that rode on *beasts* of price, as dromedaries and [†] colts of mares.

11 Wherein the king granted the Iewes (in what Cities soeuer they were) to gather themselves together, and to stand for ^h their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, *both* children and women, & to spoyle their goods:

12 Vpon one day in all the prouinces of king Ahashuerosh, *euen* in the thirteenth day of the twelfth moneth, which is the moneth ⁱ Adar.

13 The copie of the writing *was*, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day to ^k auenge themselves on their enemies.

14 So the postes rode vpon *beasts* of price, and dromedaries, & went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royall apparell of blew, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and ^l ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the kings commandement and his decree came, *there was* ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land ^m became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

^s As the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and

his decree drew neere to be put in executiō the day that the enemies of the Iewes hoped to haue power ouer them (but it ^a turned contrary: for the Iewes had rule ouer them that hated them)

3 The Iewes gathered themselves together into their cities throughout all the prouinces of the king Ahashuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And al the rulers of the prouinces, and the princes and the captaines, and the officers of the king ^b exalted, the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their ^c enemies with strokes of the sword and slaughter, and destruction, & did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Iewes and destroyed ^d five hundreth men,

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Hamedatha, the aduersarie of the Iewes slew they: but they laid not their hands ^e on the spoyle.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed five hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the kings prouinces and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morow to the Iewes that are in Shushan, to doe according ^f vnto this dayes decree that they may hang vpon the tree Hamans ten sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

25 ¶ So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth Adar, and slewe three hundreth men in Shushā, but on the spoyle they laid not their hand.

16 And the rest of the Iewes that were in the kings prouinces assembled themselves,

Q q 2 and

^f Which containeth part of May and part of Iune.

^g That is, in such letters and language, as was vsuall in euery prouince.

[†] mules.

^h That is, to defend themselves against all that would assaile them.

ⁱ Which hath part of Februarie, and part of March.

^k The King gaue them licence to kill all that did oppress them.

^l He sheweth by these words that follow, what this light was.

^m Conformed themselves to the Iewes religion.

^a This was by Gods great providence, who turneth the ioy of the wicked into sorrow, & the teares of the godly into gladnesse.

^b Did them honour and shewed them friendship.

^c Which had conspired their death by the permission of wicked Haman.

^d Besides those three hundreth, that they slew the second day, as verse 15.

^e Whereby they declared, that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their own gain, but to execute his vengeance.

^f This he requireth not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap.

8. 11.

h Meaning, that they laid hands on none, that were not the enemies of God.

i Meaning, in all places sauing in Shushan,

and stood for ^g their liues, and had rest from their enemies, and slew of them that hated them, ^h seuentie and fise thousand: but they laide not their hand on the spoyle.

17 *This they did* on the ⁱ thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, ^k kept the fourteenth day of the moneth Adar with ioy, and feasting, *euē* a ioyful day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote ^l these words, and sent letters vnto all the Iewes that were through all the prouinces of the king Ahashuerosh, *both* neere and farre,

21 Inioyning ^m the that they should keepe the fourteenth day of the moneth Adar, & the fifteenth day of the same euery yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and ⁿ to send presents euery man to his neighbour, & giftes to the poore.

23 And the Iewes promised to doe as they had begun, and as Mordecai had written vnto them.

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduerfarie, had imagined against the Iewes, to destroy them, and had ^o cast Pur (that is a lot) to consume and destroy them.

25 And when ^p shee came before the king, he commanded by letters, Let his wicked ^q deuise (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of

all the words of this letter, and of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes *also* ordained, and promised for them and for their seede, and for all that ioyned vnto them, that they would not ^r faile to obserue those ^s two dayes euery yeere, according to their writing, and according to their season,

28 And that these dayes should be remembered, and kept throughout euery generation and euery family, and euery prouince, and euery citie: euē these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail & Mordecai the Iew wrote with all ^t authoritie (to confirme this letter of Purim the second time)

30 And he sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with ^u words of peace and trueth,

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Iew and Ester the Queene had appointed them, and as they had promised for themselves and for their seede with ^v fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

And the king Ahashuerosh laid a tribute vpon the land, & vpon the Iles of the sea.

2 And al the acts of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the book of the Chronicles of the kings of Media & Persia?

3 For Mordecai the Iew was the second vnto king Ahashuerosh, and great among the Iews, & ^w accepted among the multitude of his brethren, who procured the wealth of his people, & spake peaceably to al his seed.

† Or, strength.
q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

† Or, strength, or efficacie.

r Which were letters declaring vnto them quietnesse and assurance, and putting them out of doubt & feare.

† Or, failes.
s That they would obserue this feast with fasting and earnest prayer, which in Hebrew is signified by this word (their cry)

a These three points are here set forth as commendable, and necessarie for him that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be gentle, and louing toward them.

k As the Iewes do euē to this day, calling it in ^y Persians language Purim, that is, the day of lots.

l The Iewes gather hereof, that Mordecai wrote this story but it seemeth, that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship, and reliefe of the poore.
n Reade Chap. 3. 7.

o That is, Ester.

p These are the words of the kings commandement to destroy Haman wicked enterprife.

I O B.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not only extreemly afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despair: for they set forth God as a seuerer Iudge, and mortal enemy vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him under pretence of consolation, & yet they tormented him more the did al his affliction. Notwithstanding he did constantly resist them, & at length had good successe. In this storie wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway

punish

punish men according to their sinnes, but that hee had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but hee should be conuicted. Moreover, he was assured that God had not reiected him, yet through his great torments and affliction, he bursteth forth into many inconueniences both of words and sentences, and sheweth himselfe as a desperate man in many things, & as one that would resist God: and this is his good cause which he doeth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods providence, his iustice, and mans sinnes, yet their intention is euil: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iam. 5. 11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 Hee tempteth him by taking away his substance, and his children, 20 His faith and patience.



Here was a man in the land of ^a Vz called Iob, and this man ^b was an vpright and iust man, ^c one that feared God, and eschewed euill.

² And hee had seuen sonnes, and three daughters.

³ His ^d substance also was seuen thousand sheepe, and three thousand camels, and fise hundreth yoke of oxen, and fise hundreth she asses, and his family was very great, so that this man was the greatest of all the ^e men of the East.

⁴ And his sonnes went and banquetted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.

⁵ And when the daies of their banquetting were gone about, Iob sent, and ^f sanctified them, & rose vp early in the morning, and soffered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and ^g blasphemed God in their hearts: thus did Iob ^h euery day.

⁶ ¶ Now on a day when the ^k children of God came and stood ^l before the Lord, Satan ^m came also among them.

⁷ Then the Lord saide vnto Satan, Whence ⁿ comest thou? And Satan answered the Lord, saying, ^o From compassing the earth to and fro, and from walking in it.

⁸ And the Lord saide vnto Satan, Hast thou not considered my seruant Iob, how

none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

⁹ Then Satan answered the Lord, and said, Doth Iob feare God for ^p nought?

¹⁰ Hast thou not made ^q an hedge about him and about his house, and about all that he hath on euery side: thou hast blessed the worke of his handes, and his substance is increased in the land.

¹¹ But stretch out now thine hand and ^r touch all that hee hath, to see if he will not blaspheme thee to ^s thy face.

¹² Then the Lord said vnto Satan, Loe, all that he hath is in ^t thine hand: onely vpon himself shalt thou not stretch out thine hand. So Satan departed from the ^u presence of the Lord.

¹³ ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

¹⁴ There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

¹⁵ And the ^v Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

¹⁶ And whiles he was yet speaking, another came, and said, The ^w fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

¹⁷ And whiles he was yet speaking, another came, and saide, The Caldeans set out three bands, and fell vpon the Camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

¹⁸ And whiles he was yet speaking, came another, and said, Thy ^x sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

¹⁹ And behold, there came a great wind from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

plague is past which seemeth hard to be borne, God can send vs another far more grieuous, to trie his, and teach them obedience,

^p Hee feareth thee not for thine owne sake, but for the commodity that hee receiuech by thee.

^q Meaning, the grace of God, which serued Iob as a rampart against all tentations.

^r This signifyeth, that Satam is not able to touch vs, but it is God that must doe it.

^s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in ^t times of prosperitie,

which vice is disclosed in the time of their aduersitie.

^t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man,

but that which God giueth him.

^u That is, went so execute that which God had permitted him to do: for else he can neuer goe out of Gods presence.

^v That is, the Arabians.

^w Which thing was also done by the craft of Satan, to tempt Iob the more grievously, forasmuch as hee might see, that not onely men were his enemies, but that God made vs against him.

^x This last plague declareth that when one

plague is past which seemeth hard to be borne, God can send vs another far more grieuous, to trie his, and teach them obedience,

^a That is, of the countrey of Idumea, as Lamen. 4. 21, or bordering thereupon: for the lad was called by the name of Vz the sonne of Dathan the son of Seir, Gene. 36. 28.

^b Forasmuch as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocisie, it declareth y among the heathen God hath his.

^c Hereby is declared, what is meant by an vpright & iust man. His children and riches are declared, to commend his vertue in his prosperitie & his patience & constancie, while God had taken them fro him.

^d In children, e Meaning, the Arabians, Caldeans, Idumeas, &c.

^f That is, commanded the to be sanctified: meaning, that they should consider the faultes that they had committed, and reconcile themselves for the same.

^g That is, he offered for euery one of his children an offering

of reconciliation, which declared his religion towards GOD, and the care that he had toward his children. h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10. and 13. &c. i While the feast lasted. k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will. l Because our infirmities cannot comprehend God in his Maiestie, he is set forth vnto vs as a King, that our capacities may be able to vnderstand that which is spoken of him.

m This declareth, that although Satan be aduersary to God, yet he is compelled to obey him, and to doe him all homage, without whose permission and appointment he can do nothing. n This question is asked for our infirmities: for God knew whence he came. o Heerein is described the nature of Satan, which is euery

angring for his pray, 1. Pet. 5. 8.

a Which came not of impatience, but declareth that the childre of God are not insensible like blocks, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane heerein, & rebell not against into the bellie of that God is iust, and good, although his hand be sore vpon him. d But declared that God did

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, * Naked came I out of my mothers wombe, and naked shall I returne b thither: the Lord hath giuen, and the Lord hath taken it: c blessed be the name of the Lord.

22 In all this did not Iob sinne, nor charge God d foolishly.

God, as the wicked doe. * Eccles. 5. 14. 1. Tim. 6. 7. b That is, the earth, which is the mother of all. c Heereby he confesseth and good, although his hand be sore vpon him. d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

And on a day the a childre of God came and stood before the Lord, and b Satan came also among them, and stood before the Lord.

2 Then the Lord saide vnto Satan, Whence comdest thou? And Satan answered the Lord, and saide, From compassing the earth to and fro, and from walking in it.

3 And the Lord saide vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill: for yet he continueth in his vprightnes, c although thou moouedst me against him, to destroy d him without cause.

4 And Satan answered the Lord, and saide, e Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his f bones and his flesh, to see if hee will not blaspheme thee to thy face.

6 Then the Lord saide vnto Satan, Loe, he is in thine hand, but saue g his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore h boyles, from the sole of his foote vnto his crowne.

8 And he tooke a i potshard to strape him, and he sate downe among the ashes.

9 Then said his k wife vnto him, Doeſt thou l continue yet in thine vprightnes? m Blaspheme God, and die.

10 But he saide vnto her, Thou speakest like a foolish woman: what? shal we receiue good at the hand of God, and not n receiue euill? In all this did not Iob sinne with his o lips.

destitute of all other helpe and meanes, and wonderfully afflicted with the sorrow of his disease. k Satan vseth the same instrument against Iob, as he did against Adam. l Meaning, what gainest thou to serue God, seeing he thus plagueth thee as though hee were thine enemy? This is the most grievous temptation of the faithfull, when their faith is assailed, and when Satan goeth ab out to perfwade them, that they trust in God in vaine. m For death was appointed to the blasphemer, and so he meant that hee should be soone rid out of his paine. n That is, to be patient in aduersitie, as we reioyce, when he sendeth prosperitie, & so to acknowledge him to be both mercifull & iust. o He so bridled his affections, that his tongue through impatience did not murmur against God,

11 Now when Iobs three p friends heard of all this euil that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knew him not: therefore they lift vp their voices and wept, and euery one of them rent his garment, & sprinkled q dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a word vnto him: for they saw, that the griefe was very r great.

their clothes in signe of sorrow, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

Afterward a Iob opened his mouth, and b curſed his day.

2 And Iob cried out, and said,

3 Let the day c perish, wherein I was borne, & the night when it was said, There is a man childe conceived.

4 Let that day be darknesse, let not God d regard it from aboue, neither let the light shine vpon it,

5 But let darkenesse, and the e shadowe of death staine it: let the cloud remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not beioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

8 Let them that curse the day, (being f ready to renew their mourning) curse it.

9 Let the starres of that twilight be dimmed through darknes of it: let it looke for light, but haue none: neither let it see † the dawning of the day,

10 Because it shut not vp the doores of my mothers wombe, nor hid sorrow from mine eyes.

11 Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For so should I now haue i lien and

h This and that which folloiweth, declareth that when man giueth place to his passions, he is not able to stay, nor keepe measure, but runneth headlong into all euill, except God call him backe. i The vehemencie of his afflictions made him to utter these wordes, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the iniquitie of his flesh caused him to burst out in this error of the wicked.

p Which were men of authority, wise & learned, and as the Septuagints write, Kings, &c. came to comfort him, but when they saw how he was visited, they conceived an euill opinion of him, as though hee had bene but an hypocrite, and so iustly plagued of God for his finnes. q This was al so a ceremonie, which they vsed in those Countreys, as the renting of

a The seuen dayes ended, Chap. 2. 13. b Here Iob be- ginneth to feele his great imper- fection in this battel betweene the spirit & the flesh, Rom. 7. 18. and after a man- ner yeeldeth, yet in y end he get- teth victorie, though he was in the meane time greatly wounded. c Men ought not to be wea- rie of their life, and curse, it be- cause of the in- firmities that it is subiect vnto, but because they are giuen to sin and rebellion against God. d Let it be put out of the num- ber of daies, and let it not haue the light of the sunne to sepa- rate it from the night. e That is, most obscure darkne- nes, which ma- keth them a- fraid of death, that are in it. f Which curſe the day of their birth, let them say that curse vpon this night. g Let it be al- waies night, & neuer see day. † Ebr. the eye lids of the morning.

bene

He noteth the ambition of the which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortal. That is, by death the cruelty of the tyrants hath ceased. All they that susteine any kind of calamity and miserie in this world: which he speaketh after the iudgement of the flesh. He sheweth that the benefite of God are not comfortable, except the heart be ioyfull, and the conscience quieted. That seeth not how to come out of his miseries, because he dependeth not on Gods providence. In my prosperity I looked euer for a fall, as it come now to passe. The feare of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

bene quiet, I should haue slept then, and bene at rest.

14 With the Kings and counsellors of the earth, which haue builded themselues in desolate places:

15 Or with the Princes that had golde, and haue filled their houses with siluer.

16 Or, why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The prisoners rest together, and heare not the voice of the oppressour.

19 There are small and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in miserie? and a life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce, when they can finde the graue.

23 Why is the light giuen to the man whose way is hid, and whome God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I feared, is come vpon mee, and the thing that I was afraide of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, yet trouble is come.

CHAP. III.

Iob is reprehended of impatiencie, 7 and of his presumption of his owne righteousness.

Then Eliphaz the Temanite answered, and said,

2 If wee assay to commune with thee, wilt thou be grieved? but who can withhold himselfe from speaking?

3 Beholde, thou hast taught many, and hast strengthened the weary hands.

4 Thy words haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieved: it toucheth thee and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished, being an innocent? or where were the vpright destroyed?

8 As I haue seene, they that plow ini-

They that doe euil, cannot but receiue euill.

quity, and sowe wickednesse, reape the same.

9 With the blast of God they perish, and with the breath of his nostrils are they consumed.

10 The roaring of the Lion, and the voice of the Lionesse, and the teeth of the Lions whelpes are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelpes are scattered abroad.

12 But a thing was brought to me secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread, which made all my bones to tremble.

15 And the winde passed before mee, and made the haire of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes, and in silence heard I a voice, saying,

17 Shall man bee more iust then God? or shal a man bee more pure then his maker?

18 Beholde, he found no stedfastnesse in his seruants, and layde folly vpon his Angels.

19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shal be destroyed before the moth?

20 They be destroyed from the morning vnto the euening: they perish for euer, without regard.

21 Doth not their dignitie goe away with them? doe they not die and that without wisdom.

ture should be more iust then the Creator, which were a blasphemie. If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when he would iustifie himselfe against God? That is, in this mortall bodie, subiect to corruption. 2. Cor. 5. 1. They see death continually before their eyes, and daily approaching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1. 2. Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

Call now, if any will answer thee, and to which of the Saints wilt thou turne?

2 Doubtlesse anger killeth the foolish, and enuie slayeth the idiot.

3 I haue seene the foolish well rooted, & suddenly I cursed his habitation, saying,

4 His children shall bee farre from saluation, and they shall be destroyed in the gate and none shall deliuer them.

5 The hungry shall eate vp his harvest:

c That is, the sinner that hath not the feare of God. d I was not moued with his prosperitie, but knew that God had cursed him and his. e Though God sometime suffer the fachers to passe in this world: yet his iudgements will light vpon their wicked children. f By publique iudgement they shall be condemned, and none shall pittie them.

f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth. g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to Lions, and the children to their whelpes) yet God both is able, and his iustice will punish them. h A thing that I knew not before was declared vnto me by vision: that is, that whoeuer thinketh himselfe iust, shal be found a sinner, when hee cometh before God. i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was some what asswaged as God appeared to Eliah. 1. Kin. 19. 12.

l He proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when he would iustifie himselfe against God? That is, in this mortall bodie, subiect to corruption. 2. Cor. 5. 1. They see death continually before their eyes, and daily approaching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

a He willeth Iob to consider the example of all them that haue liued or do liue godly, whether any of them be like vnto him in raging against God as he doth. b Murmuring against God in afflictions increaseth paine, & vttereth man folly.

yea,

a Seeing this thine impatiencie. b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe. c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God. d He concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the small men make against the children of God.

g Though there be but two or three yeares left in the hedges, yet these shall bee taken from him.

h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.

i Which declarereth that sinne is euer in our corrupt nature: for before sinne, it was not subiect to paine & affliction.

k If I suffered as thou doest, I would seeke vnto God. I He counsellor

l Job to humble himselfe vnto God, to whom all creatures are subiect, and whose workes declare that man is inexcusable, except he glorifie God in all his workes.

m He sheweth by particular examples, what the workes of God are.

n In things plain and euident they shew them felues fooles in stead of wise men.

o This declarereth that God punisheth the world by wise, as hee threatened, Deut. 28. 29.

p That is, he that humbleth himselfe before God.

q He comparereth the slander of the wicked to sharpe swords.

r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that offesse God.

s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seventh.

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

yea, they shall take it from among the thornes, & the thirstie shall drinke vp their substance.

6 For miserie commeth not fourth of the dust, neither doth affliction spring out of the earth,

7 But man is borne vnto ⁱtrauell as the sparkes flie vpward.

8 But I would inquire ^k at God, and turne my talke vnto God:

9 Which ^l doeth great things and vnsearchable, and marueilous things without number.

10 He ^m giueth raine vpon the earth, and powreth water vpon the streetes,

11 And setteth vp on hie them that be lowe, that the sorowful may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their handes cannot accomplish that which they doe enterprise.

13 ⁿ He taketh the wife in their craftinesse, and the counsel of the wicked is made foolish.

14 They meete with ^o darknesse in the day time, and ^p grope at noone day, as in the night.

15 But he saueh the ^q poore from the sword, from their ^r mouth, and from the hand of the violent man.

16 So that the poore hath ^s hope, but iniquitie shall ^t stop her mouth.

17 Beholde, blessed ^u is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in ^v fixe troubles, and in the seventh the euill shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraide of destruction when it commeth.

22 But thou shalt ^w laugh at destruction and dearth, and shalt not be afraide of the beast of the earth.

23 For the stones of the fildes shall bee in league with thee, and the beastes of the fildes shall be at peace with thee.

24 And thou shalt knowe, that peace shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not ^x sinne.

25 Thou shalt perceiue also, that thy seede shall bee great, and thy posteritie as the

grasse of the earth.

26 Thou shalt goe to thy graue in ^y a full age, as a ricke of corne commeth in due season into the barme.

27 Lo, ^z thus haue we enquired of it, and so it is: heare this, and knowe it for thy selfe.

aduantage. ^z We haue learned these points by experience, that the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

¹ Job answereth, that his paine is more grievous then his fault. ⁸ He wisheth death. ¹⁴ Hee complaineth of his friends.

BVt Job answered, and said,

2 Oh that my griefe were well weyed, and my miseries were layed together in the ^a ballance.

3 For it would bee now heauier then the sand of the sea: therefore my words are ^b swallowed vp.

4 For the arrowes of the Almighty are in me: the venime whereof doth drinke vp my spirit, and the terrours of God ^c fight against me.

5 Doeth the ^d wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is ^e vnsauerie, shall it bee eaten without salt? or is there any tast in the white of an egge?

7 Such things as my soule refused to touch, as were sorowes, are my meate.

8 Oh that I might haue my ^f desire, and that God would graunt mee the thing that I long for!

9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.

10 Then shoulde I yet haue comfort, (though I burne with sorowe, let him not spare) because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine ^h ende, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in me no help? and that ⁱ strength is taken from mee?

14 Hee that is in miserie ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued mee as a ^k brooke, and as the rising of the riuers they passe away.

16 Which are blackish with yce, and wherein the snowe is hid.

my selfe as much as was possible? ^k Or wisdom, or law. ^l Hee comparereth those friends which comfort vs not in miserie, to a brooke, which in Summer, when we need waters, is drie, in winter is hard frozen, and in the time of rains when we haue no neede, ouerfloweth with water.

² Though the children of God haue not al-
¹ waies this promise performed, yet God doeth recompense it otherwise to them
³ God punisheth not the hypocrites shall commeth for his

^a To knowe whether I com-
plaine without iust cause.

^b My griefe is so great, that I lacke words to expresse it.

^c Which declarereth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

^d Thinke you that I grie without cause, seeing the brute beasts doe not complaine when they haue what they would?

^e Can a mans taste delight in that that hath no sauour? meaning, that no man take pleasure in affliction, seeing they cannot away with things that are vnsauourie to the mouth.

^f Heerein hee sinneth double, both in wishing through impatience to die, and also in desiring of God a thing which was not agreeable to his will.

^g That is, let me die at once, before I come to distrust Gods promise through minisimpatience.

^h He feareth lest he should bee brought to inconueniences, if his sorowes should continue.

ⁱ Haue I not sought to helpe

17 But in time they are dried vp with heate and are consumed: and when it is hote they faile out of their places,

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, ^l considered them, and they that goe to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye ^{like} vnto it: yee haue scene my feareful plague, & are afraid.

22 Was it because I said, Bring vnto me: or giue a reward to me of your ^a substance?

23 And deliuer me from the enemies hand, or ransome me out of the hand of tyrants?

24 Teach me, and I wil ^{hold} my tongue: and cause me to vnderstand, wherein I haue erred.

25 How ^p stedfast are the words of righteousness: and what can any of you iustly reprove?

26 Doe ye imagine to reprove words, that the talke of the afflicted should be as the winde?

27 Yee make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore be content to ^c looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and yee shall see yet my righteousness in that behalfe. Is there iniquitie in my tongue: doeth not my mouth feele sorowes?

^l I speake as one that is driuen to this impacience through very sorow, or as an hypocrite as you condemne me.

CHAP. VII.

¹ Iob sheweth the shortnesse and miserie of mans life.

IS there not an appointed time to man vpon earth: and are not his daies as the daies of an ^a hireling?

2 As a seruant longeth for the shadow, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the ^b moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layed me downe, I saide, When shall I arise: and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is ^c clothed with wormes and filthinesse of the dust: my skinne is rent, and become horrible.

6 My dayes are swifter then ^d a weauers shuttle, and they are spent without hope.

^e I desireth God to haue compassion on him,

7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.

8 The eye that hath scene mee, shall see me no more: thine eyes are vpon me, and I shall be no longer.

9 ^e As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall ^f come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I wil not spare my mouth, but will speake in the trouble of my spirit, & muse in the bitternesse of my minde.

12 An: I a sea ^h or a whalefish, that thou keepest me in ward?

13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou mee with dreames, and astonishest me with visions.

15 Therefore my soule ^k chuseth rather to be strangled and to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: ^l spare me then, for my dayes are but vanitie.

17 What is man, that thou ^m doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visite him euery morning, and tryest him euery moment?

19 How long will it bee yer thou depart from mee: thou wilt not let me alone whiles I may swallow my spittle.

20 I haue ⁿ sinned, what shall I doe vnto thee: O thou preseruer of men, why hast thou set mee as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespass: and take away mine iniquitie: for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall ^o not be found.

^l that he could bridle himselfe from reasoning with God, because his faith, ^o That is, I shall be dead.

CHAP. VIII.

¹ Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

Then answered Bildad the Shuhite, and saide,

2 How long wilt thou talke of these things: and how long shall the words of thy mouth ^a be as a mightie wind?

3 Doeth God peruert iudgement: or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their ^b iniquitie,

^c example of his children, that he

^e If thou be- hold me in thine anger, I shall not be able to stand in thy presence. ^f Shall no more enjoy this mortal life.

^g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words: and thus he speaketh as one ouercome with griefe of minde.

^h Am not I a poore wretch? what needest thou then to lay so much paine on me?

ⁱ So that I can haue no rest, night nor day. ^k He speaketh as one ouercome with sorow, and not of iudgment, or of the examination of his faith.

^l Seeing my terme of life is so short, let me haue some rest and ease.

^m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kinde of perswasion with God, that he might stay his hand.

ⁿ After all temptations faith bursteth forth, and leaeth Iob to repentance: yet it was not in such perfection, that he still tried

^a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of wind that vanishest away. ^b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the offend not God,

^l They that passe thereby to goe into the hot countreys of Arabia, thinke to find water there, to quench their thirst, but they are deceived. ^m That is, like to this brooke, which deceiveth them, that thinke to haue water there in their neede, as I looked for consolation at your hands.

ⁿ He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him comfortable words.

^o Shew mee wherein I haue erred, and I will confesse my fault.

^p Hee that hath a good confidence, doeth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason.

^q Doe you censure at my words, because I should be thought to speake foolishly, which am now in misery? ^r Consider whether I speake as one that is driuen to this impacience through very sorow, or as an hypocrite as you condemne me.

^a Hath not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling.

^b My sorow hath continued from moneth to moneth, and I haue looked for hope in vaine.

^c This signifyeth that his disease was rare & most horrible.

^d Thus he speaketh in respect of the breuiety of mans life, which passeth without hope of returning, in consideration whereof he

^e That is, if thou turne be-
time whiles God
callest thee to
repentance.
^d Though the
beginnings be
not so pleasant,
as thou wouldst
desire, yet in the
end thou shalt
haue sufficient
occasion to con-
tent thy selfe.
^e He willetch
Job to examine
all antiquitie, &
he shall finde it
true which he
here saith.

^f Meaning, that
it is not enough
to haue the ex-
perience of our
selues, but to be
confirmed by
the examples of
them that went
before vs.

^g As a rush can
not grow with-
out moistnesse,
so cannot the hy-
pocrite, because
hee hath not
faith, which is
moystned with
Gods Spirit.
^h Which is to
day, and to mo-
row (sweet away
i He compareth
the iust to a tree,
which although
it be remooued
out of one place
vnto another,
yet flourisheth:
so the affliction
of the godly tur-
neth to their
profite.

^k That is, so
that there re-
maine nothing
there to proue
whether the tree
had growen
there or no.

^l To be planted
in another place,
where it may
grow at plea-
sure.

^m If thou be
godly, he will
giue thee occasi-
on to reioyce,
and if not, thine
affliction shall increase.

5 Yet if thou wilt earely seeke vnto God, and pray to the Almighty,

6 If thou be poore and vpight, then surely he will awake vp vnto thee, and hee will make the habitation of thy righteousness prosperous.

7 And though thy beginning bee small, yet thy latter end shall greatly increase.

8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For wee are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow)

10 Shal not they teach thee and tel thee, and vtter the wordes of their heart?

11 Can a rush grow without myre? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the pathes of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shalbe as the house of a spider.

15 He shall leane vpon his house, but it shall not stand: hee shal hold him fast by it, yet shall it not endure.

16 The tree is greene before the sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it denie, saying, I haue not seene thee,

19 Beholde, it will reioyce by this meanes, that it may grow in another mold.

20 Behold, God will not cast away an vp-right man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with laughter, and thy lippes with ioy.

22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not remaine.

CHAP. IX.

Job declareth the mightie power of God, and that mans righteousness is nothing.

Then Job answered, and said,

2 I know verely that it is so: for how should man compared vnto God, be iustified?

3 If he would dispute with him he could not answer him one thing of a thousand.

4 Hee is wise in heart and mightie in

5 Of a thousand things, which God could lay to his charge, man cannot answer him one.

strength: who hath bene fierce against him and hath prospered?

5 He remooueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 Hee remooueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the sunne and it riseth not: hee closeth vp the starres, as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres, Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when hee goeth by mee, I see him not: and when he passeth by, I perceiue him not.

12 Beholde, when hee taketh a pray, who can make him to restore it: who shall say vnto him, what doest thou?

13 God will not withdraw his anger, and the most mightie helps doe stoupe vnder him.

14 How much lesse shall I answer him? or how should I finde out my words with him?

15 For though I were iust, yet could I not answer, but I would make supplication to my Iudge.

16 If I crie, and hee answer me, yet would I not beleue, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me without cause.

18 He will not suffer me to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, hee is strong: if we speake of iudgement, who shal bring me in to plead?

20 If I would iustifie my selfe, mine own mouth shal condemne me: if I would be perfite he shal iudge me wicked.

21 Though I were perfite, yet I knowe not my soule: therefore abhorre I my life.

22 This is one point: therefore I said, Hee destroyeth the perfite and the wicked.

23 If the scourge should suddenly slay, should God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of

he speaketh to condemne his dulnesse, & to iustifie God. After he hath accused his own weaknes, he continueth to iustifie God and his power. o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine hart and conscience. p If God punish according to his iustice, he wil destroy as wel the that are counted perfite, as them that are wicked. q To wit, wicked. r This is spokē according to our apprehension, as though he would say, If God destroy but the wicked, as cha. 5. 3. why should he suffer the innocēt to be so long tormented by the

c He declareth what is the infir-
mitie of man, by
the mighty and
incomprehen-
sible power that
is in God, shew-
ing what he could
doe if he would
set forth his power.
d These are the
names of cer-
taine starres,
wherby he mea-
neth that all
starres both
known and
known are at
his appointment.
e I am not able
to comprehend
his works,
which are com-
mon and daily
before mine eyes,
much lesse in
those things
which are hid
and secret.

f He sheweth
that when God
doeth execute
his power, hee
doth it iustly,
for so much as
none can control
him.

g God will not
be appeased for
ought that man
can lay for him-
selfe for his iustifi-
cation.

h That is, all the
reasons that man
can lay to ap-
prooue their
cause.

i How should I
be able to an-
swere him by e-
loquence? where
by he noteth his
friends, that al-
beit they were
eloquent in
talkes, yet they
felt not in heart,
that which they
spake.

k Meaning, in
his owne opin-
ion, signifying
that man will
sometime flatter
himselfe to be
righteous, which
before God is abomi-
nation.

l While I am
in my pangs, I
cannot but burst
forth into many
inconsistencies,
although I
know still that
God is iust.

m I am not able
to feele my
sinnes so great
as I feele the
weight of his
plagues: and this

the

a Job here an-
swereth to that
point of Eliphaz
and Bildads O-
ration, touching
the iustice of
God, and his in-
nocencie, confel-
sing God to be
infinite in iustice,
and man to be
nothing in respect
of him.

^a That they can doe see to doe iustice.
^b That can shew the contrarie.
^c I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.
^d Why doeth not God destroy me at once? thus he speaketh according to the infirmities of the flesh.
^e Though I seeme neuer so pure in mine owne eyes, yet al is but corruption before God.
^f Whatsoeuer I would vie to counter my filthines which shall disclose me so much more.
^g Which might make an accomode betweene God and me, speaking of impatience, and yet confessing God to be iust in punishing him.
^h Signifying that Gods iudgements keepe him in awe.

the wicked: hee ^a couereth the faces of the iudges thereof: if not, where ^a is hee? or who is he?

25 My dayes haue bene more swift then a poste: they haue fled, and haue scene no good thing.

26 They are passed ^{as} with the most swift ships, and as the eagle that flieth to the pray.

27 If ^a I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I bee wicked, why ^a labour I thus in vaine?

30 If I wash my selfe with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge me in the pit, and mine owne ^a clothes shall make me filthy.

32 For hee is not a man as I am, that I should answere him, if wee come together to iudgement.

33 Neither is there any vmpire ^a that might lay his hand vpon vs both.

34 Let him take his rode away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: ^a but because I am not so, I holde me still.

CHAP. X.

^a Job is wearie of his life, and setteth out his fragilitie before God. ^b He desireth him to stay his hand. ^c A description of death.

MY soule is cut off ^a though I liue: I will leaue my ^b complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, ^c Condemne me not: shewe me, wherefore thou contendest with me.

3 Thinkest thou it ^d good to oppresse me, and to cast off the ^e labour of thine hands, and to fauour the ^f counsel of the wicked?

4 Hast thou ^g carnal eyes? or doest thou see as man seeth?

5 Are thy dayes as mans ^h dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do ⁱ wickedly: for none can deliuer me out of thine hand.

8 Thine ^k hands haue made mee, and fashioned me wholly round about, and wilt

^a I am more like to a dead man then to one that liueth.
^b I will make an ample declaration of my torments, accusing my selfe and not God.
^c He would not that God should proceed against him by his secret iustice, but by the ordinarie meanes that he punisheth others.
^d Is it agreeable to thy iustice to doe me wrong?
^e Wilt thou be without compassion?
^f Wilt thou gratifie the wicked, and condemne mee?
^g Doest thou this of ignorance?
^h Art thou inconstant and changeable, as the times, to day friend, to morrow an enemy?
ⁱ By affliction thou keepest mee as in a prison, and restrainest mee from doing euill, neither can any set mee at libertie.
^k In these eight verses following, he describeth the mercy of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him,

thou destroy me?

9 Remember, I pray thee, that thou hast made me as the ^a clay, and wilt thou bring mee into dust againe?

10 Hast thou not powred me out as milke: and turned me to cruds like cheefe?

11 Thou hast clothed mee with skinned and flesh, and ioyned mee together with bonnes and sinewes.

12 Thou hast giuen mee life, and ^a grace: and thy ^a visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, yet I know ^a that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lion: returne and shew thy selfe marueilous vpon mee.

17 Thou renewest thy plagues against mee, and thou increasest thy wrath against mee: ^a changes and armies of sorowes are against me.

18 Wherefore then hast thou brought mee out of the wombe? Oh that I had perished, and that none eye had scene me!

16 And that I were as I had not beene, but brought from the wombe to the graue!

20 Are not my dayes fewe? let him ^a cease, and leaue off from me, that I may take a litle comfort,

21 Before I goe and shall not ^a returne, euen to the land of darknesse and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is no ^a order, but the light is there as darknesse.

fore cannot apprehend in that state the mercies of God and comfort of the resurrection. ⁿ No distinction betweene light and darknesse, but where all is very darknesse it selfe.

CHAP. XI.

^a Job is vniustly reprehended of Zophar. ^b God is incomprehensible. ^c He is mercifull to the repentant. ^d Their assurance that liue godly.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? or should a great ^a talker be iustified?

3 Should men holde their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, ^b My doctrine is pure, and I am cleane in thine eyes.

^a As bridle as a pot of day.
^m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures.
ⁿ That is, thy fatherly care and providence, whereby thou preseruest me, and without the which I should perish straightway.
^o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.
^p I will alway walke in feare and humilitie, knowing that none is iust before thee.
^q Job being sore assaulted in this battell betweene the flesh and the spirit, bursteth out into these afflictions, wishing rather short daies then long paine.
^r That is, diuersitie of diseases and in great abundance: shewing that God hath infinite meanes to punish man.
^s Hee wisheth that God would leaue off his affliction, considering his great miserie, and the breuitie of his life.
^t He speaketh thus in the person of a sinner, that is overcome with passions & with the feeling of Gods iudgements, & therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.
ⁿ No distinction betweene light and darknesse, but where all is very darknesse it selfe.
^a Should hee perfwade by his great talke, that he is iust?
^b He chargeth Job with this, that he should say, that the thing which hee spake was true, and that hee was without sinne in sight of God.

5 But

^c Which is not
to stand in iusti-
fying of thy
selfe: he signify-
eth that man wil
neuer be ouer-
come, whiles he
reasoneth with
another, and
therefore God
must breake off
the controuersie,
and stoppe mans
mouth.
^d That is, this
perfection of
God, and if man
be not able to
comprehend the
height of the
heauē, the depth
of hel, the length
of the earth, the
breadth of the
sea, which are
but creatures: how
can he attaine to the
perfection of the
Creator?
^e If God should
turne the state of
things, and esta-
blish a new or-
der in nature,
who could con-
troll him?
^f That is, with-
out vnderstan-
ding: so that
whatsoeuer gifts
he hath after-
ward, come of
God and not of
nature.
^g If thou repent,
pray vnto him.
^h Renounce
thine owne euill
workes, and see
that they offend
not God.
ⁱ He declarerh
what quietnesse
of conscience and
successe in all
things such shall
haue, which
turne to God by
true repentance.
^{* Leuit. 26. 5. 6.}
^k He sheweth
that contrarie
things shal come
vnto them that

5 But, oh that God would speake and open his lips against thee!

6 That hee might shew thee the secrets of wisdom, how thou hast *deserued* double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almighty *to his* perfection?

8 The heauens are hie, what canst thou doe? ^d it is deeper then the hel, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If hee cut off and ^e shut vp, or gather together, who can turne him backe?

11 For hee knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man *new* borne is like a wild asse ^f colt.

13 If thou ^g prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie bee in thine hand, ^h put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget ⁱ thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more *cleare* then the noone day: thou shalt shine and be as the morning.

18 And thou shalt bee bolde, because there is hope: and thou shalt digge pits, and shalt lie downe safely.

19 ^{*} For when thou takest thy rest, none shall make thee afraid: yea, many shal make sute vnto thee.

20 But the eyes ^k of the wicked shal faile, and their refuge shall perish, and their hope *shall be* sorow of minde.

doe not repent.

CHAP. XII.

^a Iob accuseth his friends of ignorance. ⁷ He declarerh the might and power of God, ¹⁷ and how hee changeth the course of things.

Then Iob answered, and said,

2 Indeed because that yee are the people *onely*, ^a wisdom must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 ^{*} I am ^b as one mocked of his neigh-

^a Because you feele not that which you speake, you think the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you. ^{* Psal. 14. 3.}
^b He reproveth these his friendes of two faults: the one, that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie.

bour, who calleth vpon God, and he ^c heareth him: the iust and the vpriight is laughed to scorne.

5 ^d He that is ready to fall, *is as* a lampe despised in the opinion of the rich.

6 The tabernacle of robbers do prosper, and they are in safety, that prouoke GOD, ^e whom God hath enriched with his hand.

7 Aske now the beastes, ^f and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shal shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, & the breath of all ^g mankind.

11 Doeth not the eares ^h discern the words? & the mouth taste meat for it selfe?

12 Among the ⁱ ancient *is* wisdom, and in the length of dayes *is* vnderstanding.

13 With him *is* wisdom and strength: he hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it cannot be built: he shutteth a man vp, and hee cannot be loosed.

15 Beholde, he withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him *is* strength and wisdom: he that is deceiued, and that ^k deceiueh, are his.

17 He causeth the counsellors to goe ^l as spoyled, and maketh the iudges fooles.

18 ^m Hee looseth ^k the collar of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mightie.

20 Hee taketh away the speech from the ⁿ faithfull *counsellors*, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 Hee discouereth the deepe places from *their* darkenesse, and bringeth foorth the shadow of death to light.

23 He ^o increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

he thinketh well of God, and is as able to set foorth his power in words, as they that reasoned against, were.

CHAP. XIII.

*1 Job compareth his knowledge with the experience of his friends.
16 The penitent shall be saved, and the hypocrite condemned.
20 He prayeth vnto God that he would not handle him rigorously.*

LOe, mine eye hath scene all this: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almighty, and I desire^a to dispute with God.

4 For in deede ye forgelies, and all you are^b physitians of no value.

5 Oh, that you would holde your tongue, that it might be imputed to you for wisdom.

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Wil yee speake^c wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Is it well that he should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reprove you, if ye doe secretly accept any person.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your^d memories may be compared vnto ashes, and your bodies to bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what wil.

14 Wherefore doe I^e take my flesh in my teeth, and put my soule in mine hand?

15 Loe though he slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 He shall be my saluation also: for the^f hypocrite shall not come before him.

17 Heare diligently my words, & mark my talk.

18 Behold now: if I prepare me to iudgement, I know that I shall be^g iustified.

19 Who is he, that will^h plead with me? for if I now holde my tongue, Iⁱ die.

20 But doe not these two things vnto mee: then will I not hide my selfe from thee.

21^k Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How manie are^l mine iniquities and sinnes? shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thineemie?

25 Wilt thou breake a leafe driuen to and fro: and wilt thou persue the drie stubble?

26 For thou writest bitter things against me, & makst me to possesse^m the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly vnto all my pathes, & makest the print thereof in theⁿ heeles of my feet.

18 Such one consumeth like a rotten thing, and as a garment that is motheaten.

CHAP. XIII.

*1 Job describeth the shortnes and miserie of the life of man.
14 Hope susteineth the godly. 22 The condition of mans life,*

MAN^a that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth forth as a flowre, & is cut down, he vanissheth also as a^b shadow, & continueth not.

3 And yet thou openest thine eyes vpon such one, & causest me to enter into iudgment with thee.

4^c Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he can not passe.

6 Turne from him that hee may cease vntill his desired day, as an hireling.

7 For there is hope of a tree, if it bee cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it wax old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10^d But man is sicke, and dieth, and man perissheth and where is he?

11 As the waters passe from the sea, and as the flood decaie, and drieth vp,

12 So man sleepeth and riseth not: for he shal not wake againe, nor be raised from his sleepe, till the heauen be no more.

13 Oh that thou wouldst hide me in the graue, & keep me secret, vntil thy^e wrath were past, & wouldst giue me terme, and^f remember me.

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till^g my changing shall come.

15 Thou shalt call me, and I shall^h answer thee: thou louest the work of thine own hands.

16 But now thouⁱ numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a^j bag, and thou addest vnto my wickednesse.

18 And surely^k as the mountaine that falleth, commeth to nought, and the^l rocke that is removed from his place.

19 As the water breaketh the stones, when thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that hee passeth away: hee changeth his face when thou castest him away.

21 And he knoweth not if his sons shal be honourable, neither shall hee vnderstand concerning them, whether they shal be of low degree.

22 But while his^m flesh is vpon him he shal be sorrowful, & while his soul is in him, it shal mourne

CHAP. XV.

Eliphaz reprehendeth Job, because he ascribeth wisdom, and pudenesse to himselfe. 16 Hee describeth curse that falleth on the wicked, reckoning Job to be one of the number.

THE answered Eliphaz the Temanite, & said,

2 Shal a wise man speake words of theⁿ winde, and fill his belly^o with the East winde?

3 Shall he dispute with words not comely?

14 forgotten as those as they are vttered, as the East wind dryeth vp the as it falleth.

^a Taking occasion of his aduersaries wordes, he describeth^b the state of mans life from his birth to his death.

^b His meaning is, that seeing^c man is so fraile a creature, God should not handle him so extremely; where in Job sheweth^d the wickednes of flesh, when it is not subiect to the Spirit.

^c Psal 51. 7. Vntill the time^e thou hast appointed for him, to die, which he desireth as the hireling waiteth for the end of his labour to receive his wages. He speaketh^f not here as though he had not hope of immortality but as a man in extreme paine, when reason is overcome by afflictions and torments.

^e Herby he declareth that the feare of Gods judgement was^g the cause why hee desired to die. That is, release my paines and take me to mercy.

^g Meaning, vnto the day of the resurrection when he should be changed and renewed.

^h Though I be afflicted in this life, yet in the resurrection I shall feelee thy mercies.

ⁱ He answereth^j what thou callest me. ^k Psal 5. 2. Thou layest them al together & sufferest none of my sinnes unpunished.

^l He murmureth through the impatience of the flesh against God, as though he vsed as great severity against him as against the hard rocks, or waters that ouerflowe, hereby all the occasion of his hope is taken away.

^m Yet whiles he liueth, he shall be in paine & miserie.

ⁿ That is vaine words and without consolation.

^o Meaning with matters that are of none importance, which are moisture as soon as

d Thou speakest as doe the mockers and contemners of God.

e That is the most ancient, and so by reason the most wise?

f Art thou one-ly wise?

g He accuseth Iobs pride and ingratitude, that will not be comforted by God nor by their counsell.

h Why doest thou stand in thine owne conceite?

i *Ebr* in thy spirit.

j His purpose is to proue that Iob as an vniust man and an hypocrite is punished for his sinnes like as he did before Chap. 4. 18.

k Which hath a desire to sinne as he that is thirstie to drinke.

l Who by their wisdom so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in confidence.

n Out of that miserie whereinto he once falleth.

o God doth not only impouerish the wicked oft times: but euen in their prosperitie he punisheth them with a grieuouse euer more to gather, which is as a beggerie.

p He sheweth what weapons God vsch against the wicked which lift vp themselves against him, to wit, terror of conscience and outward afflictions.

q That is, hee was so puffed vp with great prosperitie and abundance of all things, that hee forgate God: noting that Iob in his felicitie had not the true feare of God.

r Though hee build and repaire ruinous places to get him fame, yet God shall bring al to nought and turne his great prosperitie into extreame miserie.

s Meaning, that his sumptuous-buildings should neuer come to perfection,

or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquity, seeing thou hast chosen ^dthe tongue of the crafty.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the ^efirst man, that was borne: and wast thou made before the hills?

8 Hast thou heard the secret counsel of God, and doest thou restraîne wisdom^e to thee.

9 What knowest thou that wee know not, and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God ^fsmall vnto thee? is this thing strange vnto thee?

12 Why doest thine heart ^gtake thee away, and what do thine eyes meane.

13 That thou answerest to God ^hat thy pleasure, & bringest such words out of thy mouth.

14 What is man, that he should be clean? & he that is borne of womā, that he should ⁱbe iust?

15 Behold, he found no steadfastnesse in his Saints: yea, the heauē is not clean in his sight.

16 How much more ^jis man abominable, and filthy, which ^kdrinketh iniquitie like water?

17 I will tell thee, heare mee, and I will declare that which I haue seene:

18 Which wise men haue tolde, ^las they haue heard of their fathers, & haue not kept it secret:

19 To whom alone the land was ^mgiuen, and no stranger passed through them.

20 The wicked man is continually as one that traueileth of childe, and the number ⁿof yeeres is hid from the tyrant.

21 A sound of feare ^ois in his eares, and in his prosperity the destroyer shall come vpon him.

22 He belceueth not to returne out of darknes: for he seeth the sword before him.

23 He wandreth ^pto and fro for bread where ^qhe may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and ^ranguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, & made himselfe strong against the Almighty.

26 Therefore God shall run vpon him, ^seuen vpon his neck & against the most thick part of his shield.

27 Because hee hath couered his face with ^this fatnesse, and hath coloppes in ^uhis flanke.

28 Though he dwel^e in desolat cities, & in houses which no mā inhabiteth, but are becom heaps,

29 He shall not be rich, neither shall his substance continue, neither shall hee prolong the ^vperfection thereof in the earth.

30 He shall neuer depart out of darkenesse: the flame shall drie vp his branches, and he shall goe away with the breath of his mouth.

31 He ^wbeleueth not that hee erreth in vanitie: therefore vanitie shall be his change.

32 His branch shall not bee greene, but shall be cut off before his day.

33 God shall destroy him as the vine heresowre^u grape, and shall cast him off, as the oliue doeth her flowre.

34 For the Congregation of the hypocrite shall bee desolate, and fire shall deuoure the houses of ^xbribes.

35 For they ^yconceiue mischief & bring forth vanitie, and their belly hath prepared deceit.

CHAP. XVI.

1 Iob moued by the importunitie of his friends, ⁷Counterth in what extremitie he is, ¹⁹And taketh God witness of his innocencie.

But Iob answered, and said, 2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none end of words of ^awind or what maketh thee bolde so to ^banswer?

4 I could also speake as yee doe: (but would God your ^csoule were in my soules steade) I could keepe you company in speaking, & could ^dshake mine head at you,

5 But I would strengthen you ^ewith my mouth, and the comfort of my lips should ^faffwage your sorow.

6 Though I speake, my sorow ^gcan not bee asswaged: though I cease, what release haue I?

7 But now she maketh me wearie: ^hO God, thou hast made all my ⁱCongregation desolate,

8 And hast made me full of ^jwrinkles which is a witness thereof, and my leanness riseth vp in me, testifying ^kthe same in my face,

9 ^lHis wrath hath torne me, and he hateth me, and gnasheth vpon me, with his teeth: mine enemy hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the ^mcheeke in reproch: they gather themselves together against me.

11 God hath deliuered me to the vniust, and hath made mee to turne out of the way by the ⁿhands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and set me as a marke for himselfe.

13 His ^oarchers compasse me round about: he cutteth my reines, and doth not spare, and powreth my gall^o vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a Giant.

15 I haue sowed a sackcloth vpon my skin, and haue abased mine ^phorne vnto the dust.

16 My face is withered with weeping, and the shadow of death ^qis vpon mine eyes,

17 Though ^rthere be no wickednesse in ^smine hands, and my prayer ^tbe pure.

18 O earth, couer not thou my ^ublood, and let my crying find no place.

19 For loe, now my ^vwitness ^wis in the heauen, and my record is on high.

20 My friendes ^xspeake eloquently against me: but mine eye powreth out teares vnto God,

and let me finde no fauour. ^yThough man condemne me, yet God is witness of my cause. ^zVse painted words in stead of true consolation.

u As one ¹gathereth grapes before they be ripe, ²Which were built or maintained by powling and bribes, ³And therefore al their vain deuices shall turne to their owne destruction,

a Which serueth for vaine ostentation, and for no true comfort.

b For Eliphaz did reply against Iobs answer.

c I would you felt that which I doe.

d That is, mocke at your miserie as you doe at mine.

e If this were in my power, yet would I comfort you, and not doe as ye doe to mee.

f If they would say, Why doest thou not then comfort thy selfe?

g The answereth that the iudgements of God are more heauie, then hee is able to affwage either by words or silence.

h Meaning God.

i That is, destroyed most of my familie.

j In token of sorrow and griefe.

k That is, God by his wrath: & in this diuersitie of words and high stile, he expresseth hows grievous the hand of God was vpon him.

l That is, hath handled me most contemptuously for so smiting on the cheeke signified 1. King. 22.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glorie was brought low.

q Signifying, that he is not able to comprehend the cause of this his grievous punishment.

r That is, vniust, and without hypocrisie.

s Let my sinne be knowne if I be such a sinner as mine aduersaries say.

t Let my sinne be knowne if I be such a sinner as mine aduersaries say.

u Let my sinne be knowne if I be such a sinner as mine aduersaries say.

v Let my sinne be knowne if I be such a sinner as mine aduersaries say.

w Let my sinne be knowne if I be such a sinner as mine aduersaries say.

x Let my sinne be knowne if I be such a sinner as mine aduersaries say.

y Let my sinne be knowne if I be such a sinner as mine aduersaries say.

z Let my sinne be knowne if I be such a sinner as mine aduersaries say.

^a Thus by his great torments he is caried away, and brasteth out into passions, and speaketh vnadvisedly, as though God should increase

21 Oh that a man might ^{*}plead with God, as a man with his neighbour!

22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

^a man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

^a Job saith that he consumeth away, and yet doeth patiently abide it. ¹⁰ Hee exhorteth his friends to repentance, ¹² shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue is ready for me.

2 There are none but ^a mockers with me, and mine eye continueth in ^b their bitterness.

3 ^c Lay downe now and put me in suretie for thee: who is he, that ^d wil touch mine hand?

4 For thou hast hid their heart from ^e vnderstanding: therefore shalt thou not set them vp on high.

5 ^f For the eyes of his children shall faile, that speaketh flatterie to his friends.

6 He hath also made me a ^g byworde of the people, and I am as a Tabret ^h before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.

8 The righteous shalbe astonied at ⁱ this, and the innocent shall bee mooued against the hypocrite.

9 But the righteous wil holde his ^k way, and he whose hands are pure, shall increase his strength.

10 All ^l you therefore turne you, and come now, and I shall not finde one wife among you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart

12 Haue changed the ^m night for the day, and the light that approached, for darkness.

13 Though I hope, ⁿ yet the graue shall be mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my ^o father, and to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shal consider the thing that I hoped for?

16 ^p They shall goe downe into the bottom of the pit: surely it shall lie together in the dust.

^a Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. ^o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shalbe to me in stead of them. ^p All worldly hope, and prosperitie faile, which you saye, are onely signes of Gods fauour: but seeing that these things perish,

CHAP. XVIII.

^a Bildad rehearseth the paines of the vnfaithful & wicked.

Then answered Bildad the Shuhite, and said,

2 When will ^a yee make an ende of your words? ^b cause vs to vnderstand, and then we will speake.

3 Wherefore are we counted as beasts, and are vile in your sight?

4 *Thou art* ^c as one that teareth his soule in his anger. Shall the ^d earth be forsaken for thy sake? or the rocke remoued out of his place?

5 Yea, the light of the wicked shall bee quenched, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling, & his candle shal be put out with him.

7 The steppes of his strength shall be restrained, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feete, and he ^e walketh vpon the snares.

9 The grenne shall take him by the heel, and the thiefe shall come vpon him.

10 A snare is laide for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraide on euery side, & shall driue him to his feete.

12 His strength shal be ^f famine: and destruction shall be ready at his side.

13 It shall deuoure the inner parts of his skin, and the ^g first borne of death shall deuoure his strength.

14 His hope shall bee rooted out of his dwelling, and shall cause him to goe to the ^h King of feare.

15 *Feare* shal dwell in his house (because it is not ⁱ his) ¹ and brimstone shall be scattered vpon his habitation.

16 His rootes shall be dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the streete.

18 They shal driue him out of the ^m light vnto darkenesse, and chase him out of the world.

19 He shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonied at his ⁿ day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

^a Job reprobeth his friends, ¹⁵ and reciteth his miseries and grievous paines. ²⁴ He assureth himselfe of the general resurrection.

BVt Job answered, and said,

2 How long will yee vex me with words, and torment me with words?

R r 2

3 Ye

^a Which count your felues iust as Chap. 12. 4. ^b Whom you take to be but beasts, as Chap. 12. 7.

^c That is, like a madde man. ^d Shall God change the order of nature for thy sake, by dealing with thee otherwise then hee doeth with all men? ^e What the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their finnes.

^f Meaning, that the wicked are in continuall danger.

^g That which shoule nourish him, shall bee consumed by famine.

^h That is, some strong and violent death shall consume his strength: or as the Hebrew word signifieth, his members or parts.

ⁱ That is, with most great feare.

^k Meaning, not truly come by.

^l Though all the world would fauour him, yet God would destroy him and his.

^m He shall fall from prosperitie to aduersitie.

ⁿ When they shall see what came vnto him.

^a That is, many times, as Neh. 4. 12.

^b That is, I my selfe shall be punished for it, or you haue not yet confuted it.
^c He brafteth out againe into his passions, and declareth still that his affliction commeth of God, though hee be not able to feele the cause in himselfe.

^d Meaning, out of his afflictions

^e Meaning, his children, and whatsoeuer was deare vnto him in this world.
^f Which is pluckt vp, and hath no more hope to growe.

^g His manifold afflictions.

^h Mine household seruants: by all these losses Iob sheweth that touching the flesh hee had great occasion to be moued.
ⁱ Which were hers and mine.
^k Besides these great losses and most cruel vnkindnes, he was touched in his owne person as followeth.
^l All my flesh was consumed.
^m Seeing I haue these iust causes to complaine, condemne mee not as an hypocrite, specially ye which should comfort mee.
ⁿ Is it not enough that God doth punish me, except you by reproches increase my sorow?
^o To see my body punished, except yee trouble my minde?
^p He protesteth that notwithstanding his sore passions his religion is perfite, and that he is not a blasphemers, as they iudged him.

3 Yee haue now ^a ten times reproched me, and are not ashamed: yee are impudent toward me.

4 And though I had in deed erred, mine error ^b remaineth with me.

5 But in deed if yee will aduance your selues against me, and rebuke me for my reproche,

6 Know now, that God hath ^c ouerthrown me, and hath compassed me with his net.

7 Beholde, I crie out of violence, but I haue none answer: I crie, but there is no iudgement.

8 He hath hedged vp my way that I cannot ^d passe, and he hath set darkenesse in my paths.

9 He hath spoyled me of mine honour, and taken the ^e crowne away from mine head.

10 He hath destroyed me on euery side, and I am gone: and he hath remooued mine hope like ^f a tree.

11 And hee hath kindled his wrath against me, and counteth me as one of his enemies.

12 His ^g armies came together, & made their way vpon mee, and camped about my tabernacle.

13 He hath remooued my brethren farre from me, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 ^h They that dwell in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answer, *though* I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine ⁱ owne body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friends abhorred mee, and they whom I loued, are turned against me.

20 My bone ^k cleaueth to my skinne and to my flesh, and I haue escaped with the ^l skinne of my teeth.

21 Haue pitie vpon me: haue ^m pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute me, as ⁿ God? and are not satisfied with my ^o flesh.

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 *And* grauen with ^p any yron penne in

lead, or in stone for euer!

25 For I am sure, that my ^q redeemer liueth, and he shall stand the last on the earth.

26 And though after my skinne *wormes* destroy this *body*, yet shall I see God ^r in my flesh.

27 Whom I my selfe shall see, and mine eyes shall beholde, and none other *for me*, *though* my reines are consumed within me.

28 But ye saide, Why is he persecuted? And there was a ^s deepe matter in me.

29 Be yee afraide of the sword: for the sword wil be ^t auenged of wickednesse, that ye may know that there is a iudgement.

persecuted of God for his sinnes, yet he declareth that there was ration: to wit, the triall of his faith and patience, and so to be an example for others. ^u God will be reuenged of this hastie iudgement, whereby you condemne me.

CHAP. XX.

^v Zophar sheweth, that the wicked and the couetous shall haue a short end, ^w though for a time they flourish.

Then answered Zophar the Naamathite and said,

2 Doubtlesse my thoughts cause me to answer, and therefore I make haste.

3 I haue heard ^x the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answer.

4 Knowest thou not this of olde? *and* since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though ^y his excellencie mount vp to the heauen, and his head reach vnto the clouds,

7 Yet shal he perish for euer, like his dung, and they which haue scene him, shall say, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shal passe away as a vision of the night.

9 So that the eye which had scene him, shall doe so no more, and his place shall see him no more.

10 His children shall ^z flatter the poore, and his hands shall ^a restore his substance.

11 His bones are full of the *sinne* of his youth, and ^b it shall lie downe with him in the dust.

12 When wickednesse ^c was sweete in his mouth, and hee hid it vnder his tongue,

13 *And* fauoured it, and would not forsake it, but kept it close in his mouth,

14 *Then* his meate in his bowels was turned: the gall of Aspes *was* in the middes of him.

15 He hath deuoured substance, and he shall vomit it: *for* God shall drawe it out of his belly.

^q I do not so iustifie my selfe before ^y world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Saviour.
^r Heerein Iob declareth plainly that hee had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.

^s Though his friends thought that he was but a deeper confidence, yet he was but an example for others.

^a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, & because he thought hee had knowledge sufficient to confute him.

^b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

^c Whereas the father through ambition & tyranny oppressed the poore, the childre through pouertie and miserie shall seeke fauour at the poore.

^d So that the thing, which he hath taken away by violence, shall be restored againe by force.

^e Meaning, that he shal carie nothing away with him, but his sin. ^f As a poison that is sweete in the mouth bringeth destruction, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g Hee compa-
reth euill gotten
goods to the ve-
nomous of Aspes,
which serpent is
most dangerous:
noting that Iobs
great riches were
not truly come
by, and therefore
God did plague
him iustly for
the same.
h Though God
giue to all other
abundance of his
blessings, yet hee
shall haue no
part thereof.
i That is, these
raueners & spoi-
lers of the poore
shall enioy their
theft but for a
time: for after
God will take it
from them, and
cause them to
make restitution,
so that it is but
an exchange.
k He shall leaue
nothing to his
posterity.
l The wicked
shall neuer be in
rest: for one wic-
ked man shall
seek to destroy
another.
m Some reade
vpon his flesh,
alluding to Iob,
whose flesh was
smitten with a
scab.
n Some read, of
the quier.
o All feare and
sorrow shall ligh-
te vpon him, when
he thinketh to
escape.
p That is, fire
from heauen, or
the fire of Gods
wrath.
q Meaning, the
children of the
wicked shall
flowe away like
riuers, and bee
dispersed in diuers
places. **r** Thus God will plague the wicked, **s** Against God,
thinking to excuse himselfe, and to escape Gods hand.

16 Hee shall sucke the ^s gall of Aspes,
and the vipers tongue shall slay him.

17 Hee shall not see the ^b riuers, nor the
floods and streames of hony and butter.

18 He shall restore the labour, and shall
deuoure no more: *euē* according to the
substance *shalbe* his exchange, ⁱ and he shall
enioy it no more.

19 For he hath vndone *many*: hee hath
forsaken the poore, and hath spoyled houses
which he builded not.

20 Surely he shall feelee no quietnesse in
his bodie, *neither* shall hee referue of that
which he desired.

21 There shall none of his ^k meate be left:
therefore none shall hope for his goods.

22 When hee shall be filled with his a-
bundance, he shall be in paine, and the hand
^l of all the wicked shall assaile him.

23 He shall be about to fill his bellie, but
God shall send vpon him his fierce wrath,
^m and shall cause to raine vpon him, *euē* v-
pon his meate.

24 He shall flee from the yron weapons,
and the bow of Steele shall strike him through.

25 *The arrow* is drawn out, and com-
meth forth of the ⁿ body, and shineth of
his gall, so feare commeth vpon him.

26 ^o All darkenesse shall be hid in his se-
cret places: the fire that is not ^p blowen, shall
deuoure him, and that which remaineth in
his Tabernacle, shall be destroyed.

27 The heauen shall declare his wicked-
nesse, and the earth shall rise vp against him.

28 The ^q increase of his house shall goe
away: it shall flowe away in the day of his
wrath.

29 This is the portion of the wicked
man from ^r God, and the heritage *that hee*
shall haue of God for his ^s words.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh
them proud, **15** Inſomuch that they blaſpheme God. **16**
Their deſtruction is at hand. **23** None ought to be iudged
wicked for affliction, neither good for proſperity.

B Vt Iob answered, and said,

2 Heare diligently my wordes, and
this ^a shall be in ſtead of your conſolations.

3 **Suffer** me, that I may ſpeake, and when
I haue ſpoken, mocke on.

4 Do I *direct* my talke to man? If it ^b were
ſo, how ſhould not my ſpirit be troubled?

5 Marke mee, and be abaſhed, and laye
your hand vpon *your* ^c mouth.

6 *Euen* when I remember, I am afraide,
and feare taketh hold on my fleſh.

7 Wherefore doe the wicked ^d liue, and
waxe olde, and grow in wealth?

8 Their ſeede is eſtabliſhed in their ſight
with them; and their generation before
their eyes.

9 Their houſes are peaceable without
feare, and the rod of God is not vpon them.

10 Their bullock gendreth, and failleth
not: their cow calueth, and caſteth not her
calfe.

11 They ſend forth their children ^e like
ſheepe, and their ſonnes dance.

12 They take the tabret and harpe, and
reioyce in the ſound of the organs.

13 They ſpend their dayes in wealth, and
ſuddenly ^f they goe downe to the graue.

14 They ſay alſo vnto God, Depart from
vs: for we deſire not the ^g knowledge of thy
wayes.

15 Who is the Almighty, that we ſhould
ſerue him? and what profit ſhould we haue,
if we ſhould pray vnto him?

16 Lo, their wealth is not in their ^h hand:
therefore let the counſell of the wicked ⁱ be
farre from me.

17 How oft ſhall the candle of the wic-
ked be put out? and their deſtruction come
vpon them? hee will diuide *their* liues in his
wrath.

18 They ſhall bee as ſtubble before the
winde, and as chaffe that the ſtorme carieth
away.

19 God will lay vp the ſorow *of the fa-
ther* for his children: when hee rewardeth
him, he ſhall know it.

20 ^k His eyes ſhall ſee his deſtruction,
and he ſhall drinke of the wrath of the Al-
mighty.

21 For what pleaſure hath hee in his
houſe after him, when the number of his
moneths is cut off?

22 Shall any teach ^l God knowledge,
who iudgeth the higheſt things?

23 One ^m dieth in his full ſtrength, being
in all eaſe and proſperity.

24 His breaſtes are full of milke, and his
bones runne full of marrow.

25 And another ⁿ dieth in the bitterneſſe
of his ſoule, and neuer eateth with pleaſure.

26 They ſhall ſleepe both in the ^o duſt,
and the wormes ſhall cower them.

27 Beholde, I know your thoughts,
and the enterpriſes, *wherewith* yee do me
wrong.

28 For yee ſay, Where is the Princes
^p houſe? and where is the tabernacle of the
wicked dwelling?

29 May yee not ^q aſke them that goe
by the waye? and yee cannot denie their
ſignes.

d Iob proueth
againſt his ad-
uerſaries that
God puniſheth
not ſtraight-
waies the wick-
ed, but oft times
giueth the long
life, and proſ-
peritie: ſo that
wee muſt not
iudge God iuſt
or vniuſt by the
things that ap-
peare to our eye.
e They haue
ſtore of childre;
luſty & health-
full, and in theſe
points he anſwe-
reth to that
which Zophar al-
leaged before.
f Not being tor-
mented with
long ſickeſſe.
g They deſire
nothing more
then to be ex-
empt from all
ſubiection that
they ſhould bear
to God: this Iob
ſheweth his ad-
uerſaries, that if
they reaſon only
by that which is
ſeen by common
experience, the
wicked, that hate
God, are better
dealt withall,
then they that
loue him.
h It is not their
owne, but God
only lendeth it
vnto them.
i God keepe me
from their proſ-
peritie.
k When God
recompenceſh his
wickedneſſe, hee
ſhall know that
his proſperitie
was but vanitie.

l Who ſendeth
to the wicked
proſperitie, and
puniſheth the
godly.
m Meaning, the
wicked.
n To wit, the
godly.
o As concerning
their bodies: and
this hee ſpeaketh
according to the
common iudge-
ment.
p Thus they cal-
led Iobs houſe in
deriſion, conclu-
ding that it was
deſtroyed be-
cauſe hee was
wicked.
q Which through
long traueling
haue experience
and tokens
hereof, ſo wit,
that the wicked
doe proſper, and
the godly liue in
affliction.

a Your diligent
marking of my
wordes ſhall be to
me a great con-
ſolation.
b As though hee
would ſay, I doe
not talke with
man, but with
God, who will
not anſwere me,
and therefore my
mind muſt needs
be troubled.
c He chargeth them
as though they were not able to comprehend this his feeling
of Gods iudgement, and exhorteth them therefore to ſilence.

^r Though the wicked flourish here, yet God will punish him in the last day.
^s Though men do flatter him, and none dare reprove him in this world, yet death is a token that God will bring him to an account.
^t He shall be glad to lie in a slimie pit, which before could not be content with a royal palace.
^u Saying that the

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? & who shall reward him for that he hath done?

32 Yet shall hee be brought to the graue, and remaine in the heap.

33 The slimie valley shall be sweet vnto him, and euery man shall drawe after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answers there remaine but lies?

^u iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

² Eliphaz affirmeth that Job is punished for his finnes. ⁶ He accuseth him of vnnecessitie, ¹³ And that he denied Gods providence. ²¹ He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be profitable vnto God, as he that is wise, may be profitable to himselfe?

3 * Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?

4 Is it for feare of thee that he will accuse thee? or go with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoyled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawn bread from the hungry.

8 But the mighty man had the earth, and he that was in authoritie, dwelt in it.

9 Thou hast cast out widowes empty, and the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Or darknesse that thou shouldest not see, and abundance of waters shall couer thee.

12 Is not God on high in the heauen? and behold the height of the starres how high they are.

13 But thou sayest, How should God know? can he iudge through the darke cloude?

14 The clouds hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, wherein wicked men haue walked?

16 Which were cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, Depart from vs, and asked what the Almighty could doe for them.

18 Yet he filled their houses with good things: but let the counsel of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorne.

20 Surely our substance is hid: but the fire hath deuoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: then by thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp gold for dust, and the gold of Ophir, as the flints of the riuers.

25 Yea, the Almighty shall be thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decreea thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.

29 * When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the land, and it shall be preferred by the purenesse of thine hands.

CHAP. XXIII.

¹ Job affirmeth, that he both knoweth and feareth the power and sentence of the Iudge, ¹⁰ And that hee is not punished onely for his finnes.

But Job answered, and said,

2 Though my talke be this day in bitterness, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter into his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes that hee would answere me, and would vnderstand what he would say vnto me.

6 Would hee plead against mee with his great power? No, but hee would put strength in me.

7 There the righteous might reason with him, so I should be deliuered for euer

he would giue me power to answere him. d When he of his strength to maintaine their cause.

m He answereth to that, which Job had said, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that hee might not be partaker of the like.

n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, & by this meanes continueth his honour & glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.

o That is, the state and preservation of the godly is hid vnder Gods wings.

p Meaning, of the wicked.

q He exhorteth Job to repentance, and to returne to God.

r God will restore to thee all thy substance.

s Which shall be in abundance like dust.

t That is, the fauour of God.

u God will deliuer his when the wicked are destroyed round about the, as in Sod. & in Sod.

x God will deliuer a whole countrey from perill, enen for iust mans sake.

a He sheweth the iust cause of his complaining, & as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 1. he declareth that he desireth nothing more: but it seemeth that God would not be found of him. b Vnto his absolute power, and saying, Because I am God, I may doe what I will. c Of his mercede.

from

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

* Chap. 35. 7. b Least thou shouldest reprove or hurt him.

c Thou hast bin cruel, and without charity, and wouldest do nothing for the poore, but for thine owne advantage.

d When thou wast in power and authority, thou didst not iustice, but wrong.

e Thou hast not only not shewed pittie, but oppressed them.

f That is, manifold afflictions: g He accuseth Job of impietie and contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods Maiestie.

h That so much the more by that excellent worke thou maifest fear God, and reuerence him.

i He reprooueth Job as though he denied Gods providence, and that he could not see the things that were done in this world. k How God hath punished them from the beginning.

l He proueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

from my Iudge.

8 Beholde, if I goe to the East, hee is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: hee will hide himselfe in the South, and I cannot beholde him.

10 But he knoweth my way, and trieth me, and I shall come forth like the golde.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, and I haue esteemed the words of his mouth more then mine appointed foode.

13 Yet he is in one mind, & who can turne him: yea, he doeth what his minde desireth.

14 For he will performe that, which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, & in considering it, I am afraid of him.

16 For God hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in darknesse, but he hath hid the darknesse from my face.

CHAP. XXIII.

2 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods providence, 17 And the destruction of the wicked.

How should not the times bee hid from the Almighty, seeing that they which know him, see not his dayes?

2 Some remoue the land marks, that rob the flockes and feede thereof.

3 They leade away the asse of the fatherlesse: and take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues together.

5 Beholde, others as wilde asses in the wilderness, go forth to their businesse, and rise early for a pray: the wilderness giueth him and his children foode.

6 They reape his prouision in the field, but they gather the late vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showers of the mountaines: and they embrace the rocke for want of a couering.

9 They plucke the fatherlesse from the

breast, and take the pledge of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle between their walles, and treade their wine presses, suffer thirst.

12 Men cry out of the citie, and the soules of the slaine cry out: yet God doeth not charge them with follie.

13 These are they, that abhorre the plight: they know not the wayes thereof, nor continue in the paths thereof.

14 The murdurer riseth early and killeth the poore and the needie: and in the night he is as a theefe.

15 The eye also of the adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, which they marked for themselues in the day: they know not the light.

17 But the morning is euen to them as the shadowe of death: if one know them, they are in the terrours of the shadowe of death.

18 Hee is swift vpon the waters: their portion shalbe cursed in the earth: hee will not behold the way of the vineyardes.

19 As the dry ground and heate consume the snow waters, so shall the graue the sinners.

20 The pitifull man shall forget him: the worme shall feelee his sweetnesse: he shall be no more remembred, and the wicked shalbe broken like a tree.

21 He doeth euil intreat the barren, that doeth not beare, neither doeth hee good to the widow.

22 He draweth also the mighty by his power, and when hee riseth vp, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not so, where is hee? or who will prouee mee a lyer, and make my words of no value?

Gods iudgements. 2 That is, that contrary to your reasoning, a perfite reason of Gods iudgements, let me be reproofed,

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

Then answered Bildad the Shuhite, and said,

k That is, his garment, where-with he should be covered or clad.

l In such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger.

m For the great oppression and extortion,

n Cry out and call for vengeance.

o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.

p That is, Gods word, because they are reproued thereby.

q By these particular vices and the licence thereunto, he would proue that God punisheth not the wicked, and rewardeth the iust.

r Hee fleeth to the waters for his succour, s They thinke all the world is bent against them, and dare not goe by this way.

t As the drye ground is neuer full with waters, so will they neuer cease sinning; till they come to the graue.

u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this poynt Job commeth to him selfe & sheweth his confidence.

x Hee sheweth why the wicked shall not be lamented, because he did not pitie others.

y Hee declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are iustly prevented by

no man can giue

^a His purpose is to proue that albeit God trie & afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that hee is wicked.
^b Who can hide him from his presence?
^c That is, be iust in respect of God?
^d If God shewe his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

2 ^a Power and feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies? and vpon whom ^b shall not his light arise?

4 And how may a man ^c bee iustified with God? or how can he be cleane that is borne of woman?

5 Beholde, hee will giue no light to the moone, ^d and the starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, *which is but a worme?*

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

BUt Iob answered, and said,

2 ^a Whom helpest thou? him that hath no power? fauest thou the arme that hath no strength?

3 Whom counselest thou? him that hath no wisdom? thou ^b shewest right well as the thing is.

4 To whome doest thou declare *these* words? or whose spirit ^c commeth out of thee?

5 The ^d dead things are formed vnder the waters, and neere vnto them.

6 The graue is ^e naked before him, and there is no couering for ^f destruction.

7 He stretcheth out the ^g North ouer the emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloude is not broken vnder them.

9 He holdeth back the face of his throne: ^h and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the ⁱ day and night come to an ende.

11 The ^k pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride *therefore.*

13 His spirit hath garnished the heauens, and his hand hath formed the crooked ^l serpent.

14 Loe, these are part of his wayes: but ^m how litle a portion heare we of him? and who can vnderstand his fearful power?

^l Which is a figure of staines fashioned like a serpent, because of the crookednesse. ^m If these fewe things, which we see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his works?

CHAP. XXVII.

3 The constancie and persitnesse of Iob. 13 The reward of the wicked, and of the tyrants.

Moreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my

^a iudgement: for the Almighty hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednesse, ^b and my tongue shall vtter no deceit.

5 God forbid, that I should ^c iustifie you: vntill I die, I will neuer take away mine ^d innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reprove me of my ^e dayes.

7 Mine enimie shall be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what ^f hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Wil God heare his crie, when trouble commeth vpon him?

10 Wil he set his delight on the Almighty? will he call vpon God at all times?

11 I will teach you *what is* in the hand of ^g God, and I will not conceale that which is with the Almighty.

12 Beholde, all yee your selues ^h haue seene it: why then doe you thus vanish ⁱ in vanitie?

13 This is the ^k portion of a wicked man with God, and the heritage of tyrants, *which they shal receiue of the Almighty.*

14 If his children bee in great number, the sword *shall destroy* them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes ^l shall not weepe.

16 Though he should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 He buildeth his house as the ^m moth, and as a lodge that the watchman maketh.

19 When the rich sleepe, ⁿ hee shall not bee gathered *to his fathers*: they opened their eyes, and he was gone.

20 Terroures shall take him as waters, and a tempest shall cary him away by night.

21 The East winde shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, *though* he would faine flee out of his hand.

23 *Euery man* shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisdom of God is vnsearchable.

THe siluer surely hath his veine, ^a and the gold his place, *where they take it.*

^a His purpose is to declare that man may attaine in this world to diuine secrets of nature, but man is neuer able to comprehend the wisdom of God.

2 You

^a Thou conclude nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no need of thy defence.
^b But thou doest not applie it to the purpose.
^c That is, mouest thee to speake this.
^d Iob beginneth to declare the force of Gods power and prouidence in the mines and metals in the deepe places of the earth.
^e There is nothing hid in the bottome of the earth, but he seeth it.
^f Meaning, the graue wherein things putrefie.
^g He causeth the whole heauen to turne about the North pole.
^h That is, he hideth the heauens, which are called his throne.
ⁱ So long as this world endureth.
^k Nor that heauen hath pillars to vphold it, but hee speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproofe.

^a He hath so fore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.
^b Howloeu men iudge of me, yet wil I not speake contrary to that which I haue said, and I doe wickedly in betraying the truth.
^c Which condemne mee as a wicked man, because the hand of God is vpon me.
^d I will not confesse that God doth thus punish me for my sinnes.
^e Of my life past.
^f What advantage hath the dissimbler to gaine neuer so much, seeing hee shall lose his owne soule?
^g That is, what God referreth to himselfe, and whereof he giueth not the knowledge to al.
^h That is, these secret iudgements of God, & yet do not vnderstand them.
ⁱ Why maintain you then this error?
^k Thus wil God order the wicked, and punish him, euen vnto his posteritie.
^l None shall lament him.

^m Which breedeth in an other mans possession or garment, but is soone shaken out.
ⁿ He meaneth that the wicked tyrants shall not haue a quiet death, nor bee buried honourably.

2 Yron is taken out of the dust, and brasfe is molten out of the stone.

3 God putteth an ende to darknesse,^b and hetrieth the perfection of all things: he setteth a bond of darknes, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters^d forgotten of the foot, being higher then man, are gone away.

5 Out of the same earth commeth bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place^f of sapphirs, and the dust of it is gold.

7 There is a path which no foule hath knownen, neither hath the kites eye seene it.

8 The lions whelpes haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the rocks, and ouerthroweth the mountains by thee roots.

10 He breaketh riuers in the rocks, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflowe, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? ^h and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 ^k Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the pretious onix, nor the sapphir.

17 The golde nor the crystall shall be equall vnto it, nor the exchange shall bee for plate of fine gold.

18 No menton shall be made of corall, nor of the gabish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shal not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisedome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the foules of the heauen?

22 Destruction and death say, we haue heard the fame thereof with our eares.

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it, and also considered it.

28 And vnto man hee saide, Beholde, ^{*} the feare of the Lord is wisedome, and to depart from euill is vnderstanding.

CHAP. XXIX.

ⁱ Iob complaineth of the prosperitie of the time past. 7. 21. His auctoritie, 12 iustice and equitie.

SO Iob proceeded and continued his parrable, saying,

2 Oh that I were as [†] in times past, when God preferred me!

3 When his light ^a shined vpon mine head: [&] when by his light I walked through the darkenesse,

4 As I was in the dayes of my youth: when ^c Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my pathes^d with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, ^{euen} to the iudgement seat, and when I caused them to prepare my seat in the streete.

8 The yong men saw me, and hid themselves, and the aged arose, and stood vp.

9 The princes stayed talke, and laid their hand on their mouth.

10 The voice of princes was hid, and their tongue cleaued to the roofof their mouth.

11 And when the care heard me, it blessed me: and when the eye saw me, it gaue witness to mee.

12 For I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 ^k The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put ^l on iustice, and it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighuous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my dayes as the sand.

19 For my roote is ⁿ spread out by the water, and the dewe shall lie vpon my branch.

^{*} Psalms. 1. 9. He declareth that man hath so much of this heavenly wisedome, as he sheweth by fearing God, and departing from euill.

[†] Ebr. months before. a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him. e Being ashamed of their lightnes, and afraid of my grauitie. f Acknowledging my wisedome.

g All that heard me, prayed me. h Testifying that I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is compelled to render account of his life.

k That is, I did succour him that was in distresse, and so hee had cause to prayse me.

l I delited to doe iustice, as others did to weare costly apparell.

m That is, at home in my bed, without all trouble, and vnquietnesse. n My felicitie doeth encrease.

20 My

^b There is nothing but it is compassed with in certaine limits, and hath an end, but Gods wiledome.

^c Meaning, him that dwelleth thereby.

^d Which a man can not vyade thorow.

^e That is, come, and vnderneath is brimstone or cole, which easily conceiue fire.

^f He alludeth to the mines and secretures of nature, which are vnder the earth, where into neither foules nor beasts can enter.

^g After that hee hath declared the wisedome of God in the secrets of nature, he describeth his power.

^h Though Gods power, and wiledome may be vnderstand in earthly things, yet his heavenly wiledome cannot be attained vnto.

ⁱ It is too hie a thing for man to attaine vnto in this world.

^k It can neither be bought for gold, nor precious stones, but is onely the gift of God.

^l VWhich is thought to be a kinde of precious stone.

^m Meaning, that there is no natural meanes, whereby man might attaine to the heavenly wiledome: which he meaneth by the foules, that sit hie.

ⁿ Hee maketh God onely the author of this wiledome, and the giuer thereof.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.

r They were afraid to offend me, and cause me to be angry.

s I had them at commandment.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe mee reuerence, the young men now contemne mee.

b Meaning, to be my shepherds, or to keepe my dogs.

c That is, their fathers died for famine before they came to age.

d Or, malower. Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewd fellows, such as he here describeth.

e They make songs of me, and mocke at my miserie.

f God hath taken from me the force, credit and authority, wherewith I kept the in subiection.

g He said that the yong men when they sawe him, hid them.

h That is, they sought by all means how they might destroy me.

i They neede none to helpe them.

k By my calamitie they tooke an occasion against mee.

20 My glory shall renue toward me, and my bowe shall be restored in mine hand.

21 Vnto mee men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke ° dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth ° as for the latter raine.

24 If I ° laughed on them, they beleueed it not: neither did they cause the light of my countenance ° to fall.

25 I appointed out ° their way, and did sit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 Iob complainerh that he is contemned of the most contemptible, 11. 21. because of his aduersitie and affliction.

23 Death is the house of all flesh.

BVt now they that are yonger then I, mocke me: yea, they whose fathers I haue refused to set with the ° dogs of my flocks.

2 For whereto should the strength of their hands haue serued me, seeing age ° perished in them?

3 For pouertie and famine they were solitary, fleeing into the wildernes, which is darke, desolate and waste.

4 They cut vp ° nettles by the bushes, and the iuniper rootes was their meat.

5 They were ° chafed foorth from among men: they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, & vnder the thistles they gathered themselves.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their ° song, and I am their talke.

10 They abhorre mee, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my ° cord and humbled me, ° they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue trode on me as on the ° pathes of their destruction.

13 They haue destroyed my pathes: they tooke pleasure at my calamitie, they had none ° helpe.

14 They came as a great breach of waters, and ° vnder this calamitie they come on heaps.

15 Feare is turned vpon me: and they

pursue my soule as the winde, and mine health passeth away as a cloud.

16 Therefore my soule is now ° powred out vpon mee, and the dayes of affliction haue taken hold on me.

17 ° It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemency is my garment changed, which compasseth me about as the colar of my coat.

19 ° Hee hath cast me into the myre, and I am become like ashes and dust.

20 When I crie vnto thee, thou doest not heare me, neither regardest me, when I stand vp.

21 Thou turnest thy selfe ° cruelly against me, and art enemy vnto me with the strength of thine hand.

22 Thou takest me vp and caufest me to ride vpon ° the wind, and makest my ° strength to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, ° euill came vnto me: and when I waited for light, there came darknesse.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I went mourning ° without sunne: I stood vp in the congregation ° and cried.

29 I am a brother to the ° dragons, and a companion to the ostriches.

30 My skinne is blacke vpon mee, and my bones are burnt with ° heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voice of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to bee the life of the faithfull.

IMade a couenant with mine ° eyes, why then should I thinke on a ° maide?

2 For what portion should I haue of God from aboute? and what inheritance of the almighty from on hie?

3 Is not destruction to the wicked and strange punishment to ° the workers of iniquity?

4 Doeth not he beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit,

l My life faileth me, and I am as halfe dead.

m Meaning, sorrow.

n That is, God hath brought me in to contempt.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.

p He compareth his afflictions to a tempest or whirlwind.

q None can deliuer me thence though they lament at my death.

r In stead of comforting, they mocked at me.

s Not delighting in any worldly thing, no not so much, as in the use of the sunne.

t Lamenting them that were in affliction, and mouing others to pize them.

u I am like the wilde beastes that desire most solitary places.

x With the heate of affliction.

y I kept mine eyes from all wanton lookes.

z Would not God then haue punished mee?

a Iob declared that the feare of God was a bridle to stay him from all wickednesse.

d Hee sheweth wherein his vprightnes standeth, that is, in as much as hee was blamelesse before men, and sinned not against the second table.

e That is, hath accomplished the lust of mine eye. f According to the curse of the lawe, Deut. 28.

33. b Let her be made a slave.

h Hee sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will neuer cease till such be destroyed.

i When they thought themselves euill in treated by mee. k If I had oppressed others, how should I haue escaped Gods iudgement?

l He was moued to shew pity vnto seruants, because they were Gods creatures as he was.

m By long wayting for her request.

n He nourished the fatherlesse, and maintained the widowes cause.

o To oppress him and doe him iniurie. p Let me rot in pieces.

q I refrained not from sinning for feare of men, but because I feared God.

r If I was proud of my worldly prosperitie and felicitie, which is meant by the shining of the sunne, and the brightnesse of the moone.

6 Let God weigh me in the iust balance, and he shall know mine ^d vprightnesse.

7 If my step hath turned out of the way, or mine heart hath ^e walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow, and let another ^f eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife ^g grind vnto another man, and let other men bow downe vpon her:

11 For this is a wickednesse, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure ^h to destruction, and which shall roote out all mine increase,

13 If I did contemne the iudgement of my seruant, and of my maide, when they ⁱ did contend with me,

14 What then shall I doe when ^k God standeth vp? and when hee shall visite me, what shall I answer?

15 He that hath made me in the wombe, hath he not made ^l him? hath not he alone fashioned vs in the wombe?

16 If I refrained the poore of ^m their desire, or haue caused the eyes of the widowe to faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth he hath grown vp with mee ⁿ as with a father, and from my mothers wombe I haue bene a guide vnto her)

19 If I haue seene any perishe for want of clothing, or any poore without couering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift ^o vp mine hand against the fatherlesse, when I saw that I might help him in the gate,

22 Let mine ^p arme fall from my shoulder, and mine arme bee broken from the bone.

23 For Gods punishment was ^q feareful vnto mee, and I could not be deliuered from his highnesse.

24 If I made golde mine hope, or haue said to the wedge of gold, *Thou art my confidence,*

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did beholde the ^r sunne, when it shined, or the moone, walking in *her* brightnesse,

27 If mine heart did flatter me in secret,

or if my mouth did kisse mine ^s hand,

28 (This also had bene an iniquitie to be condemned: for I had denied the God ^t a-boue)

29 If I reioyced at his destruction that hated mee, or was moued ^u to ioy when euill came vpon him,

30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my ^v Tabernacle say, Who shall giue vs of his flesh? wee can not bee satisfied.

32 The stranger did not ludge in the street, ^w but I opened my doores vnto him that went by the way.

33 If I haue hid ^x my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did ^y feare mee: so I kept ^z silence, and went not out of the doore.

35 Oh that I had some to heare me! beholde my ^a signe that the Almighty will witness for mee: though mine aduersarie should write a booke ^b against me,

36 Would not I take it vpon my shoulder, and bind it as ^c a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a ^d prince.

38 If my land ^e crie against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruits thereof without filuer: or if I haue griued ^f the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cokle in the stead of barley.

THE ^g WORDES OF IOB ARE ENDED.

talke which he had with his three friends.

CHAP. XXXII.

2 Elihu reprooeth them of folly. 8 Age maketh not a man wise, but the spirit of God.

SO these three men ceased to answer Iob, because he ^h esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the ⁱ Buzite, of the family of ^j Ram, was kindled: his wrath, *I say*, was kindled against Iob, because hee iustified himselfe ^k more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for ^l they were more ancient in yeeres then he)

5 So when Elihu sawe, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered, and saide, I am yong

a If mine owne doings delighted mee.

t By putting confidence in any thing, but in him alone.

u My seruants moued mee to be reuenged of mine enemy, yet did I neuer wish him hurt.

x And not confessed it freely: whereby it is euident that hee iustified himselfe before men, and not before God.

y That is, I reuerenced the most weake and contemned, and was afraid to offend them.

z I suffered them to speake euill of me and went not out of my house to reuenge it.

a This is a sufficient token of my righteousness, that God is my witness and will iustifie my cause.

b Should not this booke of his accusations be a praise and commendation to mee?

c I will make him a count of all my life, without feare.

d As though I had withholden their wages that laboured in it.

e Meaning, that he was no briber nor extortioner.

f That is, the

g Elihu was iust in his owne eyes.

h Which came of Buz the sonne of Nahor Abrahams brother.

i Or, as the Chaldee paraphrast readeth, Abram.

j By making himselfe innocent, and by charging God of rigour.

k That is, the three mentioned before.

l

^e Meaning, the ancient, which haue experience.

^f It is a special gift of God that man hath vnderstanding, and commeth neither of nature, nor by age.

^g To proue that Iobs affliction came for his finnes.

^h And flatter your selues, as though you had ouercome him.

ⁱ To wit, Iob. ^k He vseth almost the like arguments, but without taunting, and reproches.

^l I haue conceiued in my minde great store of reasons.

^m I will neither haue regard to riches, credit, nor authoritie, but will speake the very truth.

ⁿ The Ebrew word signifieth, to change the name, as to call a foole a wise man: meaning that he would not cloke the truth to flatter men,

^a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

young in yeeres, & ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I said, The^e dayes shall speake, and the multitude of yeeres shall teach wifdome.

8 Surely there is a spirit in man,^f but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not *alway* wise, neither doe the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare mee, and I will shewe also mine opinion.

11 Behold, I did waite vpon your words, and hearkened vnto your knowledge, whiles you sought out^s reasons.

12 Yea, when I had considered you, loe, there was none of you that reprooued Iob, nor answered his words:

13 Left yee should say, we haue^h found wifdome: for God hath cast him downe, and no man.

14 Yet hathⁱ hee not directed his words to me, neither will I answer^k him by your words.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stood still and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of^l matter, and the spirit within me compelleth me.

19 Beholde, my belly is as the wine which hath no vent, and like the newe bottels that braist.

20 Therefore will I speake, that I may take breath: I will open my lippes, and will answer.

21 I will not now accept the person of man,^m neither will I giue titles to man.

22 For I may not giueⁿ titles, lest my Maker should take me away suddenly.

CHAP. XXXIII.

^s Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man and to draw him from sinne. 19. 29 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My words are in the vprightness of mine heart, and my lips shal speake pure knowledge.

4 The^a Spirit of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare

thy selfe and stand before me.

6 Behold, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Behold, my terrour shal not feare thee, neither shall mine hand^e be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voice of thy words.

9 I am^d cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and compted me for hisemie.

11 He hath put my feete in the stocks, and looketh narrowly vnto all my pathes.

12 Beholde, in this hast thou not done right: I wil answer the, that God is greater then man.

13 Why doest thou strue against him? for he doeth not^e giue account of all his matters.

14 For God speaketh^f once or twife, and one seeth it not.

15 In drcames and^s visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which he^h had sealed,

17 That he might cause man to turne away from his enterprise, and that he might hide theⁱ pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorowe vpon his bed, and the grieve of his bones is sore,

20 So that his^k life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh faileth that it cannot bee seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life^l to the buriers.

23 If there be a^m messenger with him, or an interpreter, one of a thousandⁿ to declare vnto man his righteoufnesse,

24 Then wil he haue^o mercie vpon him, and will say, Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee^p as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his

face

^b Because Iob had wished to dispute his cause with God, chap. 16. 21. so that he might doe it without feare. Elihu saith, hee will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that hee is.

^c I will not handle thee so roughly as these others haue done. d He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. chap.

^e The cause of his iudgements is not alwaies declared to man.

^f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowne: yea and though God should speake, yet he is not vnderstood.

^g God, saith hee, speaketh commonly, either by visions to teach vs the cause of his iudgements, or else by afflictions, or by his messenger.

^h That is, determined to send vpon them.

ⁱ He sheweth for what end God sendeth afflictions: to beat downe mans pride, & to rume from euill.

^k That is, his painefull and miserable life.

^l To them that shall burie him. m A man sent of God to declare his will.

ⁿ A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteoufnesse standeth, which is through the iustice of Iesus Christ & faith therein.

^o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them. p That is, the minister shal by the preaching of the word pronounce vnto him the forgiveness of his finnes. q He shall feeles Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

^a God will forgive his finnes and accept him as iust.

^b That is, done wickedly.

^c But my sinne hath bene the cause of Gods wrath toward men.

^d God will forgive the penitent sinner.

^e Meaning, oft times, even as oft as a sinner doeth repent.

^f If thou doubt of any thing, or see occasion to speake against it.

^g That is, to shew thee, wherein mans iustification consisteth.

face with ioy: for he will render vnto man his righteousnesse.

27 Hee looketh vpon men, and if one say, I haue sinned, and peruerced righteousnesse, and it did not profit me,

28 He will deliuer his soule from going into the pit, and his life shal see the light.

29 Loe, all these things will God worke twice or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare me: keepe silence, and I will speake.

32 If there bee matter, answere mee, and speake: for I desire to iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisdom.

CHAP. XXXIIII.

¹ Elihu chargeth Iob, that hee calleth himselfe righteous.

² Hee sheweth that God is iust in his iudgements.

³ God destroyeth the mightie. ³⁰ By him the hypocrite reigneth.

Moreouer Elihu answered, and said,

2 Heare my words, yee wise men, and hearken vnto mee, yee that haue knowledge.

3 For the eare trieth the wordes, as the mouth tasteth meate.

4 Let vs seeke iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken away my iudgement.

6 Should I lie in my right? my wound of the arrow is grievous without my sinne.

7 What man is like Iob, that drinketh scornefulnesse like water?

8 Which goeth in the companie of them that worke iniquitie, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing that he should walke with God.

10 Therefore hearken vnto me, yee men of wisdom, God forbid that wickednesse should be in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainly God will not doe wickedly, neither will the Almighty peruerce iudgement.

13 Whome hath he appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If hee set his heart vpon man, and gather vnto himselfe his spirit and his breath,

15 All flesh shall perish together, and man shal returne vnto dust.

16 And if thou hast vnderstanding, heare this and hearken to the voice of my words.

17 Shal he that hateth iudgement, gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, Thou art wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they bee all the worke of his hands.

20 They shal die suddenly, and the people shal bee troubled at midnight, and they shal passe forth and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darknesse nor shadow of death, that the workers of iniquitie might bee hid therein.

23 For he will not lay on man so much, that he should enter into iudgement with God.

24 Hee shall breake the mightie without seeking, and shall set vp other in their stead.

25 Therefore shall he declare their workes: he shall turne the night, and they shall be destroyed.

26 Hee striketh them as wicked men in the places of the sheers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voice of the poore to come vnto him, and hee hath heard the crie of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it bee vpon nations, or vpon a man onely?

30 Because the hypocrite doeth reigne, and because the people are snared.

31 Surely it appertaineth vnto God to say, I haue pardoned, I will not destroy.

32 But if I see not, teach thou me: if I haue done wickedly, I will do no more.

33 Will he performe the thing through thee? for thou hast reprooued it, because that thou hast chosen, and not I: now speake what thou knowest.

34 Let men of vnderstanding tell mee, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his words according to wisdom.

^m If God were not iust, how could he gouern the world?

ⁿ If man of nature feare to speake euill of such as haue power, then much more ought hee to be afraid to speake euill of God.

^o When they looke not for it, the messengers or visitation that God shall send.

^q God doth not afflict man above measure, so that he should haue occasion to contend with him.

^r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

^s Make them manifest that they are wicked. ^t Declare the things that were hid.

^u Meaning, openly in the sight of all men. ^x By their cruelty and extortion.

^y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites and oppress the people, it is a signe that God hath drawn backe his countenance and fauour from that place.

^z Only it belongeth to God to moderate his corrections, and not vnto man.

^a Thus Elihu speaketh in the person of God, as it were mocking Iob because he would be wiser then God.

^b Will God reue thy counsel in doing his works? ^c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

^a Which are esteemed wise of the world,

^b Let vs examine the matter vprightly.

^c That is, hath afflicted mee without measure.

^d Should I say, I am wicked, being an innocent?

^e I am forer punished, then my sinne deserueth. ^f Which is compelled to receiue the reproch and scorn of many for his foolish words.

^g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements.

^h He wresteth Iobs words, who said that Gods children are oftentimes punished in this world, and the wicked goe free.

ⁱ That is, liue godly, as Gen. 5.22.

^j Chap. 36.23 ^k To destroy him.

^l The breath of life, which hee gaue man.

^d That he may speake as much as he can, that we may answer him and all the wicked that shal vse such arguments.
^e He standeth stubbournly in the maintenance of his cause.

36 I desire that Iob may be ^d tried vnto the end, touching the answers for wicked men.

37 For he ^e addeth rebellion vnto his sinne: he clappeth his hands among vs, and multiplieth his words against God.

CHAP. XXXV.

⁶ Neither doeth Godlineesse profite, or vngodlineesse hurt God, but man. ¹³ The wicked crieth vnto God and are not heard.

Elihu spake moreouer, and said,

2 Thinkest thou this right, that thou hast said, I am ^a more righteous then God?

3 For thou hast said, What profiteth it thee, and what auaileth it me, to *purge me* from my sinne?

4 Therefore will I answer thee, and thy ^b companions with thee.

5 Looke vnto the heauen, and see and behold the ^c clouds which are higher then thou.

6 If thou sinnest, what doest thou ^d against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou bee righteous, what giuest thou vnto him? or what receiueh he at thine hand?

8 Thy wickednesse *may hurt* a man as thou art: and thy righteousness *may profite* the sonne of man.

9 They cause many that are oppressed, ^e to crie, which crie out for the violence of the mightie.

10 But none saith, Where is God that made me, which giueh songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueh vs more wisdom then the fowls of the heauen.

12 Then they crie because of the violence of the wicked, but ^f he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet ^g iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count *the euill* with great extremitie,

16 Therefore Iob ^h openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

¹ Elihu sheweth the power of God, ⁶ And his iustice, ⁹ And wherefore he punisheth. ¹³ The properties of the wicked.

Elihu also proceeded and said,

2 Suffer mee a litle, and I will instruct thee: for *I haue yet to speake* on Gods behalfe.

3 I will fetch ^a my knowledge afarre off, and will attribute righteousness vnto my Maker.

4 For truly my words shal not be false, and hee that is ^b perfect in knowledge, *spea- keth* with thee.

5 Behold, the mightie God casteth a- way none that is ^c mightie and valiant of courage.

6 ^d He maintaineth not the wicked, but he giueh iudgement to the afflicted.

7 Hee withdraweth not his eyes from the righteous, but *they are* with ^e Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cordes of affliction,

9 Then will he shew them their ^f worke and their sinnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 ^{*} If they obey and serue him, they shall end their dayes in prosperitie, and their yeeres in pleasures.

12 But if they will not obey, they shal passe by the sword, and perish ^g without knowledge.

13 But the hypocrites ^h of heart increase the wrath: for they ⁱ call not when he bindeth them.

14 Their soule dieth in ^k youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the streight place *into* a broad place and not shut vp beneath: and ^l that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the ^m iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 ⁿ For Gods wrath is, least he should take thee away in *thine* abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excell in strength.

20 ^o Bee not carefull in the night, *how* hee destroyeth the people out of their place.

21 Take thou heed: looke not to ^p iniquity: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way?

^{thy wealth and so perish.} ^o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any. ^p And so murmure against God through impatiencie.

^a He sheweth that when we speake of God, we must lift vp our spirits more high, then our naturall sense is able to reach.
^b Thou shalt perceiue that I am a faithful instructor, and that I speake to thee in the name of God.

^c Strong and constant, and of vnderstanding: for these are the gifts of God, and he loveth them in man: but forasmuch as God punisheth now Iob, it is a signe that these are not in him.
^d Therefore he will not preserve the wicked: but to the humble and afflicted heart hee will shew grace.

^e He preferreth the godly to honour.

^f He will moue their hearts to feele their sinnes that they may come to him by repentance as he did Manasseh.

^g That is, in their folly or obstination, and so shall be cause of their owne destruction.

^h Which are maliciously bent against God and flatter themselves in their vices.

ⁱ When they are in affliction they seeke not to God for succour, as Asa. 2 Chron. 16. 12. Reue. 16. 11.

^k They die of some vile death, and that before they come to age.

^l If thou hadst bene obedient to God, hee would haue brought thee to liberie and wealth.

^m Thou art altogether after the manner of the wicked: for thou dost murmure against the iustice of God.

ⁿ God doth punish thee, least thou shouldst forget God in thy wealth and so perish.

^a Iob neuer spake these words: but because he maintained his innocencie, it seemed as though hee would say, that God tormented him without iust cause.
^b Such as are in the like error.
^c If thou canst not controule the clouds, wilt thou presume to instruct God?
^d Neither doeth thy sinne hurt God, nor thy iustice profite him: for he will be glorified without thee.

^e The wicked may hurt man and cause him to cry, who if he fought to God, which sendeth comfort, should be deliuered.

^f Because they pray not in faith, as feeling Gods mercies.

^g God is iust, howsoever thou iudgest of him.

^h For if he did punish thee as thou deseruest, thou shouldst not be able to open thy mouth.

or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholde it afarre off.

26 Beholde, God is excellent, and we know him not, neither can the number of his yeeres be searched out.

27 When he restraineth the drops of water, the raine powreth downe by the vapour thereof,

28 Which raine the clouds doe drop and let fall abundantly vpon man.

29 Who can know the diuisions of the clouds and the thunders of his tabernacle?

30 Behold, he spreadeth his light vpon it, and couereth the bottome of the sea.

31 For thereby he iudgeth the people, and giueth meate abundantly.

32 Hee couereth the light with the clouds, and commandeth them to goe against it.

33 His companion sheweth him thereof, and there is anger in rising vp.

bour, to water the earth, and scattereth the cloud of his light.

12 And it is turned about by his gouernement, that they may doe whatsoeuer he commandeth them vpon the whole world:

13 Whether it be for punishment, or for his land, or of mercie, he causeth it to come.

14 Harken vnto this, O Iob: stand and consider the wonderous workes of God.

15 Diddest thou knowe when God disposed them? and caused the light of his cloud to shine?

16 Hast thou knowen the varietie of the cloud, and the wondrous workes of him, that is perfite in knowledge?

17 Or how thy clothes are warme, when hee maketh the earth quiet through the South wind?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what wee shall say vnto him: for wee can not dispose our matter because of darknesse.

20 Shall it be told him when I speake? or shall man speake when he shall be destroyed?

21 And now men see not the light, which shineth in the clouds, but the wind passeth and cleanseth them.

22 The brightnesse commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almightie: we can not find him out: he is excellent in power and iudgement, and abundant in iustice: he afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

things, howe much lesse of Gods iudgements: In Ebrew faire weather and cleare as gold. u Meaning without cause.

CHAP. XXXVIII.

i God speaketh to Iob, and declareth the weaknesse of man in the consideration of his creature, by whose excellency the power, iustice and prouidence of the Creator is knowne.

Then answered the Lord vnto Iob out of the whirlwind, and said,

2 Who is this that darkeneth the counsel by words without knowledge?

3 Gird vp now thy loynes like a man: I will demand of thee and declare thou vnto me.

4 Where wast thou when I laid the foundations of the earth: declare, if thou

owne folly. c Because he had wished to dispute with God, Chap. 13. 3. God reasoneth with him to declare his rashnesse. d Seeing hee could not iudge of those things, which were done so long before he was borne, hee was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements

.S f a

haft

i That is, the cloud that hath lightning in it. k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to profit the earth, or to declare his fauor toward man, as Chap. 36. 31.

l That is, the lightning to breake forth in the clouds. m Which is sometime changed into raine, or snow, or haile, or such like.

n Why thy clothes should keep thee warme, when the South wind bloweth, rather then when any other winde bloweth? o For their clearnesse.

p That is, our ignorance: signifying that Iob was so presumptuous that hee would controll the workes of God.

q Hath God neede that any should tell him, when man murmureth against him.

r If God would destroy a man, should hee repine?

s The cloude stoppeth the shining of the Sunne, that man cannot see it till the winds haue chased away the cloude: and if man bee not able to attaine to knowledge of these golde: meaning

CHAP. XXXVII.

a Elihu proueth that the vnsearchable wisdom of God is manifest by his workes, 4 As by the thunders, 6 The snow, 9 The whirlwind, 11 And the raine.

At this also mine heart is astonied, and is moued out of his place.

2 Heare the sound of his voice, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, & his light vnto the ends of the world.

4 After it a noyse soundeth: he thundereth with the voice of his maiestie, and hee will not stay them when his voice is heard.

5 God thundreth marueilously with his voice: he worketh great things, which wee know not.

6 For he saith to the snow, Bee thou vpon the earth: likewise to the small raine and to the great raine of his power.

7 With the force thereof hee shutteth vpon every man, that all men may know his worke.

8 Then the beasts goe into the den, and remaine in their places.

9 The whirlwind commeth out of the South, & the cold fro the North wind.

10 At the breath of God the frost is giuen, and the breadth of the waters is made narrow.

11 Hee maketh also the clouds to labour

a The workes of God are so manifest, that a man may see them afarre off, and know God by the same.

r Our infirmities hindereth vs so, that we cannot attaine to the perfite knowledge of God. s That is, the raine commeth of those drops of water, which hee keepeth in the clouds.

t Meaning of the clouds, which he calleth the Tabernacle of God.

u Vpon the cloud.

x That men cannot come to the knowledge of the springs thereof.

y He sheweth that the raine hath double vse: the one, that it

declareth Gods iudgements, when it doeth overflowe any places, and the other, that it maketh the land fruitfull. z That is, one cloud to dash against another.

a The cold vapour sheweth him: that is, the cloud of the hore exhalation, which being taken in the cold cloud mounteth vp toward the place where the fire is, and so anger is engendred: that is, noyse and thunder claps.

a At the marueiling of the thunder and lightnings: whereby he declareth that the faithful are liuely touched with the maiestie of God, when they behold his workes.

b That is, the thunder, whereby he speaketh to men to wake their dullnesse, and to bring them to the consideration of his workes.

c Meaning, the raine and thunders.

d So that neither small raine nor great, snow nor any thing else commeth without Gods appointment.

e By raine and thunders God causeth men to keepe themselves within their houses.

f In Ebrew it is called the gathering wind, because it drieth away the clouds and purgeth the aire. g That is, is frozen vp & dried. h Gather the vapours, and moue to and fro to water the earth.

a That his wordes might haue greater maiestie, & that Iob might know with whom hee had to doe: b Which by seeking out the secret counsel of God by mans reason, maketh it more obscure and sheweth his

owne folly. c Because he had wished to dispute with God, Chap. 13. 3. God reasoneth with him to declare his rashnesse. d Seeing hee could not iudge of those things, which were done so long before he was borne, hee was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements

hast vnderstanding,

5 Who hath laide the measures thereof, if thou knowest, or who hath stretched the line ouer it:

6 Wherevpon are the foundations thereof set: or who hath laide the corner stone thereof:

7 When the starres of the morning praised mee together, and all the children of God reioyced:

8 Or who hath shut vp the sea with doores, when it issued and came forth as out of the wombe:

9 When I made the clouds as a couering thereof, and darknesse as the swadling bands thereof:

10 When I stablished my commandement vpon it, and set barres and doores,

11 And said, Hitherto shalt thou come, but no farther, and heere shall it stay thy proud waues.

12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might bee shaken out of it?

14 It is turned as clay to fashion, and all stand vp as a garment.

15 And from the wicked their light shall be taken away, and the hie arme shall be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this,

19 Where is the way where light dwelleth: and where is the place of darknesse,

20 That thou shouldest receiue it in the bounds thereof, and that thou shouldest know the pathes to the house thereof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the haile,

23 Which I haue hid against the time of trouble, against the day of warre and battell:

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath diuided the spouts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth

where no man is, and in the wildernesse where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweete influences of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guid Arcturus with his sonnes?

33 Knowest thou the course of Heauen, or canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voice to the clouds that the abundance of water may couer thee?

35 Canst thou send the lightnings that they may walke, and say vnto thee, Loe, here wee are?

36 Who hath put wisdome in the reines? or who hath giuen the heart vnderstanding?

37 Who can number clouds by wisdom? or who can cause to cease the botels of Heauen,

38 When the earth groweth into hardnesse, and the clottes are fast together?

CHAP. XXXIX.

The bountie & providence of God, which extendeth euen to the yong rauens, giueth man ful occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelps,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauens his meate, when his birds crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goates bring forth young? or doest thou marke when the hindes doe calue?

5 Canst thou number the moneths, that they fulfill? or knowest thou the time when they bring forth?

6 They bow themselues: they bruise their yong and cast out their forowes.

7 Tet their yong waxe fate, and growe vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wild asse at libertie?

or

e The starres and dumme creatures are said to praise God, because his power, wisdom & goodnesse is manifest & known therein.

f Meaning, the Angels.

g As though the great sea were but as a litle babe in y hands of God to turne to and fro.

h That is, Gods decree and commandement, as verse 10.

i To wit, to rise, since thou was borne.

k Who hauing bene giuen to wickednesse, can not abide the light, but hide themselves.

l The earth which seemed in the night to haue no forme, by the rising of the Sun is as it were created anew, and all things therein clad with new beautie.

m If thou art not able to seeke out the depth of the sea, howe much lesse art thou able to comprehend the counsell of God?

n That thou mightest appoint it his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. Ioh. 10. 11.

p The yce congealith it, as though it were paled with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring floures.

r Which starres bringeth in winter.

s Certaine stars so called: some thinke they were the twelue signs.

t The North starre with those that are about him.

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

x In the secret parts of man, y That is, the cloudes wherein the water is contained as in bottels.

z For when God doth not open these bottels, the earth commeth to this inconuenience,

a After he had declared Gods workes in y heauens, he sheweth his maruclous providence in earth, eue toward the brut beasts. b Reade Psal. 147. 9.

c He chiefly maketh mention of wild goates and hinds, because they bring forth their yong with most difficultie.

d That is, how long they goe with yong. e They bring forth with great difficultie,

or who hath loosed the bonds of the wilde asse?

9 *It is I* which haue made the wildernes his house, and the salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crie of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Vnicorne ^s serue thee? or will he tarie by thy cribbe?

13 Canst thou bind the Vnicorne with his band ^{to} labour in the furrow? or will hee plow the valleyes after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleue him, that he will bring home thy seed, and gather it vnto thy barn?

16 *Hast thou* giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh ^b them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruell vnto his yong ones, ^{as} they were not his, ^{and} is with out feare, as if he trauelled ⁱ in vaine.

20 For God hath depriued him of ^k wisdom, and hath giuen him no part of vnderstanding.

21 When ⁱ time is, he mounteth on hie: hee mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or couered his necke with ^m neyng?

23 Hast thou made him afraid as the grasshopper? his strong neyng is fearfull.

24 Hee ⁿ diggeth in the valley, and reioy-ceth in ^{his} strength: hee goeth forth to meete the harnessed man.

25 Hee mocketh at feare, and is not afraid, & turneth not backe from the sword.

26 *Though* the quiuer rattle against him, the glittering speare and the shield.

27 He ^o swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noyse of the trumpet.

28 He saith among the trumpets, Ha, ha: he smelleth the battell a farre off, and the noyse of the captaines, and the shouting.

29 Shall the hawke flie by thy wisdom, *stretching out* his winges toward the ^p South?

30 Doth the Eagle mount vp at thy commandement, or make his nest on hie?

31 Shee abideth and remaineth in the

rocke, ^{even} vpon the tope of the rocke, and the tower.

32 From thence shee spieth for meate, and her eyes behold a farre off.

33 His yong ones also sucke vp blood: and where the flaine ^{are}, there is shee.

34 Moreouer the Lord spake vnto Iob, and said,

35 Is this to learne to striue with the Almighty? he that reprooueth God, let him answere to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am ^{vile}: what shal I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea twise, but I will proceed no further.

CHAP. XL.

² How weak man's power is, being compared to the works of God: 10 Whose power appeareth in the creation, and governing of the great beasts.

A Gaine the Lord answered Iob out of the ^{*} whirl wind, and saide,

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

3 Wilt thou disanull ^{*} my iudgement? or wilt thou condemne me, that thou mayest bee iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with ^b maiestie and excellency, & aray thy selfe with beauty and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and bind ^c their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can ^d saue thee.

10 ¶ Behold now ^{*} Behemoth (whome I made ^e with thee) which eateth ^f grasse as an oxe.

11 Beholde now, his strength ^{is} in his loynes, & his force ^{is} in the naui of his belly.

12 When he taketh pleasure, his taile is like a cedar: the sinewes of his stoncs are wrapt together.

13 His bones are ^{like} stauces of brasse, and his small bones like stauces of yron.

14 ^h He is the chiefe of the wayes of God: ⁱ he that made him, will make his sword to approche vnto him.

15 Surly the mountaines bring him forth grasse, where all the beasts of the field play.

S f 3

16 Lict

f That is, the barren ground where no good fruits growe,

g Is it possible to make the vni-corne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoynt the wisdom of God, whereby he go-uerneth all the world.

h They write that the ostrich couereth her eggs in the sand, and because y countrey is hote, and the sunne still keepeth them warme, they are hatched. i If he should take care for them. k That is, to haue a care, and natural affection toward his yong. l When the yong ostrich is grown vp, he outrun-neth the horse. m That is, giuen him courage? which is meant by neyng and shaking his mane: for with his breath hee couereth his necke. n He beareth with his hoofs.

o He so riddeth the ground, that it seemeth no-thing vnder him.

p That is, when cold cometh to flie into the warme countries

q Is this the way for a man that will learne, to striue with God? which thing he reprooueth in Iob. r Whereby he sheweth that he repented, and desired pardon for his fault.

x Chap. 38. v.

a Signifying, that they that iustifie themselves, condemne God as vniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Prouing hereby that whosoe-uer attributeth to himselfe power and ability to saue himselfe, maketh himselfe God.

e This beast is thought to bee the elephant, or some other, which is vn-known.

f Whom I made as well as thee.

g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to resist him or content him.

h He is one of the chiefest workes of God among the beasts.

i Though man dare not come nere him, yet God can kill him.

k He drinketh at leasure, and seareth no body.

l Meaning, the whale.

m Because hee seareth lest thou shouldest take him.

n To do thy businessse, and be at thy commandment.

o If thou once consider the danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?

b Who hath taught me to accomplish my worke?

c The parts and members of the whale.

d That is, who dare pull off his skinn?

e Who dare put a bridle in his mouth?

f Who dare looke in his mouth?

g That is, casteth out flames of fire.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?

18 Beholde, he spoyleth the riuer, ^k and hasteth not: he trusteth that he can drawe vp Iorden into his mouth.

19 He taketh it with his eyes, & thirsteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out ^l Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst thou pearce his iawes with an angle?

22 Wil he make many ^m prayers vnto thee, or speake thee faire?

23 Wil he make a couenant with thee? wilt thou take ⁿ him as a seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?

25 Shall the companions banquet with him? shal they deuide him among the marchants?

26 Canst thou fill the basket with his skin? or the fishpanier with his head?

27 Lay thine hand vpon him: remember ^o the battell, and doe no more so.

28 Behold, ^p his hope is in vaine: for shal not one perish euen at the sight of him?

CHAP. XLI.

^a By the greatnesse of this monster Liuiathan God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is hee then that can stand ^a before mee?

2 Who hath preuented mee that I should ^b make an end? All vnder heauen is mine.

3 I wil not keepe silence ^c concerning his parts, nor his power nor his comely proportion.

4 Who can discouer the face ^d of his garment? or who shal come to him with a double ^e bridle?

5 Who shal open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no wind can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundred.

9 His niesings make the light to shine, & his eyes are like the eye lids of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and ^b labour is reiected before his face.

14 The members of his body are ioyned: they are strong in themselues, and cannot bee mouued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mighty are afraid of his maiestie, and for feare they faint in themselues.

17 When the sword doth touch him, he will not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as strawe, and bras as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as strawe: & he laugheth at the shaking of the speare.

21 Sharpe stones ⁱ are vnder him, and he spreadeth sharpe things vpon the myre.

22 He maketh the depth to ^k boyle like a pot, & maketh the sea like a pot of oyntmet.

23 He maketh a path to ^l shine after him: one would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 Hee beholdeth ^m all hie things: hee is a king ouer all the children of pride.

CHAP. XLII.

^a The repentance of Iob. ^b He prayeth for his friends. ^c His goods are restored double vnto him. ^d His children, age and death.

Then Iob answered the Lord, and saide,

2 I know that thou canst doe all things, and that there is no ^a thought hid from thee.

3 Who is he that hideth counsell without ^b knowledge? therefore haue I spoken that I vnderstood not, ^c euen things too wonderfull for me, and ^d which I knew not.

4 Heare, I beseech thee, and I wil speake: I will demand of thee, ^e and declare thou vnto mee.

5 I haue ^f heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre ^g my selfe, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these words vnto Iob, the Lord also said vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is ^h right, like my seruant ⁱ Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your

by his outward afflictions, and comforted him not with my mercies. ^g Who had a good cause, but handled it euill.

h Nothing is painful or hard vnto him.

i His skin is so hard that he lieth with as great ease on stones as in the myre.

k Either he maketh the sea to seeme as it boyled by his wallowing, or else he spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth, and shining streame before him.

m Hee despiseth all other beasts and monsters, and is the proudest of al others.

a No thought is secret but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe. b Is there any but I? for this God laide to his charge, Chap. 38. 2.

c I confesse herein mine ignorance, and that I spake I wist not what.

d He sheweth that he will be Gods scholar, & learne of him.

e I knew thee onely before by hearing: but now thou hast caused me to see what thou art to mee, that I may reigne my selfe ouer vnto thee.

f You tooke in hand an euill cause, in that you condemned him

h When you haue reconciled your selues to him: for if faultes that you haue committed against him, hee shall pray for you, and I will heare him.

i He deliuered him out of the affliction where in he was.

k That is, all his kindred, reade Chap. 19. 13.

l Or, lands, or money is marked.

m Or, praises, according to the Hebrewes: and were chiefly institute to prayse and giue thanks to God for his benefits. They are called the Psalmes or Songs of David, because the most part were made by him.

selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, lest I should put you to shame, because yee haue not spoken of me the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had saide vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twife so much as he had before.

11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eate bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a piece of money,

and euery one an earering of gold.

12 So the Lord blessed the last dayes of Iob more then the first: for hee had foure teene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 He had also seuen sonnes, and three daughters.

14 And he called the name of one Iemimah, and the name of the second Keziah, and the name of the third Kerenhappuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourty yeeres, and sawe his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob dyed, beeing olde, and full of dayes.

l God made him twife so rich in cattel as he was afore, and gaue him as many children, as he had taken from him.
m That is, of long life or beautiful as the day.
n As pleasant as Cassia or sweet spice.
o That is, the borne of beauty.



THE * PSALMES OF DAVID.

THE ARGUMENT.

This booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge, and heauenlie wisdom are here set open for vs, to take thereof most abundantly. If we would know the great and hie maiestie of God, here we may see the brightnesse thereof shine most clearly. If wee would seeke his incomprehensible wisdom, here is the schoole of the same profession. If wee would comprehend his inestimable bounty, and approach neere thereunto, and fill our hands with that treasure, here we may haue a most liuely, and most comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely Redeemer, and Mediator most evidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. Hee that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when hee sendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though hee suffer them to prosper for a while, yet hee bridles them, in so much as they cannot touch an haire of ones head, except hee permit them, and how in the end their destruction is most miserable. Briefly, here wee haue most present remedies against all tentations, and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd up for all them that loue the comming of our Lord Iesus Christ.

PSAL.

PSALME I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth hee did set this Psalme first in manner of a Preface, to exhort al godly men to studie, and meditate the heauenlie wisdom. For the effect hereof is, 1 That they bee blessed that give themselves wholly all their life to the holy Scriptures. 4 And that the wicked contempters of God, though they seeme for a while happie, yet at length shal come to miserable destruction.



Blessed is the man that doth not walke in the ^a counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull:

2 But his delight is in the ^a Law of the Lord, and in his ^b Law doeth he meditate day and night.

3 For he shall be like a ^a tree planted by the riuers of waters, that will bring forth her fruit in due season: whose lease shal not fade: so ^c whatsoeuer he shall doe, shal prosper.

4 ^d The wicked are not so, but as the chaffe, which the wind driueth away.

5 Therefore the wicked shal not stand in the ^e iudgement, nor sinners in the assembly of the righteous.

6 For the Lord ^f knoweth the way of the righteous, and the way of the wicked shal perish.

^e But tremble when they see Gods wrath, ^f Doeth prosper, like as not to know is to reprove and reiect.

PSAL. II.

^a The Prophet David reioyceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer and aduance it euen to the end of the world, so And therefore exhorteth Kings and rulers, that they would humbly submit themselves under Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

Why do the ^a heathen ^a rage, and the people murmure in vaine?

2 The Kings of the earth band themselves, and the princes are assembled together against the Lord, & against his ^a Christ.

3 ^b Let vs breake their bands, and cast their cordes from vs.

4 ^a But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 ^c Then shall hee speake vnto them in his wrath, and vexe them in his fore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the ^d decree: that is, the Lord hath saide vnto mee, ^a Thou art my sonne: this ^e day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ^f ends of the earth for thy possession.

9 ^a Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.

10 ^b Be wise now therefore, yee Kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 ^b Kisse the sonne, lest he be angry, and ye ^c perish in the way, when his wrath shall suddenly burne: blessed are all that trust in him.

PSAL. III.

^a David driven forth of his kingdom, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, ^b waxeth bolde through his promises against the great railings and terrours of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally, hee reioyceth for the good successe, that God gaue him, and all the Church.

^a A Psalme of David, when he fled from his sonne Absalom.

Lord how are mine aduersaries ^a increased: how many rise against me?

2 Many say to my soule, ^b There is no help for him in God. ^b Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah.

5 I laide me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ^c ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe mee, my God: for thou hast smitten al mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 ^d Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

PSAL. IIII.

^a When Saul persecuted him, he calleth vpon God, trusting most assuredly in his promise, and therefore boldly reproveth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before al worldly treasures.

^a To him that excelleth on Neginoth. A Psalme of David.

Hear me when I call, ^b O God of my righteousness: thou hast set mee at liberty, when I was ^c in distresse: haue mercie vpon me and hearken vnto my prayer.

2 O ye ^d sonnes of men, how long wil ye turne my glory into shame, ^e louing vanitie, and seeking lies? Selah.

this Psalme on the instrument called Neginoth, or in a tune so calld. ^b Those that are the defender of my iust cause. ^c Both of minde and body. ^d Yes that thinke your selues noble in this world. ^e Though your enterprises please you neuer so much, yet God will bring them to nought.

^f Not onely the Iewes but the Gentiles also. ^a Rom. 2. 27. ^g He exhorteth all rulers to repent in time. ^h In signe of homage. ⁱ When the wicked shall saye, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come. ^j Thell. 5. 3.

^a This was taken of his stable faith, that for all his troubles hee had his recourse to God. ^b Selah here signifies a lifting vp of the voice to cause vs to consider the sentence, as a thing of great importance.

^c When he considered the truth of Gods promise and tried the same, his faith increased maniefoldly. ^d Be the dangers neuer so great or many, yet God hath our means to deliuer.

^a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because hee was most excellent, and he began

M

^a When a man hath giuen once place to euill counsell, or to his owne concupiscence, hee beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. ^b Deut. 6. 6. iob. 1. 8. pro. 6. 20. ^b In the holy Scriptures. ^c Ier. 17. 8. ^c Gods children are so moistened euer with his grace, that whatsoeuer cometh vnto them, tendeth to their saluation. ^d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them down that they shall not rise nor stand in the company of the righteous. ^e approue and prosper.

^a The conspiracie of the Gentiles, the murmuring of the Iewes, & power of Kings cannot preuaile against Christ. ^b Acts 4. 25. ^c Or, anointed. ^b Thus the wicked say, that they will cast off the yoke of God & of his Christ. ^c Ier. 1. 26. ^c Gods plagues will declare that in resisting his Christ, they fought against him. ^d To shew that my vocation to the kingdom is of God. ^e Ier. 13. 23. 33. ^f Iob. 1. 5.

^e That is to say, as touching mans knowledge, because it was the first time that David appeared to be elected of God. So is it applied to Christ in his first coming and manifestation to the world.

f A king that walketh in his vocation.
g For feare of Gods iudgement.
h Cease your rage.
i Serue God purely and not with outward ceremonies.
k The multitude seek worldly wealth, but David fettereth his felicitie in Gods fauour.
l This word in Hebrew may be referred to God, as it is here translated, or to David, signifying that he should dwell as ioyfully him,

Or, a musickall instrument or pipe.

a That is, my vehement prayer and secret complaint and sighings.

b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, hee must needs punish the wicked and saue the godly.
d Which runne most ragingly after their carnall affections.

e In the deepeest of his tentations hee putteth his full confidence in God.

f Because thou art iust, therefore lead me out of the dangers of mine enemies.
g Rom. 3. 13.
h Or, cause them to erre.
i Let their deuises come to nought.
k Thy fauour toward me shall confirme the faith of all others.

3 For be ye sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

4 Tremble, and sinne not: examine your owne heart vpon your bed, and be still. Selah.

5 Offer the sacrifices of righteoufnesse, and trust in the Lord.

6 Many say, Who wil shew vs any good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had; when their wheate and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou, Lord, onely makest mee dwell in safetie.

alone, as if hee had many about him, because the Lord is with him,

PSAL. V.

David oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee conceiveth comfort, 12 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.

To him that excelleth vpon Nehiloth. A Psalm of David.

Heare my wordes, O Lord: vnderstand my meditation.

2 Harken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: for in the morning wil I direct me vnto thee, and I will waite.

4 For thou art not a God that loueth wickednesse: neither shall euill dwell with thee.

5 The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercie: and in thy feare wil I worship toward thine holy Temple.

8 Leade mee, O Lord, in thy righteoufnesse, because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their throte is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let all them that trust in thee, re-

ioyce and triumph for euer, and coner thou them: and let them that louethy name, reioyce in thee.

12 For thou Lord wilt blesse the righteous, and with fauour wilt compasse him, as with a shield.

PSAL. VI.

When David by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceived the horrors of death euermore, he desireth forgiveness. 6 Bewailing that if God took him away in his indignation, he should lacke occasion to praise him as he was wont to do while he was among men. 9 Then suddenly feeling Gods mercie, hee sharpe rebuketh his enemies which reioyed in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalm of David.

Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despight, and sunke in because of all mine enemies.

8 Away from mee all yee workers of iniquitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

PSAL. VII.

Being falsly accused by Chush one of Sauls kinsmen, hee calleth to God to be his defender. 3 To whom hee commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euil towards Saul: 10 Next that it touched Gods glory to award sentence against the wicked. 12 And so entering into the consideration of Gods mercies and promise, hee waxeth bolde and derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne necks that which they haue purposed for others.

Shigaion of David, which he sang vnto the Lord, concerning the wordes of Chush the sonne of Iemini.

Lord my God, in thee I put my trust: saue me from all that persecute mee, and deliuer me,

2 Left he deuoure my soule like a lion, and teare it in pieces, while there is none to helpe.

3 O Lord my God, If I haue done this thing,

Or, giue good successe.
i So that hee shall be safe from all dangers.

E
1

Isa. 10. 14.
a Though I deserue destruction, yet let thy mercy pittie my frailty.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the congregations.
e Or, mine eye is eaten as it were with wormes.
f God sendeth comfort & boldnes in affliction, that we may triumph ouer our enemies.
g When the wicked thinke that the godly shall perish, God deliuereth them suddenly & destroyeth their enemies.

Or, kind of tune.
Or, accusation.
a Sam. 16. 7.

He desireth God to deliuer him from the rage of cruell Saul.
b Wherewith Chush charged mee.

e If I reuer-
ced not Saul for
affinities sake
and preferred
his life, 1. Sam.
26. 9.

d Let me not
only die, but be
dishonoured for
euer.

e In promising
me the king-
dome.

f Not onely for
mine, but for
thy Church sake
declare thy pow-
er.

g As touching
my behauiour
toward Saul and
mine enemies.
h Though they
pretend a iust
cause against
me, yet God shal
iudge their hy-
pocrisie.

i He doeth con-
tinually call the
wicked to repe-
tance by some
signes of his
iudgements.

k Except Saul
turne his minde,
I die: for he hath
both men and
weapons to de-
stroy me. Thus
considering his
great danger, he
magnificth
Gods grace.
Isa. 59. 4. Job. 15.
35.

l In keeping
faithfully his
promise with
mee.

† Or, kind of instru-
ment or trust.

† Or, noble, or
maruillous.

a Though the
wicked would
hide Gods prai-
ses, yet the very
babes are suffici-
ent witnesses
of the same.

† Or, established.

† Or, confound.

thing, if there be any wickednesse in mine hands,

4 * If I haue rewarded euill vnto him that had peace with me, (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemy persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine ^d honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the ^e iudgement that thou hast appointe d.

7 So shall the Congregation of the people compasse thee about: for their sakes therefore ^f returne on hie.

8 The Lord shal iudge the people: iudge thou me, O Lord, according to my ^g righteousness, and according to mine innocency that is in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the ^h heartes and reines.

10 My defence is in God, who preferueth the vpriight in heart.

11 God iudgeth the righteous, and him that contemneth God ⁱ euery day.

12 Except ^k hee turne, hee hath whet his sword: he hath bent his bowe and made it ready.

13 Hee hath also prepared him deadly weapons: hee will ordaine his arrowes for them that persecute me.

14 * Behold, hee shall trauaile with wickednesse: for hee hath conceiued mischief, but he shall bring forth a lie.

15 Hee hath made a pit, and digged it, and is fallen into the pit that he made.

16 His mischief shall returne vpon his owne head, and his cruelty shal fall vpon his owne pate.

17 I will praise the Lord according to his ^l righteousness, and will sing praise to the Name of the Lord most high.

PSAL. VII.

1 The Prophet considering the excellent liberality and fatherly providence of God towards man, whom he made, as it were a god ouer al his workes, doth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on [†] Gittish.

A Psalme of Dauid.

O Lord our Lord, how [†] excellent is thy Name in all the world! which hast set thy glory about the heauens.

2 Out of the mouth ^a of babes and sucklings hast thou [†] ordained strength, because of thine enemies, that thou mightest [†] still the enemy and the auenger.

3 When I beholde thine heauens, ^{euen}

the workes of thy fingers, the moone and the starres which thou hast ordained,

4 What is ^b man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then ^c God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

7 All ^d sheepe and oxen: yea, and the beasts of the field:

8 The foules of the ayre, and the fish of the sea, and that which passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundrie victories that hee had sent him against his enemies, and also proued by manifold experience how ready God was as hand in all his troubles: 14 Hee becming now likewise in danger of new enemies, desreth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon [†] Math Labben.

A Psalme of Dauid.

I Will praise the Lord with my ^a whole heart: I will speake of all thy maruclous workes.

2 I will be glad and reioyce in thee: I will sing praise to thy Name, O most High,

3 For that mine enemies are turned backe: they shall fall and perish at thy presence.

4 For ^b thou hast maintained my right and my cause: thou art set in the throne, and iudgeth right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 * O enemy, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord [†] shall sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge the world in righteousness, and shall iudge the people with equity.

9 The Lord also will be a refuge for the ^d poore, a refuge in due time, ^{euen} in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

12 For ^e when hee maketh inquisition for blood, he remembreth it, and forgetteth not the

b It had bin sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to m^d, which is but dust.

c Touching this first creation: d By the temporal gifts of mans creation he is led to consider the benefices which he hath by his regeneration through Christ.

ii

M

† Or, kind of instrument, or trust: or for the death of Labben or Goliath, a God is not praised, except the whole glory be giuen to him alone.

b Howsoeuer the enemy seeme for a time to preuaile, yet God preferueth the iust.

c A derision of the enemy, that thinketh nothing but destruction: but the Lord will deliuer his, and bring him into iudgement. † Or, reigns as iudge.

d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.

the complaint of the poore.

13 Haue mercie vpon me, O Lord: consider my trouble *which I suffer* of them that hate me, thou that liftest mee vp from the gates of death,

14 That I may shew al thy praises within the gates of the daughter of Zion, and reioyce in thy saluation.

15 The heathen are sunken downe in the pit *that they made*: in the net that they hid, is their foote taken.

16 The Lord is knowen by executing iudgment: the wicked is snared in the work of his owne hands. *Higgaion.* Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope of the afflicted shall not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy fight.

20 Put them in feare, O Lord, that the heathen may know that they are but *k* men. Selah.

PSAL. X.

Hee complaineth of the fraude rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may do all things without controlling. 15 Therefore he calleth vpon God to send some remedie against these desperate euils. 16 And at length comforteth himselfe with hope of deliuerance.

VHy standest thou farre off, O Lord, and hidest thee in *a* due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath *b* made boast of his owne heartes desire, and the couetous blefseth *himselfe*: hee contemneth the Lord.

4 The wicked is so proud that he seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are hie aboue his sight: therefore *d* defieth he all his enemies.

6 He saith in his heart, I shall *e* neuer be mooued, *e* nor be in danger.

7 His mouth is ful of cursing and deceit and fraud: vnder his tongue is michiefe and iniquitie.

8 *a* Hee lieth in waite in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, *euen* as a lion in his denne: hee lieth in waite to spoyle the poore: he doeth spoyle the poore, when hee draweth him into his net.

10 He croucheth and boweth: therefore

heapes of the *a* poore doe fall by his might.

11 Hee hath saide in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 *f* Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doth the wicked contemne God? hee saith in his heart, Thou wilt not *g* regard.

14 *h* Yet thou hast seene it: for thou beholdest mischief and wrong, that thou maicst take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde *i* none.

16 The Lord is King for euer and euer: the *k* heathen are destroyed foorth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to *l* them,

18 *l* To iudge the fatherlesse and poore, that earthly man *+* cause to feare no more.

PSAL. XI.

This Psalme containeth two partes. In the first Dauid sheweth how hard assaults of tentations he sustained, and in how great anguish of mind he was, when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in governing the good and the wicked men, as the whole world.

To him that excelleth. A Psalme of Dauid.

In the Lord put I my trust: how saye yee then to my soul, *a* Flee to your mountaine as a bird?

2 For loe, the wicked bend their bowe, and make ready their arrowes vpon the string, that they may secretly shoot at them, which are vpriight in heart.

3 For the *b* foundations are cast downe: what hath the *c* righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will *d* confider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, *e* fire, and brimstone, and stormie tempest: *this is the f* portion of their cup.

7 For the righteous Lord loueth righte-
ousnesse: his countenance doeth behold the iust.

PSAL. XII.

The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he com-

e By the hypocrite of them that haue authority, the poore are denoued. f He calleth to God for helpe, because wickednesse is so farre ouergrown, that God must now helpe or neuer. g Therefore thou must needs punish this their blasphemie. h To iudge betwene the right and the wrong.

i For thou hast utterly destroyed him. k The hypocrites, or such as liue not after Gods Law, shall be destroyed. l God helpeth when mans help ceaseth. m Or, destroy no more man vpon the earth.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise. b All hope of succour is taken away. c Yet am I innocent, and my cause good. d Though all things in earth be out of order, yet God will execute iudgement from heau.

e As in the destruction of Sodom and Gomorah. f Which they shall drinke euen to the dregs, Exek. 23. 34.

f In the open assembly of the Church. g For God overthroweth the wicked in their enterprises.

h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.

i Or, this is worthy to be noted. j God promiseth not to helpe vs before we haue felt the crosse. k Which they cannot learne without feare of thy iudgements.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time. b The wicked man reioiceth in his own lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blefseth himself, & thus blasphemeth the Lord. c Or, suffereth at. d Or, not be mooued because hee was neuer in euill. e The euill shall not touch mee, Isa. 28. 15. or else he speaketh thus because he neuer felt euill.

d He sheweth that the wicked haue many means to hide their cruelty, and therefore ought more to be feared.

ii
E

a Which dare defend the truth, and shew mercie to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues, then with their weapons.
c They thinke themselves able to perswade whatsoever they take in hand.
d The Lord is moued with the complaints of his, and delivereth in the end from all dangers.
e Because the Lords word and promise is true and vnchangeable, hee will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.

mendeth the constant Veritie that God obserueth in keeping his promises.

To him that excelleth vpon the eighth tunc. A Psalme of David.

Help Lord, for there is not ^a a godly man left: for the faithfull are failed from among the children of men.

2 They speak deceitfully euery one with his neighbour, ^b flattering with their lippes, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

4 Which haue saide, ^c With our tongue will we preuaile: our lips are our own: who is Lord ouer vs?

5 ^d Now for the oppression of the needie, and for the sighes of the poore, I wil vp, faith the Lord, and will ^e set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tried in a fornace of earth, fined seuen fold.

7 Thou wilt keepe ^f them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, ^g it is a shame for the sonnes of men.

9 For they suppress the godly, and maintaine the wicked.

PSAL. XIII.

David as it were overcome with sundry and new afflictions, fleeth to God as his onely refuge, 3 And so at the length being encouraged through Gods promises, he conceiveth most sure confidence against the extreame horrors of death.

To him that excelleth. A Psalme of David.

How long wilt thou forget me, O Lord, ^a for euer? how long wilt thou hide thy face from me?

2 How long shall I take ^b counsell within my selfe, hauing heauinesse dayly in mine heart: how long shall mine enemy bee exalted about me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Left mine enemy say, I haue ^c preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy ^d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because hee hath ^e dealt lovingly with me.

PSAL. XIII.

Hee describeth the perverse nature of men, which were so grown to licentiousnes, that God was brought to utter contempt. 7 For the which thing, although he was greatly grieved, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

To him that excelleth. A Psalme of David.

a He declareth that his afflictions lasted a long time and that his faith fainted not.
b Changing my purpose as the sick man doeth his place,

c Which might turne to Gods dishonour, if hee did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past and by others to come.

The ^a foole hath said in his heart, ^a There is no God: they haue ^b corrupted, and done an abominable worke: ^c there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 ^c All are gone out of the way: they are all corrupt: there is none that doth good, no not one.

4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread: they call not vpon the Lord.

5 ^d There they shal be taken with feare, because God ^e is in the generation of the iust.

6 You haue made ^f a mocke at the counsell of the poore, because the Lord ^g is his trust.

7 Oh giue saluation vnto ^h Israel out of Zion: when the Lord turneth the captiuitie of his people, ⁱ then Iacob shall reioyce, and Israel shall be glad.

Note that of this 14 Psalme, the 5. 6. and 7 verses which are put into the common translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the manners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleadged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witness that they were his speciall and holy people.

A Psalme of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 Hee that ^a walketh vprightly and worketh righteousnesse, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 ^b In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: hee that sweareth to his ^c owne hinderance and changeth not.

5 He that ^d giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, ^e shal neuer be moued.

PSAL. XVI.

David prayeth to God for succour, not for his works, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffereth him to lacke nothing.

A Michiam of David.

Preserue me, O GOD: for in thee doe I ^a trust.

Psalm 53.
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednesse among them.
c David here maketh comparison betweene the faithfull and the reprobates, but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselves most safe.
e You mocke them that put their trust in God.
f He praieth for the whole Church, whom he is assured God will deliuer: for none but he onely can doe it.

a First God requieth vprightnesse of life, next doing well to others, and thirdly truth and simplicitie in our words.
b He that slandereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

2 O my
a He sheweth we cannot call vpon God except we trust in him.

b Though we
can not enrich
God yet we must
bestow Gods
gifts to the vse
of his children.

c As griefe of
conscience and
miserable de-
struction.
d He would nei-
ther by outward
profession, nor
in heart, nor
in mouth con-
sent to their ido-
latries.

e Exod. 23. 13.

f Where with
any portion is
measured.
g God teacheth
me continually
by secret inspira-
tion.

h The faithfull
are sure to perfe-
ure to the end.

i That is, I re-
ioyce both in
body & in soule.

j This is chiefly
meant of Christ
by whose resur-
rection all his
members
haue immortali-
tie.

k Where God
fauourth, there
is perfit felicitie.

2. O my soule, thou hast said vnto the Lord, thou art my Lord: my ^b welldoing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The ^c sorowes of them, that offer to an other god, shall be multiplied: ^d their offerings of blood will I not offer, neither make ^e mention of their names with my lips.

5 The Lord is the portion of mine inheritance and of my cuppe: thou shalt maintaine my lot.

6 The ^e lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsel: my ^f reines also teach me in the nights.

8 I haue set the Lord alwaies before me: for he is at my right hand: therefore I ^g shall not slide.

9 Wherefore ^h mine heart is glad and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou ⁱ wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shewe me the path of life: in thy ^k presence is the fulnesse of ioy: and at thy right hand there are pleasures for euer more.

PSAL. XVII.

^a Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus rageth without any cause giuen on his part. ^b Therefore he desireth God to reuenge his innocencie, and deliuer him.

^c The prayer of Dauid.

Hear ^a the right, O Lord, consider my crie: hearken vnto my praier of lips vnfaigned.

2 Let my ^b sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast ^c prooued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my ^d mouth should not offend.

4 Concerning the workes of men, by the ^e words of thy lips I kept me from the pathes of the cruel man.

5 Stay my steps in thy paths, that my feete doe not slide.

6 I haue called vpon thee: ^f surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Sauour of them that trust in thee, from such as ^g resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse me, from mine enemies, which compasse me round about for ^h my soule.

10 They are inclosed in their owne ⁱ fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steppes: they haue set their eyes to bring downe to the ground:

12 Like as a lion that is greedie of pray, and as it were a lions whelp lurking in secret places.

13 Vp Lord, ^k disapoint him: cast him downe: deliuer my soule from the wicked ^l with thy sword,

14 From men by thine ^m hand, O Lord, from men ⁿ of the world, who haue their ^o portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 But I will behold ^p thy face in righteousness, and when I ^q awake, I shall be satisfied with thine image.

PSAL. XVIII.

^r This Psalme is the first beginning of his gratulation, and thanksgiving in the entering into his kingdome, where in he extollet and prayseth most highly the marueilous mercies and grace of God, who hath thus preserved and defended him. ^s Also he setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwaies conquer and overcome by the vspeakable power of his Father, though all the whole world should striue there against.

^t To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will loue the dearly, O Lord, my strength.

2 ^u The Lord is my rocke, and my fortress, and hee that deliuereth me, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I wil call vpon the Lord, which is worthy to be ^v praised: so shall I be safe from mine enemies.

4 The ^w sorowes of death compassed me, and the floods of wickednesse made me afraide.

5 The ^x sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voice out of his Temple, and my crie did come before him, ^y even into his eares.

7 ^z Then the earth trembled, and quaked: the foundations also of the mountaines

^a For their crueltie cannot be satisfied but with my death.
^b They are puffed vp with pride, as the stomacke that is choked with fat.
^c Stop his rage.
^d Or, which is thy sword.

^e By thine heavenly power.

^f Or, whose syme his hath too long endured.

^g And feele not the smart that Gods children oft times doe. This is the full felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
^h And am deliuered out of my great troubles.

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^a 2 Sam. 22. 3.
^b He vseth this diuersitie of names to shew that as the wicked haue many meanes to hurt, so God hath many waies to helpe.

^c For none can obtaine their requests of God, that ioyne not his glorie with their petition.
^d He speaketh of the dangers and malice of his enemies, from the which God hath deliuered him.
^e Or, countable.

^f A description of the wrath of God against his enemies after he had heard his prayre.

T: moued

a My righteous cause,

b The vengeance that thou shalt shewe against mine enemies.
c When thy Spirit examined my conscience.

d I was innocent toward mine enemies both in deed & thought.
e Though the wicked prouoked me to do euill for euill, yet thy word kept me backe.

f He was assured that God would not refuse his request.

g For all rebell against thee, which trouble thy Church.

e He sheweth how horrible Gods iudgements shalbe to the wicked.
f Darknesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104.
h As a King angrie with the people, will not shew himselfe vnto them.
i Thundred, lightned and hailed.

k His lightnings.

l That is, the deepe bottoms were seene, when the red Sea was diuided,

m Out of sun-dry and great dangers.
n To wit, Saul.
o Therefore God sent me succour

p The cause of Gods deliuerance is his only fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Law of God.
s I neither gaue place to their wicked tentations, nor to mine owne afflictions.
t Here he speaketh of God according to our capacities, who sheweth mercie to his, and punisheth the wicked, as is said also, Leuit. 26.
u When their sinne is come to the full measure,

mooued and shooke because he was angrie.

8 Smoke went out at his nostrils, and a consuming fire out of his mouth: coles were kindled thereat.

9 He bowed the heauens also and came downe, and darknesse was vnder his feete.

10 And herode vpon Cherub and did flie, and he came flying vpon the wings of the wind.

11 He made darknesse his secreete place, & his pauillion round about him, euen darknesse of waters, and clouds of the ayre.

12 At the brightnesse of his presence his clouds passed, hailestones and coles of fire.

13 The Lord also thundred in the heauen, and the Higheft gaue his voice, hailestones and coles of fire.

14 Then he sent out his arrowes and scattered them, and hee increased lightnings and destroyed them.

15 And the chanel of waters were seene, and the foundations of the world were discouered at thy rebooking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue and taken mee: he hath drawen mee out of many waters.

17 He hath deliuered me from my strong enemy, and from them which hate me: for they were too strong for me.

18 They preuented me in the day of my calamitie: but the Lord was my stay.

19 Hee brought me forth also into a large place: he deliuered me because he fauoured me.

20 The Lord rewarded mee according to my righteousness: according to the purenes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before mee, and I did not cast away his commandments from me.

23 I was vpriight also with him, and haue kept me from my wickednesse.

24 Therefore the Lord rewarded me according to my righteousness, and according to the purenesse of mine hands in his sight.

25 With the godly thou wilt shewe thy selfe godly: with the vpriight man thou wilt shewe thy selfe vpriight.

26 With the poore thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wal.

30 The way of God is vncorrupt: the word of the Lord is tried in the fire: hee is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my way vpriight.

33 Hee maketh my feete like hinds feete, and setteth me vpon mine high places.

34 He teacheth mine hands to fight: so that a bowe of brass is broken with mine armes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hand hath staied me, and thy louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded mee with strength to battel: them that rose against mee, thou hast subdued vnder me.

40 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They cried but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then did I beate them small as the dust before the wind: I did tread them flate as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made me the head of the heathen: a people, whome I haue not knowne, shall serue me.

44 Assoone as they heare, they shall obey me: the strangers shall be in subiection to me.

45 Strangers shall shrink away, and feare in their priue chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to avenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them, that

x He attributeth it to God that he both gaze the victorie in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promise must take effect.

z He giueth good successe to all mine enterprises.

a As towres and forts, which hee tooke out of the hands of Gods enemies.

† Or, fresh.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that reject the crye of the afflicted, God will also reject them, when they cry for helpe: for either paine or feare cause those hypocrites to crye.

g Which dwell round about me.
h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his worde bringeth all to his subiection.

i Or, lie, signifying a subiection constrained and not voluntarie.

k Feare shall cause them to be afraid and come forth of their secret holes and holds to seek pardon.

That is Saul, who of malice persecuted him. This proph-
ie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom 15. 9. This did not properly appertaine to Salomon, but to Ies-
us Christ.

that rose against me: thou hast deliuered me from the¹ cruel man.

49 Therefore^m I will praise thee, O Lord, among the nations, and will sing vn- to thy Name.

50 Great deliuerances giueth hee vn- to his King, and sheweth mercie to his anoynted, euen to Dauid, and to hisⁿ seede for euer.

PSAL. XIX.

1 To the intent hee might moue the faithfull to a deeper consideration of Gods glorie, hee setteth before their eyes the most exquisite workmanship of the heauens with their proportion, and ornaments: 2 And afterward cal- leth them to the Law, wherein God hath reueiled himself more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

¶ To him that excelleth.
A Psalme of Dauid.

The^{*} heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their^a line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his^c chamber, and reioyceth like a mightie man to runne his race.

6 His going out is from the ends of the heauen, and his compasse is vnto the ends of the same, and none is hid from the heate thereof.

7 The^f law of the Lord is perfite, con- uerting the soule: the testimony of the Lord is sure, and giueth wisdom vnto the sim- ple.

8 The statutes of the Lord are right, and reioyceth the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and in- dureth for euer: the iudgements of the Lord are^s trueth: they are righteous^b altoget- her,

10 And more to beⁱ desired then gold, yea, then much fine gold: sweeter also then honie and the honie combe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great^k reward.

12 Who can vnderstand his^l faults: cleanse me from secret faults.

13 Keepe thy seruant also from^m pre- sumptuous finnes: let them not reigne ouer

mee: so shal I be vpight, and made cleane from much wickednesse.

14 Let the words of my mouth, and the^o meditation of mine heart be acceptable in thy fight, O Lord, my strength and my re- deemer.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their King and receiue his sacrifice, which he offer- ed before he went to battell against the Ammonites.

¶ To him that excelleth.
A Psalme of Dauid.

The^a Lord heare thee in the day of trou- ble: the^b name of the God of Iakob defend thee:

2 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and^c turne thy burnt offerings into ashes. Selah.

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy^d saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now^e know I that the Lord will helpe his anoynted, and will heare him from his Sanctuarie, by the mightie help of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but wee are risen, and stand vpight.

9 Saue Lord: let the King heare vs in the day that we call.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man: Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of his kingdome.

¶ To him that excelleth.
A Psalme of Dauid.

The King shall^a reioyce in thy strength, O Lord: yea how greatly shall he re- ioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou^b diddest preuent him with liberall blessings, and diddest set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou laid vpon him.

6 For thou hast set him as^d blessings

T t2 for

n If thou sup- press my wic- ked affections by thine holy spirit. o That I may obey thee in thought, word and deede.

a Hereby Kings are also admoni- shed to call to God in their affaires.

b The vertue, power and grace of God.

c In token that they are accepta- ble vnto him.

d Graunted to the King, in whose wealth our felicitie stan- deth.

e The Church feeleth that God hath heard their petition.

f As by the visi- ble Sanctuarie Gods familiari- tie appeared to- ward his people,

so by the hea- uenly is meant his power and maiestie.

g The world, things that put not their onely trust in God.

h Let the King be able to deli- uer vs by thy strength when wee seeke vnto him for succour.

i When he shall overcome his enemies, and to be assured of his vocation.

b Thou declar- edst thy liberall fauour toward him before hee praied.

c Dauid did not only obtaine life but also affir- mance that his posteritie should reigne for euer.

d Thou hast made him thy blessings to o- thers, and a per- petual example of thy fauour for euer.

¶ Rom 12. 6.

a He reprocheth vnto man his in- gratitude, seeing the heauens, which are dumbe creatures, set forth Gods glory b The continual suc- cesse of the day and the night is sufficient to declare Gods power & good- nesse.

c The heauens are a schoolema- ster to all nati- ons, be they ne- uer so barba- rous.

d The heauens are as a line of great capitall letters to shewe vnto vs Gods glorie.

e Or vaille. The manner was that the bride and bridegrome should stand vn- der a vaille to- gether, and after come forth with great solemnitie and reioysing of the assembly.

f Though the creatures cannot see, yet this ought to be suf- ficient to leade vs vnto him.

g So that all mans inuentions and intentions are lies.

h Euery one without excep- tion.

i Except Gods word be effec- tuall about all worldly things, it is condemned.

k For God ac- cepteth our in- deuour, though it be farre vn- profit.

l Then there is no reward of deute, but of grace: for where finne is, there death is the reward.

m Which are done purposely and of malice.

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for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercie of the most High, hee shall not slide.

8 * Thine hand shall find out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the Lord shall destroy them in his ^f wrath, and the fire shall deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.

11 For they ^g intended euil against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them ^h apart, and the strings of thy bow shalt thou make ready against their faces.

13 ⁱ Be thou exalted, O Lord, in thy strength: so will wee sing and praise thy power.

PSAL. XXII.

David complained because hee was brought into such extremities, that he was past all hope, but after hee had rehearsed the sorowes and griefes, wherewith he was vexed, so here recovereth himselfe from the bottomelesse pit of tentations and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophecie, that hee should maruellously and strangely be deified, and abased, before his Father should raise and exalt him againe.

To him that excelleth vpon ^g Arieleth Hasshahar. A Psalme of Dauid.

M^a God, my God, why hast thou forsaken me, and art so far from mine health, and from the words of my ^b roaring?

2 O my God, I crie by day, but thou hearest not, and by night, but ^c haue no audience.

3 But thou art holy, and doest inhabit the ^c praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them,

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a ^d worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe and nod the head, saying,

8 ^f * He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest drawe mee out of the ^g wombe: thou gauest me hope, *even at*

my mothers breasts.

10 I was cast vpon thee, *even* from the ^f wombe: thou art my God from my mothers bellie.

11 Be not farre from me, because trouble is neere: for *there is none to helpe me.*

12 Many yong bulles haue compassed mee: mightie ^g bulles of Bashan haue closed mee about.

13 They gape vpon me with their mouths as a ramping and roaring lion.

14 I am like ^h water powred out, and all my bones are out of ioynt: mine heart is like waxe, it is molten in the middes of my bowels.

15 My strength is dried vp like a pot-sheerd, & my tongue cleaueth to my iawes, and thou ⁱ hast brought me into the dust of death.

16 For dogges haue compassed me, and the assembly of the wicked haue inclosed me: they ^k perced mine hands and my feete.

17 I may tell all my bones: yet they be-hold, and looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lord, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my ^l desolate soule from the power of the dogge.

21 ^m Saue mee from the lions mouth, and answere me in *sauiing me* from the horns of the Vnicornes.

22 ⁿ I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, *saying,*

23 ^o Praise the Lord, yee that feare him: magnifie yee him, all the seede of Iakob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the ^p poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise *shall bee* of thee in the great Congregation: my ^q vowes will I performe before them that feare him.

26 ^r The poore shall eate and bee satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.

27 All the ends of the world shall remember *themselves*, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome *is* the Lords, and he ruleth among the nations.

29 All they that bee far in the earth, shall eate and worshippe: All they that goe downe into the dust, shall bow before him,

they are not separated from the grace of Christs kingdome,

** euen*

^e Here he describeth the power of Christs kingdome against the enemies thereof.

^f This teacheth vs patient ly to endure the crosse till God destroy the aduersarie.

^g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.

^h As a marke to shoote at.

ⁱ Maintaine thy Church against thine aduersaries that wee may haue ample occasion to praise thy Name.

ⁱⁱⁱ
^{iv} E.

^o Or, the hind of the morning: and this was the name of some common song.

^a Here appeareth that horrible conflict, which he sustained betwene faith and desperation.

^b Being tormented with extreme anguish.

^c Or, I ceaseth not.

^d The place of praising, euen the Tabernacle: or else it is so called, because he gaue the people continually occasion to praise him.

^e And seeming most miserable of all creatures, which was ment of Christ.

^f And herein appeareth the vn-speakable loue of God toward man, that hee would thus abase his Sonne for our sakes.

^g He rolled vpon God.

^h Mat. 27. 43.

ⁱ Euen from my birth thou hast giuen mee occasion to trust in thee.

^f For except Gods promise preserve the infants, they should perish a thousand times in the mothers wombe.

^g Hee meaneth that his enemies were so fat, proud and cruell, that they were rather beastes then men.

^h Before, hee spake of the cruellie of his enemies, and now hee declareth the inward griefes of the minde, so that Christ was tormented both in soule & body.

ⁱ Thou hast suffered me to be without hope of life.

^k Thus Dauid complained, as though he were nailed by his enemies, both hands and feet: but this was accomplished in Christ.

^l My life that is solitary, left alone and forsake of all. Psal. 35. 17. and 35. 16.

^m Christ is deliuered with a more mightie deliuerance by ouercoming death, then if he had not tasted death at all.

ⁿ Heb. 2. 12. He promised to exhort the Church, that they by his example might praise the Lord.

^o The poore afflicted are comforted by this example of Dauid or Christ.

^p Which were sacrifices of thanksgiving, which they offered by Gods commandment, when they were deliuered out of any great danger.

^q Hee doeth allude still to the sacrifice.

^r Though the poore be first named, as verse 26. yet the word is

^s Though the poore be first named, as verse 26. yet the word is

^t Though the poore be first named, as verse 26. yet the word is

^u Though the poore be first named, as verse 26. yet the word is

^v Though the poore be first named, as verse 26. yet the word is

^w Though the poore be first named, as verse 26. yet the word is

^x Though the poore be first named, as verse 26. yet the word is

^y Though the poore be first named, as verse 26. yet the word is

^b In whome there is no hope that he shall recover life: so neither poore nor rich, quicke nor dead shall be relected from his kingdome, ^c Meaning the posteritie, which among men.

^a euen he that cannot quicken his own soule.
30 ^a Their seede shall serue him: it shall be counted vnto the Lord for a generation.
31 They shall come, and shal declare his righteousness vnto a people that shall be borne, because he hath ^a done it.

^a The Lord keepeth as a feede to the Church to continue his praise. That is, God hath fulfilled his promise.

PSAL. XXIII.

^a Because the Prophet had proued the great mercies of God at diuerse times, and in sundry maners, he gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnes towards him for euer.

A Psalm of David.

^THe Lord is my ^a shepheard, ^a I shall not want.

2 He maketh me to rest in greene pasture, and leadeth me by the still waters.

3 He ^b restoreth my soule, and leadeth me in the ^c paths of righteousness for his Names sake.

4 Yea, though I should walke through the valley of the ^d shadow of death, I will feare no euil: for thou art with mee: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a ^e table before mee in the sight of mine aduersaries: thou doest ^f anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtlesse kindnesse and mercie shall follow me all the dayes of my life, and I shall remaine a long season in the ^g house of the Lord.

^g Hee setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIII.

^a Albeit the Lord God hath made, and governeth all the world, yet towards his chosen people his gracious goodnes doeth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the sinfull filth of this world. ⁷ Finally he magnifieth Gods grace for the building of the Temple, so the ende he might stirre vp all the faithfull to the true seruice of God.

A Psalm of David.

^THe earth ^a is the Lords, and all that therein is: the world and they that dwell therein.

2 For hee hath founded it vpon the ^a seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord, and who shall stand in his holy place?

4 ^a Euen he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.

5 He shall receiue a blessing from the Lord, and righteousness from the God of his saluation.

6 This is the ^b generation of them that seeke him, of them that seeke thy face, ^c this is Iakob. Selah.

7 ^c Lift vp your heades yee gates, and be yee lift vp yee euermlasting doores, and the King of glorie shall come in.

8 Who is this King of glorie? the Lord strong and mightie, ^c euen the Lord mightie in battell.

9 Lift vp your heads, yee gates, and lift vp your selues, yee euermlasting doores, and the king of glorie shall come in.

10 Who is this King of glorie? the Lord of hostes, he is the King of glorie. Selah.

of the promise which was made to the Temple, as it is written

PSAL. XXV.

^a The Prophet touched with the consideration of his finnes, and also grieued with the cruell malice of his enemies, ^b prayeth to God most feruently to haue his finnes forgiven, ^c Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters two or three except.

A Psalm of David.

^Vnto thee, ^a O Lord, lift I vp my soule.

2 My God, I ^b trust in thee: let mee not be confounded: let not mine enemies reioyce ouer me.

3 ^a So all that hope in thee, shall not bee ashamed: but let them bee confounded, that transgresse without cause.

4 ^c Shew me thy wayes, O Lord, and teach me thy pathes.

5 Lead me forth in thy trueth, and teach mee: for thou art the God of my saluation: in thee doe I trust ^d all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the ^e finnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, ^c euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he ^f teach sinners in the way.

9 Them that be meeke, will he ^g guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercie and trueth vnto such as keepe his couenant and his testimonies.

11 For thy ^h Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What ⁱ man is he that feareth the Lord? him will he teach the way that he shall ^k chuse.

13 His soule shall dwell at ^l ease, and his seede shall inherite the land.

14 The ^m secret of the Lord is reueiled to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

^b Though circumspection separate the carnall seede of Iakob from the Gentiles, yet hee that seeketh God, is the true Iakob, and the very Israelite.

^c Dauid desireth the building vp of the Temple, wherein the glorie of God should appeare, and vnder the figure of this Temple, hee also prayeth for the spiritual Temple which is eternall, because

Psalm 132: 14.

^a I put not my trust in any worldly thing. ^b That thou wilt take away mine enemies, which are thy rods.

^c Isa. 28: 26.

^d Rom. 10: 11.

^e Retaine me in the faith of thy promise, that I swaue not on any side.

^f Constantly and against all tentations.

^g He confesseth that his manifold finnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

^h That is, call them to repentance.

ⁱ He will gouerne and comfort them that are truly humbled for their finnes.

^j And for none other respect.

^k Meaning, the number is very small.

^l He will direct such with his spirit to follow the right way.

^m He shall prosper both in spiritual and corporall things.

ⁿ His counsell contained in his word, whereby he declarerth that he is the protector of the faithfull.

2/2. 40. 11.

isa. 23. 5.

isa. 34. 23.

isa. 10. 11.

1. ps. 2. 25.

a He hath care

ouer me and mi-

nistred vnto me

all things.

b He comforteth

or refresheth me.

c Plaine, or

straight wayes.

d Though hee

were in danger

of death, as the

sheepe that wan-

dereth in the dark

valley without

his shepheard.

e Albeit his ene-

mies fought to

destroy him, yet

God deliuereth

him, and dealeth

most liberally

with him in de-

spite of them.

f As was the

maner of great feastes.

g Hee setteth not his felicitie

in the pleasures of this

world, but in the feare and seruice of God.

U

M.

Edm. 10. 14.

isa. 23. 24.

1. cor. 10. 26.

a He noteth two

things: the one,

that the earth to

mans iudgement

seemeth aboue

the waters: and

next, that God

miraculously

preferueth the

earth, that it is

not drowned

with the waters,

which naturally

are aboue it.

n My griefe is increased because of mine enemies crueltie. o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe. p For asmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

16 Turne thy face vnto me, and haue mercie vpon me: for I am desolate & poore.
17 The sorowes of mine heart^a are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.
19 Behold mine^o enemies, for they are many, and they hate me with cruel hatred.
20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.
21 Let^p mine vprightnesse and equitie preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

PSAL. XXVI.

¹ David oppressed with many iniuries, finding no helpe in the worlde, calleth for aide from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he wil offer for his deliuerance, and desireth to be in the companie of the faithfull in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open praises and thanksgiving.

A Psalm of David.

¹ Vdgemee, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.
2 Proue me, O Lord, and trie me: examine my^b reines, and mine heart.
3 For thy^c louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.
4 I haue not^d hanted with vaine persons, neither kept companie with the dissemblers.
5 I haue hated the assembly of the euill, and haue not companied with the wicked.
6 I wil^e wash mine hands in innocencie, O Lord, and compasse thine altar,
7 That I may declare with the voice of thanksgiving, and set foorth all thy wonderful workes.
8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.
9^f Gather not my soule with the sinners, nor my life with the bloody men:
10 In whose hands is^g wickednes, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.
12 My foote standeth in^h vprightnesse: I will praise thee, O Lord, in the Congregations.

PSAL. XXVII.

¹ David maketh this Psalm being deliuered from great perill, as appeareth by the praises and thanksgiving an-

nexed: 6 Wherein we may see the constant faith of David against the assaults of all his enemies, 7 And also the ende wherefore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

A Psalm of David.

¹ The Lord is my^a light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?
2 When the wicked, *euē* mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.
3 Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against me, I will trust in^b this.
4 One thing haue I desired of the Lord, that I will require, *euē* that I may dwell in the house of the Lord all the dayes of my life, to beholde the beauty of the Lord, and to visite his Temple.
5 For in the time of trouble hee shal hide me in his Tabernacle: in the secret place of his pauillion shall he hide me, and set me vp vpon a rocke.
6 And now shal he lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.
7 Harken vnto my voice, O Lord, *when* I crie: haue mercie also vpon me and heare me.
8 *When thou saidest*,^c Seeke yee my face, mine heart answered vnto thee, O Lord, I will seeke thy face.
9 Hide not therefore thy face from me, nor cast thy seruāt away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.
10^d Though my father and my mother should forsake mee, yet the Lord wil gather me vp.
11 Teach mee thy way, O Lord, and leade me in a right path, because of mine enemies.
12 Giue me not vnto the^e lust of mine aduerfaries: for there are false witnesses risen vp against me, and such as speake cruelly.
13 *I should haue fainted*, except I had beleued to see the goodnesse of the^f Lord in the land of the liuing.
14^g Hope in the Lord: be strong, and hee shall comfort thine heart, and trust in the Lord.

PSAL. XXVIII.

¹ Being in great feare and heavinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And crieth for vengeance against them: and at length assured himselfe, that God hath heard his prayer, 9 Vnto whose trust he commendeth all the faithfull.

U
E

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.

b That God will deliuer me, and giue my faith the victorie.
c The losse of countrey, wife and all worldly commodities, grieue me not in respect of this one thing, that I may not praise thy Name in the middes of the congregation:
d David assured himselfe by the Spirit of propheticie that hee should overcome his enemies, and serue God in his Tabernacle.

e He grounded vpon Gods promise and sheweth that hee is most willing to obey his commandements

f He magnifieth Gods loue towards him, which farre passeth the most tender loue of parents towards their children.

g But either pacifie their wrath, or bridle their rage.

h In this present life before I die, as Isa. 38. 11.
i He exhorted himselfe to depend on the Lord, seeing he neuer failed in his promise.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what staied him, that he did not recompence euill for euill.
d He declareth that they cannot walke in simplicitie before God, that delight in the companie of the vngodly.
e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.

f Destroy mee not in the overthrowes of the wicked.
g Whose cruell hands do execute the malicious deuises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

A

A Psalme of Dauid.

Vnto thee, O Lord, doe I crie, O my strength, be not deafe toward me, left, if thou answere me not, I be like them that go downe into the pit.

2 Heare the voice of my petitions, when I crie vnto thee, when I hold vp mine hands toward thine holy Oracle.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednesse of their inuentions: recompence them after the worke of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore breake them downe, and builde them not vp.

6 Praised be the Lord, for he hath heard the voice of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I, was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is their strength, and he is the strength of the deliuerances of his anoynted.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

PSAL. XXIX.

1 The Prophet exhorteth the princes & rulers of the world, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempestes, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes merciful to his, and mooueth them thereby to praise his Name.

A Psalme of Dauid.

Giue vnto the Lord, yee sonnes of the mightie: giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuary.

3 The voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voice of the Lord is mighty: the voice of the Lord is glorious.

5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them also to leape like a calfe: Lebanon also and Shiron like a yong Vnicorne.

7 The voice of the Lord diuideth the flames of fire.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the

wildernesse of Kadesh to tremble.

9 The voice of the Lord maketh the hindes to calue, and discovereth the forests: therefore in his Temple doeth euery man speake of his glory.

10 The Lord sitteth vpon the flood, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

with these mightes, yet the faithfull praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendered thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuer and rigorous towards his children, 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

A Psalme or song of the dedication of the house of Dauid.

I Wil magnifie thee, O Lord: for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast restored me.

3 O Lord, thou hast brought vp my soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee his Saints, and giue thanks before the remembrance of his Holinesse.

5 For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my prosperitie I said, I shall neuer be mooued.

7 For thou Lord of thy goodnesse hadst made my mountaine to stand strong: but thou didst hide thy face, and I was troubled.

8 Then cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shall the dust giue thanks vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnesse.

12 Therefore shall my tongue praise thee and not cease: O Lord my God, I will giue thanks vnto thee for euer.

mee, that my tongue should praise thee, I will not be vnmindfull of my duty.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first reboaseth what meditation hee had by the power of faith, when

f In places most desolate, whereas seemeth there is no presence of God.

g For feare maketh them to cast their calues, h Maketh the trees bare, or pearceth the most secret places.

i Though the wicked are nothing mooued by the rage of the

1 Sam. 7. 2.

2 Deut. 20. 5.

a After that Absalom had polluted it with most filthy fornication.

b He condemneth them of great ingratitude, which doe not praise God for his benefices.

c Restored from the rebellion of Absalom.

d Meaning, that he escaped death most narrowly.

e The worde signifieth them that haue receiued mercie and shew mercie liberally vnto others.

f Before his Tembrace.

g Ps. 145. 3. i. s. 4.

h I put too much confidence in my quiet state, as Ier. 31. 18. 2. chro. 32. 24. 25.

i I thought thou hadst established me in Zion most surely.

k After that thou hadst withdrawne thine helpe, I felt my miserie.

l Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation.

m Because thou hast preferred me of my duty.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petitions.

b He vied this outward means to helpe the weaknesse of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.

c Destroy not the good with the bad.

d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.

e Let them bee utterly destroyed as Malac. 1. 4.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.

g Meaning his souldiers, who were as meanes, by whom God declared his power.

h Meaning, that he escaped death most narrowly.

i The worde signifieth them that haue receiued mercie and shew mercie liberally vnto others.

j Before his Tembrace.

k Ps. 145. 3. i. s. 4.

l I put too much confidence in my quiet state, as Ier. 31. 18. 2. chro. 32. 24. 25.

m I thought thou hadst established me in Zion most surely.

n After that thou hadst withdrawne thine helpe, I felt my miserie.

o Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation.

p Because thou hast preferred me of my duty.

q Hee exhorteth the proud tyrants to humble themselves vnder Gods hand, and not to be inferiour to brute beasts & dumbe creatures.

r The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.

s That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God.

t Called also Hermon.

u It causeth the lightnings to shooe and glide.

death was before his eyes, his enemy being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally he exhorteth all the faithfull to trust in God and to loue him, because he preferueth and strengtheueth them, as they may see by his example.

¶ To him that excelleth.

A Psalme of David.

IN^{*} thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer mee in thy^a righteousness.

2 Bow downe thine eare to mee: make haste to deliuer mee: be vnto mee a strong rocke, and an house of defence to saue mee.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide me.

4 Drawe mee out of the^b net, that they haue laide priuily for mee: for thou art my strength.

5 Into thine^c hand I commend my spirit: for thou hast redemed me, O Lord God of trueth.

6 I haue hated them that giue themselves to deceitfull vanities: for I^d trust in the Lord.

7 I will bee glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast known my soule in aduersities,

8 And thou hast not shut mee vp in the hand of the enemy, but hast set my feete at^e large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine^f eye, my soule and my bellie are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a^g reproch among all mine enemies, but specially amōg my neighbours, & a feare to mine acquaintance, ^h who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessell.

13 For I haue heard the railing ofⁱ great men: feare was on euery side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I saide, ^k Thou art my God.

15 My^l times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercie.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, and^m to silence in the graue.

18 Let the lying lippes be made dumbe,

which cruelly, proudly and spitefully speake against the righteous.

19 How great is thy goodnesse, which thouⁿ hast laid vp for them, that feare thee! and done to them, that trust in thee, *even* before the sonnes of men!

20 Thou doest hide them^o priuily in thy presence from the pride of men: thou keepest them secretly in thy tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindenes toward me in a^p strong citie.

22 Though I saide in mine^q haste, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cried vnto thee.

23 Loue yee the Lord all his^r Saints: for the Lord preferueth the faithful, and rewardeth abundantly the proud doer.

24 Al ye that trust in the Lord, be strong: and he shall establish your heart.

confirm you with heavenly strength

PSAL. XXXII.

^a David punished with grievous sicknesses for his sinnes, counteth them blessed, to whom God doeth not impute their transgressions. 5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of David to giue^a instruction.

Blessed is he whose wickednesse is^b forgiven, and whose sinne is couered.

2 Blessed is the man, vnto whome the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I helde my^c tongue, my bones consumed, or when I^d roared all the day,

4 (For thine hand is heauie vpon mee, day and night: and my moisture is turned into the drought of summer. Selah)

5 Then^e I acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne. Selah.

6 Therefore shal euery one that is godly, make his prayer vnto thee in a^f time, when thou mayest bee found: surely in the flood of great waters^g they shall not come neere him.

7 Thou art my secret place: thou preferuest me from trouble: thou compassest mee about with ioyfull deliuerance. Selah.

8 I will^h instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Be yee not like an horse, or like a mule, which vnderstand not: whoseⁱ mouths thou

of the benefits which he felt, and that he will diligently looke and take care to direct them in the way of saluation. i If men can rule bruite beastes, thinke they that God will not bridle and tame their rage.

doest

^a 1 Sam. 23. 14. Psal. 71. 1. a For then God declareth himselfe iust, when he preferueth his according as he hath promised.

b Preferue mee from the crafty counsels & subtil practises of mine enemies. c He desireth God not onely to take care for him in this life, but that his soul may be saued after this life. d This affection ought to be in al Gods children, to haue whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine. e Largenesse signifieth comfort, as straightnesse sorow and peril. f Meaning, that his sorow and torment had continued a great while.

g Mine enemies had drawen all men to their part against me, euen my chief friends. h They were afraid to shew me any token of friendship. i They that were in authority, condemned me as a wicked doer.

k I had this testimony of conscience, that thou wouldest defend mine innocency. l Whatsoeuer changes come, thou gouernest them by thy prouidence.

m Let death destroy them, to intent that they may hurt no more.

n The treasure of Gods mercie are alwayes laid vp in store for his children, albeit at all times they do not enjoy them.

^o Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be hid safely from the enemies pride.

p Meaning, there was no citie so strong to preferue him, as the defence of Gods fauour. q And so by my rashnes and indelicie deserved to haue bene forsaken.

^r Or, yee that feele his mercie.

r Be constant in your vocation, and God will

a i Concerning the free remission of sins, which is y chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6 c Between hope and despair. d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feelth a perpetual torment.

e He sheweth that as Gods mercie is the onely cause of forgiveness of sins, so the means thereof are repentance & confession, which proceed of faith. f When necessitie causeth him to seeke to thee for help, Isa. 55. 6 g To wit, the waters, & great dangers.

h David promiseth to make the rest of Gods children partakers

doest bind with bit & bridle, lest they come neere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercie shall compasse him.

11 Be glad yee righteous, and ^k reioyce in the Lord, and bee royfull all yee that are vpriight in heart.

PSAL. XXXIII.

^a Hee exhorteth good men to prayse God for that he hath not onely created all things, and by his providence governeth the same, but also is faithfull in his promises, ¹⁰ He vnderstandeth mans heart, and scattereth the counsell of the wicked, ¹⁶ So that no man can be preserved by any creature or mans strength: but they, that put their confidence in his mercie, shall be preserved from all adversities.

Reioyce in the Lord, O yee righteous: for it ^a becommeth vpriight men to be thankfull.

2 Praise the Lord with harpe: sing vnto him with viole and ^b instrument of tennie strings.

3 Sing vnto him a new song: sing cheerfully with a loud voice.

4 For the ^c word of the Lord is righteous, and all his ^d workes are faithfull.

5 He ^e loueth righteousness and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee ^f gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world feare him.

9 For he spake, and it was done: he commanded, and it stood.

10 The Lord breaketh the ^g counsell of the heathen, and bringeth to nought the deuices of the people.

11 The counsell of the Lord shall stand for euer, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose ^h God is the Lord: euen the people that he hath chosen for his inheritance.

13 The Lord ⁱ looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.

15 He ^k fashioneth their heartes euerie one, and vnderstandeth all their works.

16 The ^l King is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.

17 A horse is a vaine helpe, and shal not

deliuer any by his great strength.

18 Beholde, ^m the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercie,

19 To deliuer their soules from death, and to preferue them in famine.

20 ⁿ Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

PSAL. XXXIII.

¹ After David had escaped Achish, according as it is written in the 1. Sam. 21. 11. whom in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistines) hee praiseth God for his deliuerance, ² Prouoking all others by his example to trust in God, ¹⁰ feare and serue him: ¹⁴ Who defendeth the godly with his Angels, ¹⁵ And utterly destroyeth the wicked in their sinnes.

A Psalm of David, when he changed his behaviour before Abimelech, who droue him away, and he departed.

I Will ^a alway giue thanks vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glory in the Lord: the ^b humble shall heare it, and be glad.

3 Praise yee the Lord with me, and let vs magnifie his Name together.

4 I fought the Lord, and hee heard mee: yea, he deliuered me out of all my ^c feare.

5 They shall ^d looke vnto him, and runne to him, and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard him, and saued him out of all his troubles.

7 The ^e Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste yee and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, yee his Saints: for nothing wanteth to them that feare him.

10 The ^f lions do lacke and suffer hunger: but they which seeke the Lord shall want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the ^g feare of the Lord.

12 ^h What man is hee, that desireth life, and loueth long dayes for to see good?

13 Keepe thy tongue from euil, and thy lips, that they speake no guile.

14 Eschew euil and do good: seek peace and follow after it.

15 The eyes of the Lord are vpon the righteous, and his cares are open vnto their crye.

16 But the ⁱ face of the Lord is against them

^m God sheweth that toward his of his mercie, which man by no means is able to compasse.

ⁿ Thus he speaketh in the name of the whole Church, which only depend on Gods providence.

^a He promisseth neuer to become vnmindfull of Gods great benediction for his deliuerance. ^b They that are beaten downe with the experience of their owne euils.

^c Which I conceived for the dangers wherewith I was. ^d They shall be bold to flee to thee for succour, when they shall see thy mercie toward me.

^e Though Gods power be sufficient to gouerne vs, yet for mans infirmities he appointed his Angels to watch ouer vs.

^f The godly by their patient obedience profit more then they which raue and spoyle. ^g If they abide the last trial.

^h That is, the true religion and worship of God.

ⁱ Pa. 3. 10. Seeing all men naturally desire felicity, he wondereth why they cast themselves willingly into miserie.

^k The anger of God doeth not onely destroy the wicked, but also abolieth their name.

^k He sheweth that peace and joy of confidence in the holy Ghost is the fruit of faith.

^a It is the duty of the godly to set forth y praises of God for his mercie and power shewed toward them. ^b To sing on instruments, was a part of the ceremonial seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, offerings & lights. ^c That is, counsell or commandment in governing y world. ^d That is, the effect & execution. ^e Howsoever the world iudgeth of Gods workes, yet hee doeth all things according to iustice and mercie.

^f By the creation of the heauens & beautifull ornament, with the gathering also of the waters, hee setteth forth the power of God, that all creatures might feare him.

^g Or, was created. No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

^h He sheweth that all our felicitie standeth in this, that the Lord is our God.

ⁱ He proueth that all things are gouerned by Gods providence, and not by fortune.

^k Therefore he knoweth their wicked enterprises.

^l If Kings and the mighty of the world can not be saued by worldly means, but onely by Gods providence, what haue others to trust in, that haue not like means?

uij

M

I When they
seeme to bee
swallowed vp
with afflictions,
then God is at
hand to deliuer
them.
m And as Christ
saith, all the
haire of his
head.
n Their wicked
enterprises shall
turne to their
own destructio.
o For whē they
seeme to be ouer
come with great
dangers & death
it selfe, then God
sheweth himselfe
their redeemer.

them that doe euill, to cut off their remembrance from the earth.

17 The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 He keepeth al his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his seruants: and none, that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemy to David, all that had any authority vnder him, to flatter their King (as is the course of the world) did also most cruelly persecute David: against whom he prayeth God to pleade and to avenge his cause, & That they may be taken in their nettes and snares, which they layed for him, & that his innocencie may be declared. 27 And that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lord, that thus deliuereth his seruant. 28 And so he promisseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalme of David.

Leade thou my cause, O Lord, with them that strue with mee: fight thou against them, that fight against me.

2 Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare and stoppe the way against them, that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them bee as chaffe before the winde, and let the Angel of the Lord scatter them.

6 Let their way bee darke and slipperie: and let the Angel of the Lord persecute them.

7 For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at vnwares, and let his net, that he hath laid priuily, take him: let him fall into the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, Who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from

him that spoyleth him!

11 Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my praier was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine aduersity they reioiced, and gathered themselues together: the abjects assembled themselues against me, and I knewe not: they tare mee and ceased not,

16 With the false scoffers at banquets, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, even my desolate soule from the lions.

18 So will I giue thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vniuently reioyce ouer mee, neither let them winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against thee, & quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, our eye hath seene.

22 Thou hast seene it, O Lord: keep not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgemēt, even to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousness, and let them not reioyce ouer me.

25 Let them not say in their hearts, Our soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them bee clothed with confusion and shame, that lift vp themselues against me.

27 But let them bee ioyful and glad, that loue my righteousness: yea, let them say alway, Let the Lord bee magnified, which loueth the prosperity of his seruant.

28 And my tongue shall vtter thy righteousness, and thy praise euery day.

PSAL. XXXVI.

The Prophet grievously vexed by the wicked, doeth complaints of their malicious wickednesse. 6 Then he turneth to consider the unspeakable goodness of God towards all creatures: 9 But specially towards his children, that by the faith thereof may be comforted and assured of

i That wicked
not suffer me to
purge my filth.
k To haue taken
from me all
comfort, and
brought me into
despaire.
l I prayed for
them with in-
ward affection,
as I would haue
done for my selfe,
or I declared
mine affection
with bowing
downe mine
head.
m When they
saw me ready to
slip and as one
that halced for
infirmities.
n With their
railling words.
o The word sig-
nifieth eates:
meaning, that
the proud con-
tents at their
dainties feasts,
scotte, raile, and
conspire his
each.
p In token of
contempt and
mocking.
q Or, elser of the
earth: meaning
himselfe and what
in their miserie.
r They reioiced
as though they
had now seene
David over-
throwen.
s It is the iustice
of God, to giue
to the oppres-
sors affliction de-
torment, and to
the oppressed
aide and reliefe.
t Thet. 1. 6.
u Because wee
haue that which
we sought for,
seeing he is de-
stroyed.
v That is, at
once, were they
neuer so many
or mighty.
w This prayer
shall alwaies be
verified against
them that perse-
cute the faithful.
x That at least
fauour my righte-
ness, though they
be not able to helpe
mee.
y He exhorted
the Church to
praise God for
the deliuerance
of his seruants,
and for the de-
struction of his
aduersaries.

a He desireth
God to vnder-
take his cause a-
gainst them that
did persecute him
and slander him.
b Albeit God
can with his
breath destroy al
his enemies, yet
the holy Ghost
attributeth vnto
him these out-
ward weapons,
to assure vs of
his present pow-
er.
c Assure me a-
gainst these ten-
tations, that thou
art the author of
my saluation.
d Smite them
with the spirit of
giddinesse, that
their enterprises
may be foolish,
and they receive
just reward.
e Shewing that
we may not call
God to be a re-
uenger, but only
for his glory and
when our cause
is iust.
f When he pro-
misseth to him-
selfe peace.
g Which he pre-
pared against
children of God.
h He attributeth
his deliuerance
only to God,
praising him
therefore both in
soule and body.

of his deliverance by his ordinarie course of Gods worke,
23. Who in the end destroyeth the wicked and saveth the iust.

¶ To him that excelleth. A Psalme of David,
the servant of the Lord.

Wickednesse saith to the wicked man, * euen in mine heart, *that there is no feare of God before his eyes.*

2 For he^b flattereth himselfe in his owne eyes, while his iniquity is found *worthie* to be hated.

3 The words of his mouth *are* iniquitie and * deceit: he hath left off to vnderstand and to doe good.

4 He^d imagineth mischief vpon his bed: he setteth himselfe vpon a way, *that is not good, and doeth not abhorre euill.*

5 Thy * mercie, O Lord, *reacheth* vnto the heauens, and thy faithfulness vnto the cloudes.

6 Thy righteousness is like the † mighty mountaines: thy iudgements *are like* a great † deep: thou, Lord, doest saue man and beast.

7 How excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shall bee † satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee *is* the well of life, and in thy light shall we see light.

10 Extend thy louing kindenesse vnto them that^b know thee, and thy righteousness vnto them that *are* vpright in heart.

11 Let not the † foote of pride come against mee, and let not the hand of the wicked men moue me.

12 * There they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

PSAL. XXXVII.

This Psalme containeth exhortation and consolation for the weak, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For howe prosperously soeuer the wicked doe liue for the time, hee dooth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to liue in the world, yet his ende is peace, and he is in the fauour of God, he is delivered from the wicked and preserved.

¶ A Psalme of David.

Fret not * thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee^b cut downe like grasse, and shall wither as the greene herbe.

3 * Trust thou in the Lord and do good: dwell in the land, and thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 * Commit thy way vnto the Lord, & trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy * iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy selfe for him^f which prospereth in his way: *nor* for the man that bringeth *his* enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe & also to doe euill.

9 For euill doers shall be cut off, and they that waite vpon the Lord, they shall inherite the land.

10^h Therefore yet a litle while, & the wicked shall not *appeare*, and thou shalt look after his place, and he shall not *be found*.

11 But * meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.

12ⁱ The wicked practiseth against the iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawn *their* sword, and haue bent their bow, to cast downe the poore and needie, and to slay such as bee of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 * A small thing vnto the iust man is better, then great riches to the wicked and mighty.

17 For the armes of the wicked shall bee broken: but the Lord vpholdeth the iust men.

18 The Lordⁱ knoweth the daies of vpright men, and their inheritance shall be perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue^m ynough.

20 But the wicked shall perishe, and the enemies of the Lord shall be consumed as theⁿ fat of lambs: *euen* with the smoke shall they consume away.

21 The wicked borroweth and paith not againe: but the righteous is mercifull, and^o giueth.

denly: for they are fed for the day of slaughter. o God so humbly thank him with his blessing, that he is able to helpe others,

^b For Gods iudgement cutteth downe their state in a moment.

^c To trust in God and do according to his will, are sure tokens, that his prouidence will neuer faile vs. d Benot led by thine owne wilddome, but obey God, and he will finish his worke in thee.

^e As the hope of the day light causeth vs not to be offended with the darknesse of the night: so ought wee patiently to trust that God will cleare our cause, and restore vs to our right.

^f When God suffereth his wicked to prosper, it seemeth to the flesh that he fauoreth their doings, Job. 21. 7. &c.

^g Meaning, except he moderate his affections, he shall be led to do as they doe. h He correcteth the impatience of our nature, which cannot abide till the fullnesse of Gods time be come. ⁱ Mas. 5. 5.

^j The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne necks, & therefore ought patiently to abide Gods time, and in the meane while bewaile their sins, & offer vp their teares as a sacrifice of their obedience. k For they are daily fed, as with Manna from heauen, &c. haue sufficient, when the wicked haue neuer enough, but euer hunger.

^l God knoweth what dangers hang ouer his, and by what means he will deliuer them. m For God will giue them contented minds, and that which shall be necessary. n They shall vnderstand how they shall be preserved.

^o For God will giue them contented minds, and that which shall be necessary. n They shall vnderstand how they shall be preserved.

p God prospereth the faithfull because they walke in his wayes with an vpright confidence.

q When God doth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefits, yet hee recompenseth him with spirituall treasures.

s They shal continually be preserved vnder Gods wings and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly,

that Gods law be in their heart, and that their life be vpright.

u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, & reuenge their wrong.

x So that the prosperity of the wicked is but as a cloude, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundrie tentations.

22 For such as be blessed of God, shall inherite the land, and they that be cursed of him, shall be cut off.

23 The paths of man are directed by the Lord: for he loueth his way.

24 Though he fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue bene yong, and now am olde: yet I saw neuer the righteous forsaken, nor his seede begging bread.

26 But he is euer mercifull and lendeth, and his seede enioyeth the blessing.

27 Flee from euil and do good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall bee preferred for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shal inherite the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not flyde.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when hee is iudged.

33 Waite thou on the Lord, and keepe his way, and hee shall exalt thee, that thou shalt inherite the land: when the wicked man shall perish thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he passed away, and loe, he was gone, and I sought him, but he could not be found.

37 Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shalbe destroyed together, and the end of the wicked shall be cut off.

39 But the saluation of the righteous men shall be of the Lord: hee shall be their strength in the time of trouble.

40 For the Lord shall help them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

PSAL. XXXVIII.

David lying sicke of some grievous disease, acknowledgeth himself to be chastised of the Lord for his finnes, and therefore prayeth God to turne away his wrath. He setteth the greatness of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, and entreated of his enemies. 22. But in the end with firme confidence hee commendeth his cause to God, and hopeth for speedy helpe at his hand.

A Psalm of David for remembrance.

Lord rebuke mee not in thine anger, neither chastise me in thy wrath.

2 For thine arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones because of my sinne.

4 For mine iniquities are gone ouer mine head, and as a weighty burden they are too heauie for me.

5 My wounds are putrified, and corrupt because of my foolishnes.

6 I am bowed, and crooked very sore: I go mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My louers and my friends stand aside from my plague, and my kinsmen stand a farre off.

12 They also, that seeke after my life, lay snares, and they that go about to doe me euill, talke wicked things, and imagine deceit continually.

13 But I as a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, do I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce ouer me: for when my foote slippeth, they extoll themselues against me.

17 Surely I am ready to halt, and my sorow is euer before me.

18 When I declare my paine, and am sorry for my sinne,

19 Then mine enemies are aliuie and are mighty, and they that hate mee wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I followe goodnesse.

21 Forsake me not, O Lord: be not thou farre from me, my God.

22 Hasteth thee to help mee, O my Lord, my saluation.

of all the world, then to faile in any part of his duty to God, the author of my saluation: and this declared that he prayed for deliuerance.

PSAL. XXXIX.

David uttereth with what great griefe and bitterness of minde he was driven to these outrageous complaints of

a To put himselfe and others in minde of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand,

that he might be able to beare it.

c Thy sickness, wherewith thou hast visited me.

d David acknowledgeth God to be iust in his punishments, because his finnes had deserved much more.

e He confesseth his finnes, Gods iustice, and maketh prayer his refuge.

f That rather than hee should gae place to mine owne lust, then to the will of God.

g Or, blacke as that is disfigured and consumed with sickness.

h This example warneth vs neuer to despair, be the torment neuer so great, but alwaies to crie vnto God with sure trust for deliuerance.

i Or, number of bowes, or is toged to and from: meaning that he was deficiant of all helpe and counsell.

k My fight faileth me for very sorow.

l Partly for feare and partly for pride they desired all duty and friendship.

m For I can haue no audience before men, and therefore patiently waite for the helpe of God.

n That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

o I am without hope to recover my strength.

p In my greatest miserie they mocke reioyce.

q He had rather haue the hatred

ward. p Which is with sure hope of

his infirmities. 2 For hee confesseth that when hee had determined silence, that hee brast forth yet into wordes that hee would not through the greatnes of his griefe. 4 Then hee rehearseth certaine requestes which taste of the infirmities of man. 8 And mixeth with them many prayers: but all doe shewe a minde wonderfully troubled, that it may plainly appeare howe he did strue mightily against death and desperation.

¶ To the excellent musician * Ieduthun.

A Psalme of David.

I Thought, I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumbe and spake nothing: I kept silence even from good, and my sorow was more stirred.

3 Mine heart was hote within mee, and while I was musing, the fire kindled, and I spake with my tongue, saying,

4 Lord, let me knowe mine ende, and the measure of my dayes, what it is: let me know how long I haue to liue.

5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether vanitie. Selah.

6 Doubtlesse man walketh in a shadowe, and disquieteth him selfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what waite I for: mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because thou diddest it.

10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.

11 When thou with rebukes doest chastise man for iniquitie, thou as a moth makest his beauty to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from mee, that I may recouer my strength, before I goe hence and bee not.

PSAL. XL.

David deliuered from great danger, doeth magnifie and praye the grace of God for his deliuerance, and commendeth his providence towards all mankind. 5 Then doeth he promise to giue himselfe wholly to Gods service, and so declarerh how God is truly worshipped. 14 Afterwarde he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for aide and succour.

¶ To him that excelleth. A Psalme of David.

I Waited patiently for the Lord, and hee inclined vnto me, and heard my crie.

2 He brought me also out of the horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth a newe song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are moe then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: (for mine eares hast thou prepared) burnt offering and sinne-offering hast thou not required.

7 Then said I, Lo, I come: for in the roll of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in the great congregation: loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine hart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercie and thy truth alway preferue me.

12 For innumerable troubles haue compassed me: my finnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are moe in number then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliuer me: make hast, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, The Lord bee praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no tarying.

that Gods mercie may contend for him against the rage of his enemies. as in the same shame and confusion light vpon them, which they intended to haue brought vpon mee. n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

a Though God deferred his help yet he patiently abode, till hee was heard. b He hath deliuered mee from most great dangers. c That is, a speciall occasion to praise him: for Gods benefites are so many occasions for vs to praise his name. d To follow their example, which he must needs do, that trusteth not only in the Lord. e David goeth from one kinde of Gods fauour, to the contemplation of his providence ouer all, and confesseth that his counsels toward vs are far about our capacities: we cannot so much as tell them in order. f Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices: & here David effecteth the ceremonies of the Law nothing in respect of the spiritual services. g When thou hadst opened mine eares and heart, I was ready to obey thee being assured that I was written in the booke of thine elect for this end. h In the Church assembled in the Sanctuary. i David heere numbeth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousness, which signifieth his continuall protection, and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation. k As touching the iudgement of the flesh, I was vnto the last degree of all counsell: yet faith inwardly moued mine heart to pray. l Hee desired

PSAL. XLI.

a David being grievously afflicted, blesseth them, that pise his case, *9* And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iohn 13. 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, *13* Giueth most heartie thanks vnto God.

¶ To him that excelleth.
A Psalme of Dauid.

Blessed is hee that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord wil keepe him, and preferue him aliuie: he shalbe blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorow: thou hast turned all his bed in his sicknesse.

4 Therefore I saide, Lord haue mercie vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies *a* speake euill of me, saying, When shall hee die, and his name perish?

6 And if he come to see me, he speaketh lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: euen against me doe they imagine mine hurt.

8 A mischeefe is light vpon him, and hee that lyeth, shall no more rise.

9 Yea, my familiar friend, whom I trusted, which did eate of my bread, & hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.

11 By this I know that thou fauourest me, because mine enemy doeth not triumph against me.

12 And as for mee, thou vpholdest me in mine integritie, and doest set me before thy face for euer.

13 Blessed be the Lord God of Israel world without ende. *a* So be it, euen so be it.

PSAL. XLII.

1 The Prophet grievously complaineth, that being letted by his persecuters, he could not be present in the Congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. *7* And last of all he sheweth, that he was not so farre overcome with these sorowes and thoughts, *8* But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

As the Hart brayeth for the riuers of water, so *b* panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meat day and night, while they dayly say vnto me, Where is thy God?

4 When I remember *a* these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God with the voice of singing and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? waite on God: for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within mee, because I remember thee, from the land of Iorden, and Hermonim, and from the mount Mizar.

7 One *a* deepe calleth another deepe by the noyse of thy water spoutes: al thy waues and thy floods are gone ouer me.

8 The Lord *b* will graunt his louing kindnesse in the day, and in the night shall I sing of him euen, a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enemy oppresseth me?

10 My bones are cut asunder, while mine enemies reproch mee, saying dayly vnto mee, Where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks: he is my present helpe, and my God.

PSAL. XLIII.

1 Hee prayeth to be deliuered from them which conspire against him, that hee might ioyfully prayse God in his holy Congregation.

Iudge me, O God, and defend my cause against the vnmercifull people: deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemy oppresseth me?

3 Send thy light and thy trueth: let them leade mee: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

4 Then

viii
E

a Not condemning him as accursed, whom God doth visit, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, & afterward hee restoreth vs. *b* When for sorow and griefe of minde he casteth himselfe vpon his bed. *c* Thou hast restored him in his sicke bed & sent him comfort. *d* That is, curse mee, and cannot haue their cruell hate quenched but with my shameful death. *e* For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof. *f* The enemies thought by his sharpe punishments, that God was become his mortall enemy. *g* Ebr. the man of my peace. *h* As Dauid felt this falshood, and as it was chiefly accomplished in Christ Iohn 13. 18. so shall his members continually proue the same. *i* Meaning, either in prosperitie of life, or in the true feare of God against all tentations. *j* Shewing mee euident signes of thy fatherly prouidence. *k* By this repetition he stirreth vp the faithfull to praise God.

a As a treasure to be kept of them, which were of the number of the Leuites.

b By these similitudes of thirst and panting, he sheweth his feruent desire to see God in his Temple. *c* As others take pleasure in eating and drinking, so hee was altogether giuen to weeping. *d* That is, how he led the people to seeke thee in thy Tabernacle, and now seeing my contrarie state, I die for sorow. *e* Though he sustained grievous assaults of the flesh to cast him into despair, yet his faith grounded on Gods accustomed mercie, getteth the victory. *f* That is, when I remembered thee in this land of my banishment among the mountaines. *g* Afflictions came so thick vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie. *h* He affirmeth himselfe of Gods helpe in time to come. *i* That is, I am most grievously tormented. *k* This repetition doeth declare that Dauid did not come ar' once, to teach vs to be constant for as much as God will certainly deliuer him.

a He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the tabernacle. *b* That is, the cruell compassions of mine enemies. *c* To wit, thy fauour, which appeareth by the performance of thy promises.

He promisseth
to offer a so-
lemne sacrifice
of thanksgiving
in token of his
great deliue-
rance.
Whereby hee
demonistheth
the faithfull not
to relent, but
constantly to
waite on the
Lord, though
their troubles be
long and great.

4 Then will I goe vnto the altar of
God: *even* vnto the God of my ioy and
gladnesse: and vpon the harpe will I giue
thanks vnto thee, O God, my God.

5 Why art thou cast downe my soule:
and why art thou disquieted within me:
waite on God: for I will yet giue him
thanks, *hee* is my present helpe, and my
God.

PSAL. XLIIII.

*The faithfull remember the great mercie of God towards
his people. 9 After they complaine because they feele it no
more. 17 Also they alledge the covenant made with
Abraham, for the keeping whereof they shewe what grie-
uous things they suffered. 23 Finally they pray vnto God
not to contemne their affliction, seeing the same redound-
eth to the contempt of his honour.*

*To him that excelleth. A Psalm to giue in-
struction, committed to the sonnes
of Korah.*

We haue heard with our eares, O
God: our fathers haue tolde vs the
workes, *that* thou hast done in their dayes,
in the olde time:

2 How thou hast driuen out the heathen
with thine hand, and planted *e* them: *how*
thou hast destroyed the *d* people, and caused
e them to grow.

3 For they inherited not the land by
their owne sword, neither did their owne
arme saue them: but thy right hand, and
thine arme and the light of thy countenance,
because thou diddest fauour them.

4 Thou art my King, O God: send helpe
vnto *s* Iakob.

5 *h* Through thee haue we thrust backe
our aduersaries: by thy Name haue we tro-
den downe them that rose vp against vs.

6 For I doe not trust in my bowe, nei-
ther can my sword saue me.

7 But thou hast faued vs from our aduer-
saries, and hast put them to confusion that
hate vs.

8 Therefore will we praise God continu-
ally, and will confesse thy Name for euer.
Selah.

9 But *now* thou art farre off, and puttest
vs to *i* confusion, and goest not forth with
our armies.

10 Thou makest vs to turne backe from
the aduersarie, and they which hate vs,
spoyler for themselues.

11 ** Thou giuest vs *k* as sheepe to be ea-
ten, and doest scatter vs among the nati-
ons.*

12 Thou sellest thy people *i* with-

out gaine, and doest not increase their
price.

13 Thou makest vs a reproch to our
neighbours, a iest and a laughing stocke to
them that are round about vs.

14 Thou makest vs a prouerbe among
the nations, and a nodding of the heade
among the people.

15 My *m* confusion is dayly before me,
and the shame of my face hath couered me,

16 For the voice of the slanderer and re-
buker, for the enemy and *a*uenger.

17 All this is come vpon vs, yet doe wee
not forget thee, neither deale wee falsly
concerning thy covenant.

18 Our heart is not turned backe, nei-
ther our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe
into the place of dragons, and couered vs
with the shadow of death.

20 If wee haue forgotten the Name of
our God, and holden vp our hands to a
p strange god,

21 Shall not God *a* search this out: for
he knoweth the secrets of the heart.

22 Surely for thy sake *r* are wee slaine
continually, and are counted as sheepe for
the slaughter.

23 Vp, why sleepest thou, O Lord: a-
wake, be not farre off for euer.

24 Wherefore hidest thou thy face: and
forgettest our miserie and our affliction:

25 For our soule is *s* beaten downe vn-
to the dust: our belly cleaueth vnto the
ground.

26 Rise vp for our succour, and redeeme
vs for thy *r* mercies sake.

1. Pet. 4. 14. *s* There is no hope of reuerencie, except thou
and raise vs up. *t* Which is the onely and sufficient ransom
body and soule from all kinde of slauey and miserie.

PSAL. XLV.

*The maiestie of salomon, his honour, strength, beautie, ri-
ches, and power are praised, and also his marriage with the
Egyptian being an heathen woman is blessed, so if that
shee can renounce her people and the love of her country
and giue her selfe wholly to her husband. Under the which
figure the wonderfull maiestie and increase of the king-
dome of Christ and the Church his spouse now taken of
the Gentiles is described.*

*To him that excelleth on a Shoshannim a song
of loue to giue instruction, committed to
the sonnes of Korah.*

My heart wil vtter forth a good mat-
ter: I will entreate in my workes of
the King: my tongue is as the pen of a swift
writer.

2 Thou art fairer then the children of
men: grace is powred in thy lips, because
God hath blessed thee for euer.

people, and his power to overcome his enemies, is here described.

V v a

i Gird

m I dare not lift
vp mine head
for shame.
n Meantime, the
proud and cruell
tyrant.
o They boast
not of their ver-
tues, but declare
that they rest v-
pon God in the
mids of their af-
flictions: who
punished not
now their sinne,
but by hard af-
flictions, calleth
them to the con-
sideration of the
heavenly ioyes.
p Or, what? mea-
ning the bottomless
seas of temptation:
here wee see the
power of faith, which
can be overcome by
no perils.
q They shewe
that they hono-
red God aright,
because they
trusted in him
alone.
r They take
God to witness
that they were
ypright to him-
ward.
s The faithfull
make this their
comfort, that
the wicked pun-
ish them not
for their sinnes,
but for Gods
cause, Mat. 5. 10
put to thine hand
to deliuer both

a This was a
certaine rime of
an instrument.
b Of that perished
loue that ought
to be betwixt
the husband and
the wife.

c Salomons
beauty and elo-
quence to winne
salomons with his

a This Psalm
seemeth to haue
been made by
some excellent
Prophet for the
vie of the peo-
ple, when the
Church was in
extreme mis-
erie, either at
their returne
from Babylon,
or vnder Anti-
ochus, or in such
like affliction.
b That is, the
Canaanites.
c To wit, our
fathers.
d Of Canaan.
e That is, our
fathers.
f Gods free mer-
cie and loue is
the only founda-
tion and be-
ginning of the
Church, Deut.
4. 37.
g Because thou
art our King,
therefore deliuer
thy people from
their miserie.
h Because they
and their forefa-
thers made both
one Church,
they apply that
to themselves,
which before
they did attribut
to their fathers.
i As they con-
fessed before,
y their strength
came of God, so
now they ac-
knowledge that
this affliction
came by his iust
iudgement,
40ry at their plea-
sure.
* Rom. 8. 36.
k Knowing
God to be authour of this calamitie, they murmure not, but seeke remedie at his
hands, who wounded them. l As slaues which are sold for a low price, nei-
ther lookest thou for him that offereth most, but takest the first chapman.

a He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdome standeth in truth, meeknesse and iustice, not in worldly pompe and vanity.

e Vnder this figure of this kingdome of iustice is set forth the everlasting kingdome of Christ. **f** Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyfull to see the giue thanks and reioyce for thee.

h Though hee had many kings daughters among his wiues, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.

k Hee signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfite obedience to the Gospel.

l There is nothing fained, nor hypocritical, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owningratitude.

m They shall haue greater graces then their fathers.

n Hee signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.

o This must onely be referred to Christ and not to Salomon.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory,

4 And prosper with thy glory: ride vpon the worde of truth and of meeknesse and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse, because God, euen thy God hath anoynted thee with the oyle of gladnes about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuorie palaces, & where they haue made thee glad.

9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the Queene in a vesture of gold of Ophir.

10 Hearken O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beautie: for hee is thy Lord, and reuerence thou him.

12 And the daughter of Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broyded golde.

14 Shee shall be brought vnto the King in raiment of needleworke: the virgins that follow after her, and her companions shall bee brought vnto thee.

15 With ioy and gladnesse shall they bee brought, and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children bee: thou shalt make them princes through all the earth.

17 I will make thy Name to bee remembered through all generations: therefore shall the people giue thanks vnto thee world without ende.

shall be sufficient to enrich all his members. o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

a A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Seneherib with his armie was driven away, or some other like sudden and marueilous deliuerance by the mightie hand of God. & Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselves wholly into the hand of God, doubting nothing but that vnder his protection they shall

be safe against all the assaults of their enemies, because this is his delite to asswage the rage of the wicked, when they are most busie against the iust.

To him that excelleth vpon Alamoth a song committed to the sonnes of Korah.

God is our hope and strength, and helpe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof rage and be troubled, and the mountaines shake at the furies of the same. Selah.

4 Yet there is a riuer, whose streames shall make glade the citie of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be mooued: God shall help it very early.

6 When the nations raged, and the kingdomes were mooued, God thundred, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come, and behold, the works of the Lord, what desolations he hath made in the earth,

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 Bee still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

ured his people. i Hee warneth them that persecute the Church, to cease their crueltie: for else they shall see that God is too strong for them, against whom they fight.

PSAL. XLVII.

The Prophet exhorteth all people to the worship of the true and euergliuing God, commending the mercie of God towards the posteritie of Iakob: 9 And after prophesieth of the kingdome of Christ in this time of the Gospel.

To him that excelleth. A Psalm committed to the sonnes of Korah.

All people clap your hands: sing lowde vnto God with a ioyfull voice.

2 For the Lord is high, and terrible: a great king ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen our inheritance for vs: euen the glorie of Iakob whome hee loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the sound of the trumpet.

6 Sing praises to God, sing praises:

obey them. c God hath chosen vs above all other nations to enjoy a most glorious inheritance. d He doeth allude vnto the trumpets, that were blown at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.

a Which was either a musical instrument or a solemne tune, vnto the which this Psalm was sung.

b Or, praetorium.

c In all times of troubles God sheweth his speedie mercie and power in defending his.

d That is, we will not bee overcome with feare.

e Though the afflictions rage neuer so much, yet the riuer of Gods mercies bring sufficient comfort to his.

f The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

g Always when neede requireth.

h Ebr. gave his voice.

i They are assured that God can and will defend his Church from all dangers and enemies.

k To wit, how oft he hath destroyed his enemies and deliuered his Church, to the comfort of them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

for them, against

sing

He requireth
that vnderstan-
ding be ioyned
with singing,
least the Name
of God be pro-
phaned with
vaine crying.
He prayeth
Gods highnesse,
for that he ioy-
neth the great
princes of the
world (whom
he calleth shields)
to the fellowship
of his Church.

sing praises vnto our King, sing praises:

7 For God is the King of all the earth:
sing praises *euery one* that hath vnderstan-
ding.

8 God reigneth ouer the heathen: God
sitteth vpon his holy throne.

9 The Princes of the people are gather-
ed vnto the people of the God of Abraham:
for the shields of the world belong to God:
hee is greatly to be exalted.

PSAL. XLVIII.

*A notable deliuerance of Ierusalem from the hande of
many Kings is mentioned, for the which shaukes are gi-
uen to God, and the state of that city is praised, that hath
God so presently at all times ready to defend them. The
Psalme seemeth to be made in the time of Abaz, Is-
shaphat, Asa, or Hezekiah: for in their times chiefly was
the citie by forraigne princes assaulted.*

A song or Psalme committed to the sonnes
of Korah.

Great is the Lord, and greatly to be pray-
ed, in the citie of our God, *eu*en vpon
his holy mountaine.

2 Mount Zion, *lying Northward*, is faire
in situation: it is the ioy of the whole earth,
and the citie of the great King.

3 In the palaces thereof God is knowen
for a refuge.

4 For loe, the Kings were gathered,
and went together.

5 When they sawe it, they maruei-
led: they were astonied, and suddenly driuen
backe.

6 Feare came there vpon them, and fo-
row, as vpon a woman in trauaile.

7 As with an East wind thou breakest the
ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene
in the citie of the Lord of hostes, in the ci-
tie of our God: God will stablish it for euer.
Selah.

9 Wee waite for thy louing kindnesse, O
God, in the middes of thy Temple.

10 O God, according vnto thy Name, so
is thy praise vnto the worlds end: thy right
hand is full of righteousness.

11 Let mount Zion, reioyce, and the
daughters of Iudah be glade, because of
thy iudgements.

12 Compassse about Zion, and goe
round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold
her towers, that yee may tel your posteritie.

14 For this God is our God for euer and
euer: he shall be our guide vnto the death.

Some put this
difference be-
tweene a song
and Psalme, say-
ing that it is cal-
led a song, when
there is no instru-
ment, but the
voice: and the
Psalme, the con-
trarie. The song
of the Psalme
is when the in-
struments begin,
and the voice
followeth,
the Psalme of
the song, the
contrarie.
b Albeit God
show his won-
ders through all
the world, yet
he will be chief-
ly praised in his
Church.
c Because the
word of saluati-
on came thence
to all them that
should be-
leeue.
d Except God
were the defence
thereof, neither
situation nor
munition could
preuaile.
e They conspired
& went against
Gods people.
f The enemies
were afraid at
the sight of the
citie.
g That is, of Ci-
licia, or of the tra-
called Mediter-
ranean.
h To wit, of our
fathers, so haue
we proued: or,
God hath per-
formed his pro-
mise.
i In all places
where thy name
shall be heard
of, men shall praise thee, when they heare of thy marvellous works. k Let Ieru-
salem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.
l For in this outward defence and strength Gods blessings did also appeare:
but the chiefe is to be referred to Gods fauour and secret defence, who neuer lea-
ueth his.

PSAL. XLIX.

*The holy Ghost calleth all men to the consideration of
mans life, shewing them not to be most blessed, that are
most wealthie, and therefore not to be feared: but contra-
rily he listeth vpon our mindes to consider how all things
are ruled by Gods providence: 14. Who, as he iudgeth
these worldly misers to everlasting torments, so doeth
hee preserve his and will rewarde them in the day of the
resurrection. 2. Thess. 1. 6.*

To him that excelleth. a Psalme committed
to the sonnes of Korah.

Heare this, all yee people: giue eare, all
yee that dwell in the world,

2 As well lowe as hee, both rich and
poore.

3 My mouth shall speake of wisdom, and the meditation of mine heart is of
knowledge.

4 I wil incline mine eare to a parable, and
vter my graue matter vpon the harpe.

5 Wherefore should I feare in the euil
dayes, when iniquitie shall compasse me a-
bout, as at mine heeles?

6 They trust in their goods, and boast
themselves in the multitude of their riches.

7 Yet a man can by no meanes redeeme
his brother: he cannot giue his ransome to
God,

8 (So precious is the redemption of
their soules, and the continuance for euer)

9 That he may liue still for euer, and not
see the graue.

10 For he seeth that wise men die, and
also that the ignorant and foolish perish,
and leaue their riches for others.

11 Yet they thinke, their houses, and their
habitations shall continue for euer, *eu*en from
generation to generation, and call their
lands by their names.

12 But man shall not continue in ho-
nour: he is like the beasts that die.

13 This their way uttereth their foolish-
nes: yet their posteritie delight in their talke.
Selah.

14 Like sheepe they lie in graue:
death deuoureth them, and the righte-
ous shall haue domination ouer them in
the morning: for their beautie shall con-
sume, when they shall goe from their house to
grau.

15 But God shall deliuer my soule from
the power of the graue: for hee wil receiue
me. Selah.

16 Be not thou afraid when one is made
rich, and when the glorie of his house is in-
creased.

17 For he shal take nothing away when
hee dieth: neither shall his pompe descend
after him.

18 For while he liued, he reioyced him-

ming is as the morning, when the elect shall reigne with Christ their head vnto
the wicked. Or, because he hath receiued mercy. 1. Cor. 15. 20. 1. Tim. 6. 7. 1. Pet.
he blessed his soule.

Hee will in-
treat how God
gouerneth the
world by his
providence,
which cannot
be perceived by
the iudgement
of the flesh.

Though wic-
kednesse reigne
and enemies
rage, seeing
God wil execute
his iudgements
against the wic-
ked in time con-
uenient.

To trust in ri-
ches is mere
madnesse, seeing
they can neither
restor life, nor
prolong it.

That is, so
rare, or not to
be found, as
prophecie was
precious in the
dayes of Eli,
1. Sam. 3. 1.

Meaning it is
impossible to
liue for euer: al-
so that life and
death are onely
in Gods hands,
f In that that
death maketh
no diff'rence
betweene the
persons.

That is, not to
their children,
but to strangers
yet the wicked
profite not by
these examples,
but still dreame
an immortalitie
in earth.

Or, labour that
their name may be
famous in earth.
h As touching
the death of the
body.

i They speake
and doe the
same thing that
their fathers did.
k As sheepe are
gathered into
the folde, so shall
they be brought
to the graue.
l Because they
haue no part of
life everlasting.
m Christs com-

n The flatterers
praise them that
liue in delights
and pleasures.
o Or his soule.
o And not passe
the terme ap-
pointed for life.
p Both they
and their fathers
shall liue here
but a while, and
at length dye for euer. **q** He condemneth mans ingratitude,
who hauing receiued excellent gifts of God, abuseth them like a beast to his owne
condemnation.

selfe: and ^a men will praise thee, when thou
makest much of thy selfe.

19 ^a Hee shall enter into the generati-
on of his fathers, ^p and they shall not liue for
euer.

20 Man ^{is} in honour, and ^q vnderstan-
deth not: he is like to beasts ^{that} perish.

at length dye for euer. **q** He condemneth mans ingratitude,
who hauing receiued excellent gifts of God, abuseth them like a beast to his owne
condemnation.

PSAL. L.

r Because the Church is alway full of hypocrites, ^s Which
doe imagine that God will be worshipped with outward
ceremonies onely, without the heart: and especially the
Iewes were of this opinion, because of their figures and cer-
emonies of the Law, thinking that their sacrifices were
sufficient, ^t Therefore the Prophet doeth reprove this
grosse error, and pronounceth the Name of God to be
blasphemed, where holines is set in ceremonies. ^u For he
declareth the worship of God to be spirituall, whereof are
two principall partes, inuocation, and thanksgiuing.

A Psalme of ^a Asaph.

T He God of Gods, ^{enue} the Lord hath
spoken and called the ^b earth from the
rising vp of the sunne vnto the going down
thereof.

2 Out of Zion, ^{which} is the ^c perfection
of beautie, hath God shined.

3 Our God shal come and shal not keepe
silence: ^d a fire shal deuoure before him, and
a mightie tempest shall be moued round a-
bout him.

4 Hee shall call the heauen aboue, and
the ^e earth to iudge his people.

5 Gather my ^f Saints together vnto mee,
those that make a couenant with mee with
^g sacrifice.

6 And the heauens shall declare his
righteousnesse: for God is Iudge himselfe.
Selah.

7 Heare, O my people, and I wil speake:
heare, O Israel, and I wil testifie vnto thee:
for I am God, ^{enue} thy God.

8 I will not ^h reprove thee for thy sa-
crifices, or thy burnt offerings, ^{that} haue not
^{bene} continually before me.

9 I wil take no bullock out of thine house,
nor goates out of thy folds.

10 ⁱ For all the beasts of the forest are
mine, ^{and} the beasts on a thousand moun-
taines.

11 I know all the foules on the moun-
taines: and the wilde beasts of the field are
mine.

12 If I be hungrie, I will not tell thee:
for the world is mine, and all that therein is.

13 ^k Will I eate the flesh of bulles? or
drinke the blood of goates?

14 Offer vnto God praise, and ^l pay thy
vowes vnto the most High,

15 And call vpon me in the day of trou-

yet had he no need of mans helpe thereunto. **k** Though mans life for the infir-
mitie therof hath need of food, yet God, whose life quickeneth al the world, hath no
need of such meanes. I shew thy selfe mindfull of Gods benefits by thanksgiuing.

ble: ^{so} will I deliuer thee, and thou shalt glo-
rifie me.

16 But vnto the wicked said God, ^m What
hast thou to do to declare mine ordinances,
that thou shouldest take my couenant in
thy mouth,

17 Seeing thou hatest ⁿ to be reformed,
and hast cast my words behind thee?

18 For when thou seeest a thiefe, ^o thou run-
nest with him, and thou art partaker with
the adulterers.

19 Thou giuest thy mouth to euill, and
with thy tongue thou forgettest deceit.

20 Thou ^p fittest, ^{and} speakest against
thy brother, ^{and} slanderest thy mothers
sonne.

21 These things hast thou done, and I
held my tongue: ^{therefore} thou thoughtest
that I was like thee: ^{but} I will reprove thee,
and ^q set them in order before thee.

22 Oh consider this, ye that forget God,
left I teare you in pieces, and there bee none
that can deliuer you.

23 He that offereth ^r praise, shall glorifie
me: and to him, that ^s disposeth his way ^{a-}
^{right}, will I ^t shew the saluation of God.

PSAL. LI.

u When Dauid was rebuked by the Prophet Nathan, for his
great offences, hee did not onely acknowledge the same to
God with protestation of his naturall corruption and
iniquitie, but also left a memoriall thereof to his poster-
tie. ⁷ Therefore first he desireth God to forgive his sinnes,
¹⁰ And to renew in him his holy spirit, ¹³ With pro-
mise that he will not be vnmindfull of those great graces.
¹⁸ Finally fearing least God would punish the whole
Church for his fault, he requirerh that hee would rather
increase his graces towards the same.

¶ To him that excelleth. A Psalme of Dauid,
when the Prophet Nathan ^a came vnto him,
after hee had gone in to Bath she ba.

H Aue mercie vpon me, O God, ^b accord-
ing to thy louing kindnesse: accord-
ing to the multitude of thy compassions
put away mine iniquities.

2 Wash me ^c thoroughly from mine ini-
quitie, and cleanse me from my sinne.

3 For I ^d know mine iniquities, and my
sinne is euer before me.

4 Against thee, against thee only haue I
sinned, and done euil in thy sight, that thou
maiest be iust when thou ^e speakest, ^{and} pure
when thou iudgest.

5 Beholde, I was borne in iniquitie,
and in sinne hath my mother conceiued
me.

6 Beholde, thou ^f louest truth in the in-
ward affections: therefore hast thou taught
me wisdom in the secret of mine heart.

against sinners, they must needs confesse thee to be iust, and themselves sinners.
f He confesseth that God, who loveth purenesse of heart, may iustly destroy man,
who of nature is a sinner, much more him whom he had instructed in his heauen-
ly wisdom.

m Why dost
thou saie to be
of my people
covenant, seeing
thou art but an
hypocrite?
n And to liue
according to my
word.
o He sheweth
what are the
fruits of them
that contemne
Gods word.
p He noteth the
crueltie of hypo-
crites, which spare
not in their talke
or iudgement
their owne mo-
thers sonne.
q I wil write
all thy wicked
deedes in a role
and make thee
to reade and ac-
knowledge the
whether thou
wilt or no.
r Vnder the
which is con-
tained faith and
inuocation.
s As God hath
appointed,
t That is, de-
clare my selfe to
be his Saviour.

a To reprove
him because hee
had committed
so horrible sin,
and lye in the
same without
repentance more
then a whole
yeere.
b As his finnes
were manifolde,
and great, so hee
requirerh that
God would giue
him the feeling
of his excellent
and abundant
mercies.
c My sinnes
sticke so fast in
me, that I haue
need of some
singular kind of
washing.
d My confi-
ence accuseth
me, so that I
can haue no
rest, till I be re-
conciled.
e When thou
giuest sentence

^a L. m. 14. 6.
He meaneth
Gods comfort-
able mercies to-
ward repentant
sinners.

^b By the bones
he vnderstandeth
all strength of
soule and body,
which by care
and mourning
are consumed.
^c He confesseth
that when Gods
Spirit is cold
in vs, to haue it
againe reuiued,
is as a new crea-
tion.
^d Which may
assure me ^e I am
drawn out of
the slauerie of
sinne.

^f He promitteth
to endeavour that
others by his ex-
ample may turne
to God.

^g From the
murder of Vriah
and the others
that were slaine
with him, 2. Sa.
31. 17.

^h By giuing me
occasion to praise
thee, when thou
shalt forgieue my
sinnes.

ⁱ Which is a
wounding of
the hart, proceed-
ing of faith,
which seeketh
vnto God for
mercie.

^k He prayeth for
the whole Church,
because through
his sinne it was
in danger of
Gods iudgement.

^l That is, iust and
repentance.

7 Purge me with ^a hyssope, and I shall be
cleane: wash me, and I shall bee whiter then
snowe.

8 Make me to heare ^b ioy and gladnesse,
that the ^c bones, which thou hast broken,
may reioyce.

9 Hide thy face from my sinnes, and put
away all mine iniquities.

10 Create in me a cleane heart, O God,
and reneue a right spirit within me.

11 Cast me not away from thy presence,
and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluati-
on, and stablish me with thy ^d free Spirit.

13 Then shall I teach thy ^e wayes vnto
the wicked, and sinners shalbe conuerted
vnto thee.

14 Deliuer mee from ^f blood, O God,
which art the God of my saluation, and my
tongue shall sing ioyfully of thy righteous-
nesse.

15 Open thou my lippes, O Lord, and
my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though
I would giue it: thou delightest not in burnt
offering.

17 The sacrifices of God are ^a a contrite
spirit: a contrite and a broken heart, O God,
thou wilt not despise.

18 Bee fauourable vnto ^b Zion for thy
good pleasure: build the wals of Ierusalem.

19 Then shalt thou accept the sacrifices
of ^c righteousness, *even* the burnt offering
and oblation: then shall they offer calues v-
pon thine altar.

lawfull applied to their right end, which is the exercise of faith

PSAL. LII.

^a David describeth the arrogant tyrannie of his aduersarie
Doeg: who by false surmises caused Ahimelech with the
vest of the Priests to be slaine. ^b David prophesieth his
destruction, ^c And encourageth the faithfull to put their
confidence in God, whose iudgements are most sharpe a-
gainst his aduersaries. ^d And finally he rendereth thanks
to God for his deliuerance. In this Psalm is lively set
forth the kingdom of Antichrist.

^e To him that excelleth. A Psalm of David
to giue instruction. When Doeg the Edomite
came and shewed Saul, and said to him, Da-
uid is come to the house of Ahimelech.

Why boastest thou thy selfe in thy
wickednesse, O ^a man of power: the
louing kindnesse of God endureth dayly.

2 Thy tongue imagineth ^b mischief, and
is like a sharp rasor, that cutteth deceitfully.

3 Thou doest loue euil more then good,
& lies more the to speake the truth. Selah.

4 Thou louest al words that may destroy,
O deceitfull tongue!

5 So shal God ^c destroy thee for euer: he
shall take thee and plucke thee out of thy ta-
bernacle, and ^d roote thee out of the land

Albeit thou seeme to be neuer so sure seated,

of the liuing. Selah.

6 The ^a righteous also shall see it, ^b and
feare, and shall laugh at him, saying,

7 Behold the man that tooke not God
for his strength, but trusted vnto the multi-
tude of his riches, and put his strength ^c in
his malice.

8 But I shall be like a ^d greene oliue tree
in the house of God: for I trusted in the
mercie of God for euer and euer.

9 I will alway praise thee, for that thou
hast done ^e this, and I will ^f hope in thy
Name, because it is good before thy Saints.

vengeance. ^g Or, waite vpon thy grace and promise.

PSAL. LIII.

^a He describeth the crooked nature, ^b The crueltie, ^c And
punishment of the wicked, when they looke not for it,
^d And desireth the deliuerance of the godly, that they
may reioyce together.

^e To him that excelleth on ^f Mahalath. A
Psalm of David to giue instruction.

The foole hath said in his heart, There is
no God: they haue corrupted & done
abominable wickednesse: there is none that
doeth good.

2 God looked downe from heauen vpon
the children of men, to see if there were any
that would vnderstand, and ^a seeke God.

3 ^b Euery one is gone backe: they are al-
together corrupt: there is none that doeth
good, no not one.

4 Doe not the ^c workers of iniquitie
know that they eate vp my people as they
eate bread: they call not vpon God.

5 There they were afraid for feare, where
no ^d feare was: for God hath scattered the
bones of him that besiedged thee: thou
hast put them to confusion, because God
hath cast them off.

6 Oh giue saluation vnto Israel out of
Zion: when God turneth the captiuitie of
his people, then Iakob shall reioyce, and Is-
rael shall be glad.

God lighted vpon them. ^a Be the enemies power neuer so great,
so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

^a David brought into great danger by the reason of the Zi-
phims, ^b Callesth vpon the Name of God to destroy his e-
nemies, ^c Promising sacrifice and free offerings for so
great deliuerance.

^d To him that excelleth on Neginoth. A
Psalm of David, to giue instruction. When
the Ziphims came and said vnto Saul, ^e Is
not David hid among vs?

Sau me, O God, ^a by thy Name, and by
thy power iudge me.

2 O God heare my prayer: hearken vn-
to the words of my mouth.

3 For ^b strangers are risen vp against mee,
and ^c tyrants seeke my soule: they haue not
set God before them. Selah.

armie, which were like cruel beasts, and could not be satisfied but by his death.

^a For the eyes
of the reprobate
are shut vp at
Gods iudgements.
^b With ioyfull
reuerence, seeing
that he taketh
their part against
the wicked.

^c Or, in his faith.
^d He reioyceth
to haue a place
among the ser-
uants of God,
that hee may
growe in thy
knowledge and
vnderstanding
of godlinesse.
^e Executed his

X
E

^a Which was
an instrument of
kinde of note,
^b Whereas no
regard is had of
honestie or dis-
honesty, of ver-
tue nor of vice,
there the Pro-
phet pronoun-
ceth that the
people haue no
God.

^c Whereby hee
condemneth all
knowledge and
vnderstanding,
that tendeth not
to seeke God.

^d Rom. 3. 10.
^e David pro-
nounceth Gods
vengeance a-
gainst cruel go-
uernours, who
haue charge to
defend and pre-
serue Gods peo-
ple, doe most
cruelly deuoute
them.

^f When they
thought there
was none oc-
casion to feare,
the sudden
vengeance of
God, nor the danger

^a 1. Sam. 23. 19

^a He declareth
that when all
meanes do faile,
God will deliuee
even as it were
by miracle, them
that call vnto
him with an vp-
right conscience.
^b To wit, the
Ziphims.
^c Saul and his

Behold

d Be they neuer so few, as he was with Ionathan.
e According to thy faithful promise for my defence.
f For hypocrites serue God for feare, or vpon conditions.
g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

4 Behold, God is mine helper: the Lord is with ^d them that vphold my soule.

5 He shall reward euill vnto mine enemies: Oh cut them off in thy ^e truth!

6 Then I wil sacrifice ^f freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For hee hath deliuered mee out of all trouble, and mine eye hath seene my desire vpon mine enemies.

PSAL. LV.

David being in great heaviness and distresse complaineth of the cruelty of Saul, 13 and of the falsehood of his familiar acquaintance, 17 Vnto most ardent affections to moue the Lord to pitie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

To him that excelleth on Neginoth. A Psalme of David to give instruction.

Hear ^a my prayer, O God, and hide not thy selfe from my supplication.

2 Harken vnto mee, and answere mee: I mourne in my praier, and make a noyse,

3 For the ^b voice of the enemye, and for the vexation of the wicked, because ^c they haue brought iniquity vpon mee, and furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon mee, and an horrible feare hath ^d couered me.

6 And I said, Oh that I had wings like a doue: then would I ^e flie away and rest.

7 Behold, I would take my flight farre off, and lodge in the wildernes. Selah.

8 Hee would make haste for my deliuerance ^f from the stormie winde and tempest.

9 Destroy, O Lord, and ^g diuide their tongues: for I haue seene cruelty and strife in the citie.

10 Day and night they go about it vpon the walles thereof: both ^h iniquitie and mischief are in the mids of it.

11 Wickednesse is in the mids thereof: deceit and guile depart not from her streets.

12 Surely mine ⁱ enemye did not defame mee, for I could haue borne it: neither did mine aduersary exalt himselfe against mee, for I would haue hid me from him.

13 But it was thou, O man, euen my ^k companion, my guide and my familiar:

14 Which delited in consulting together, and went into the house of God as companions.

15 Let death sease vpon them: let them go downe quicke into the graue: for wickednesse is in their dwellings, euen in the middes of them.

16 But I wil cal vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, ^m and make a noyse, and he will heare my voice.

18 He hath deliuered my soule in peace from the battell, ⁿ that was against mee: for ⁿ manie were with me.

19 God shall heare and afflict them, euen he that reigneth of old, Selah. because they ^o haue no changes, therefore they feare not God.

20 Hee ^p laide his hande vpon such, as be at peace with him, and he brake his covenant.

21 The words of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were swords.

22 Cast thy ^q burthen vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for ^r euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody and deceitfull men shall not liue ^s halfe their dayes: but I wil trust in thee.

God, vnquiet, and worse then any death.

PSAL. LVI.

David being brought to Achish the King of Gath, 2 Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect to prayse God in his Church.

To him that excelleth: A Psalme of David on Michtam, concerning the ^a dumbe done in a farre countrey, when the Philistims tooke him in Gath.

BE mercifull vnto me, O God, for ^b man would swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies would dayly swallowe me vp: for many fight against mee, O thou most High.

3 When I was afraide, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and wil not feare what flesh can do vnto me.

5 Mine owne ^c words grieue me dayly: all their thoughts are against me to doe mee hurt.

6 They gather together, & keepe themselves close: they marke my steps, because they waite for my soule.

7 They ^d thinke they shall escape by iniquity: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my ^e teares into thy bottell: are they not in thy register?

g If God keepe the teares of his Saints in store, much more will hee remember their blood to avenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.

in Which fighteth a feruent minde and the trust to obtaine his portion, which thing made him earnest at all times in prayer.
n Euen the Angels of GOD fought on my side against mine enemies, 2. King. 6. 16.
o But their prosperous estate still continueth, p I did not pro- uoke him, but was at peace with him, yet hee made warre against me.
q Or, gift: so was, which thou wouldst that God should give thee.
r Though for their bettering and triall he suffer them to slip for a time.
s Though they sometimes liue longer, yet their life is curled of

x
M

a Being dashed by the fury of his enemies into a strange countrey, hee was as a dumbe done, not seeking reuengence.
b He sheweth that it is either now time or neuer, that God helpe him: for all the world is against him and ready to deuoure him.
c Hee fasteneth his conscience vpon Gods promise, though he see not present help.
d All my counsels haue euill successe, and turne to mine owne forrow.
e As al world against one man, & cannot be satiate, except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

9 When

a The earnestnes of his praier declareth the vehemencie of his griefe, inasmuch as he is compelled to burst out into cries.
b For threatnings of Saul & his adherents.
c They haue defamed me as a wicked person: or, they haue imagined my destruction.
d There was no part of him that was not astonished with extreame feare.
e Feare had driuen him to so great distresse, that he wished to be hid in some wildernes & to be banished fro that kingdome, which God had promised that he should enioy.
f From the cruell rage and tyranny of Saul.
g As in the confusion of Babylon, when wicked conspired against God.
h All lawes and good orders are broken, & onely vice and dissolution reigneth vnder Saul.
i If mine open enemye had sought mine hurt, I could the better haue auoided him.
k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.
l As Korah, Dathan & Abiram.

h Having recei-
ued that which
I required I am
bound to pay
my vowes of
thanksgiving, as
I promised.
i As mindful of
his great mercies,
and giuing him
thanks for the
same.
k That is, in this
life and light of
the Sunne.

9 When I crie, then mine enemies shall
turne backe: this I know, for God is with
me.

10 I will reioyce in God because of his
word: in the Lord wil I reioyce because of his
word.

11 In God do I trust: I will not be afraid
what man can do vnto me.

12 Thy vowes are vpon me, O God: I
will render praises vnto thee.

13 For thou hast deliuered my soule from
death, and also my feete from falling, that I
may walke before God in the light of the
liuing.

PSAL. LVII.

*David being in the desert of Ziph, where the inhabitants
did betray him, and as length in the same caue with Saul,
2. Callesth most earnestly vnto God with full confidence,
that hee will performe his promise and take his cause in
hand: 5. Also that he will shewe his glorie in the heauens
and the earth against his cruell enemies. 9. Therefore
doeth he render laude and praise.*

To him that excelleth. Destroy not. A
Psalm of David on Michiam. When he
fled from Saul in the caue.

Have mercie vpon mee, O God, haue
mercy vpon me: for my soule trusteth
in thee, and in the shadow of thy wings wil
I trust, till these afflictions ouerpasse.

2 I will call vnto the most high God, e-
uen to the God, that performeth his promi-
se toward me.

3 He will send from heauen, and saue
mee from the reproofe of him that would
swallow me, Selah. God wil send his mercy,
and his trueth.

4 My soule is among lions: I lie among
the children of men, that are set on fire:
whose teeth are speares and arrowes, and
their tongue a sharpe sword.

5 Exalt thy selfe, O God, aboute the
heauen, and let thy glory be vpon all the
earth.

6 They haue laid a net for my steps: my
soule is pressed downe: they haue digged a
pit before me, and are fallen into the middes
of it. Selah.

7 Mine heart is prepared, O God,
mine heart is prepared: I will sing and glue
praise.

8 Awake my tongue, awake viole and
harpe: I will awake earely.

9 I will praise thee, O Lord, among the
people, and I will sing vnto thee among the
nations.

10 For thy mercie is great vnto the hea-
uens, and thy trueth vnto the cloudes.

11 Exalt thy selfe, O God, aboute the
heauens, and let thy glory be vpon all the
earth.

PSAL. LVIII.

*Hee describeth the malice of his enemies, the flatterers of
Saul, who both secretly and openly sought his destruc-
tion, from whom he appealeth to Gods iudgement, 10. Shew-
ing that the iust shall reioyce, when they see the punish-
ment of the wicked to the glory of God.*

To him that excelleth. Destroy not.
A Psalm of David on Michiam.

Is it true? O Congregation, speake yee
iustly? O sonnes of men, iudge ye vpright-
ly?

2 Yea, rather yee imagine mischief in
your heart: your hands execute crueltie v-
pon the earth.

3 The wicked are strangers from the
wombe: euen from the belly they haue erred
and speake lies.

4 Their poyson is euen like the poyson
of a serpent: like the deafe adder that stop-
peth his eare.

5 Which heareth not the voyce of the
enchanter, though hee be most expert in
charming.

6 Breake their teeth, O God, in their
mouths: breake the iawes of the yong lions,
O Lord.

7 Let them melt like the waters, let them
passe away: when he shooteth his arrowes,
let them be as broken.

8 Let them consume like a snail that mel-
teth, and like the vntimely fruit of a woman,
that hath not seene the sunne.

9 As raw flesh before your pots fee-
le the fire of thornes: so let him carie them a-
way as with a whirlewinde in his wrath.

10 The righteous shall reioyce when
he seeth the vengeance: hee shall wash his
feete in the blood of the wicked.

11 And men shall saye, Verely there is
fruit for the righteous: doubtlesse there is a
God that iudgeth in the earth.

*affection. i Their punishment and slaughter shall be so great. i
uermeth all by his providence, he must needs put difference betwene the godly
and the wicked.*

PSAL. LIX.

*David being in great danger of Saul, who sent to slay him
in his bed, prayeth vnto God: 3. Declareth his innocencie,
and their furie, 5. Desiring God to destroy all those that
sinne of malicious wickednes. 11. Whom though he keepe
aliue for a time to exercise his people, yet in the ende hee
will consume them in his wrath. 13. That hee may be
knowne to be the God of Iacob to the ende of the worlde.
16. For this hee singeth prayes to God, assured of his mer-
cies.*

To him that excelleth. Destroy not. A
Psalm of David on Michiam. When Saul
sent and they did watch the house to kil him.

O My God, deliuer me from mine ene-
mies: defend me from them that rise
vp against mee.

2 Deliuer me from the wicked doers, and
saue me from the bloody men.

3 For loe, they haue laide waite for my
soule: the mighty men are gathered against
mee.

a Ye counsellors
of Saul, who vn-
der pretence of
cōsuling for the
common wealth
conspire my
death being an
innocent.

b Ye are not a-
shamed to exe-
cute that crueltie
publicly, which
ye haue imagi-
ned in your
hearts.

c That is, ene-
mies to the peo-
ple of God, euen
from their birth.

d They passe in
malice and sub-
tiltie the craftie
serpent, which
could preferre
himselfe by stop-
ping his eare
from the inchan-
ter.

e Take away
all occasions &
meanes, where-
by they hurt.

f Considering
Gods diuine
power, he shew-
eth that God in
a moment can
destroy their
force whereof
they brag.

g As flesh is ta-
ken raw out of
the pot before
the water seeth:
so he desireth
God to destroy
their enterprises
before they bring
them to passe.

h With a pure
Seeing God go-
uerne the godly

x/
E

a Reade Psal. 16

b Though his ene-
mies were
euen at hand to
destroy him, yet
he assured him-
selfe that God
had waies trove
in his hand to
deliuer him.

a This was ci-
uiler the begin-
ning of a certain
song, or the
words which
David vttered
when he stayed
his affection.

* 1. Sam. 24. 4.
† Or, As well most
fitly.

b He compareth
the afflictions,
which God lay-
eth vpon his
children, to a
storme that com-
meth and goeth.

c Who leaueth
not his workes
begun vnperfite.

d He would ra-
ther deliuer mee
by a miracle,

e He should
be overcome.

f He meaneth
their calumnies
and false reports.

g Suffer me not
to be destroyed
to the contempt
of thy Name.

h For very feare,
feeling the great
dangers on all
sides.

i That is, who-
ly bent to giue
thee praise for
my deliuerance.

j He sheweth
that both his
heart shall praise
God, and his
tongue shal con-
fesse him, and
also that he will
vie other meanes
to prouoke him-
selfe forward to
the same.

k Thy mercies
do not onely ap-
pertaine to the
Iewes, but also
to the Gentiles.

c For I am innocent to them-wards and haue not offended them.

d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

e He compareth their cruelty to hungry dogges, shewing that they are neuer weary in doing euill.

f They boast openly of their wicked deuises, and every word is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul haue neuer so great power, yet I know that thou dost bridle him: therefore will I patiently hope on thee.

h Hee will not faile to succour me, when neede requireth.

i Altogether, but by litle and litle, that the people seeing oftentimes thy iudgements may be mindfull of thee.

k That in their miserie & shame they may be as glasses and examples of Gods vengeance.

l When the time shal come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

m Hee mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.

n Which didst vse the policie of a weake woman to confound the enemies strength, as 1. Sam. 19. 12.

o Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

me, not for mine offence, nor for my sinne: O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and beholde,

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite al the heathen, and be not merciful vnto al that transgresse maliciously. Selah.

6 They go to and fro in the euening: they barken like dogges, and go about the citie.

7 Beholde, they bragge in their talke, and swords are in their lippes: for, Who, say they, doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 Hee is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God wil preuent me: God will let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the wordes of their lippes: and let them be taken in their pride, euen for their periurie and lies, that they speake.

13 Consume them in thy wrath: consume them that they bee no more: and let them know that God ruleth in Iacob, euen vnto the ends of the world. Selah.

14 And in the euening they shall go to and fro, and bark like dogs, and go about the citie.

15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tarie all night.

16 But I wil sing of thy power, and wil praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, wil I sing: for God is my defence, and my mercifull God.

PSAL. LX.

1 David being now King ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same. 11 After he prayeth vnto God to finish that that he hath begunne.

To him that excelleth vpon Shushan Eduth, or Michtam. A Psalme of Dauid to teach.

Who he fought against Aram Nahara-

a These were certaine songs after the note whereof this Psalm was sung.

b 2. Sam. 8. 1. and 10. 6. 1. Chron. 18. 3.

im, and against Aram^b Zobah, when Toab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angrie, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast shewed thy people heauie things: thou hast made vs to drink the wine of giddinesse.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy trueth. Selah.

5 That thy beloued may bee deliuered, help with thy right hand and heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

8 Moab shall be my wash pot: ouer Edom wil I cast out my shoe: Palestina shew thy selfe ioyfull for me.

9 Who will leade mee into the strong citie: who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and diddest not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall do valiantly: for he shall treade downe our enemies.

diffemble, and faime as though thou werest glad, m Hee God would giue him the strong cities of his enemies wherein they thought themselves sure.

PSAL. LXI.

1 Whether that bee were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdom. 8 He promisseth perpetuall prayse.

To him that excelleth on Neginoph. A Psalme of Dauid.

Hear my crie, O God: giue eare vnto my prayer.

2 From the endes of the earth wil I crie vnto thee: when mine heart is opprest, bring mee vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

a Or, Syria, called Mesopotamia. b Called also Sophane, which standeth by Euphrates.

c For when Saul was not able to resist the enemy, the people fled hither and thither: for they could not be safe in their owne houses.

d As cleft with an earthquake.

e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him, to whom God had giuen the iustitie of the reaire.

f In making me king, thou hast performed thy promise, which seemed to haue lost the force.

g It is so certaine, as if it were spoken by an oracle, that I shall possesse those places which Saul had left to his children.

h For it was strong and well peopled.

i David meant that in this tribe his kingdom shall be established, Gene. 49. 10.

k In most vile subiection.

l For thou wilt was assured that they thought themselves sure.

m Hee God would giue him the strong cities of his enemies wherein they thought themselves sure.

n Whether that bee were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdom. 8 He promisseth perpetuall prayse.

o Whether that bee were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdom. 8 He promisseth perpetuall prayse.

p Whether that bee were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdom. 8 He promisseth perpetuall prayse.

q Whether that bee were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdom. 8 He promisseth perpetuall prayse.

r Whether that bee were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdom. 8 He promisseth perpetuall prayse.

6 Thou

a This chiefly is referred to Christ who liueth eternally, not onely in himselfe, but also in his members.
b For the stabilitie of my king - dome standeth in thy mercy and truth.

XI
M

* 1. Chron. 16. 41

a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promise, beareth his crosse patiently.
b It appeareth by the oft repetition of this word that the Prophet abode manifold temptations, but by resting on God and by patience, he overcame them all.
c He meaneth himselfe, being the man whome God had appointed to the kingdome.
d Though ye seeme to be in honour, yet God will suddenly destroy you.
e David was greatly moued with these troubles, therefore he stirreth vp himselfe to trust in God.
f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.
g He admonisheth vs of our wicked nature, which rather hide our sorrow, and bite on the bridle, then vtter our griefe to God to obtaine remedie.
h Give your selues wholly to God by putting away all things that are contrarie to his Lawe.
i Hee hath plainly borne witness of his power, so that none needeth to doubt thereof.
k So that the wicked shall feele thy power, and the godly thy mercie.

6 Thou shalt giue the King a ^d long life: his yeeres shall be as many ages.

7 Hee shall dwell before God for euer: prepare ^e mercie and faithfulness that they may preferue him.

8 So will I alway sing prayse vnto thy Name in performing dayly my vowes.

PSAL. LXII.

a This Psalme partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawn from God by the allurements of the worlde, hee sharply reproveth this vanitie, to the intent hee might cleaue fast to the Lord.

To the excellent Musician ^a Ieduthun. A Psalme of David.

Y Et my soule keepeth silence vnto God: of him cometh my saluation.

2 ^b Yet he is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long will yee imagine mischief against a ^c man: ye shall be all flaine: ye shall be as a bowed wall, or as a ^d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 ^e Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my ^f glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: ^g powre out your heartes before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbrie: ^h be not vaine: if riches increase, set not your heart thereon.

11 God spake ⁱ once or twice, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercie: for thou ^k rewardest euery one according to his worke.

PSAL. LXIII.

a David after hee had bene in great danger by Saul in the desert of Ziph, made this Psalme. *b* Wherein hee giueth thanks to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the middes of his miseries. *c* Prophecying the destruction of Gods enemies. *d* And contrariwise happines to all them that trust in the Lord.

A Psalme of David. When hee was in the ^a wilderness of Iudah.

O God thou art my God, early wil I seek thee: my soule ^b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus ^c I beholde thee as in the Sanctuary, when I beholde thy power and thy glory.

3 For thy louing kindenesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shall bee satisfied, as with ^d marowe and fatnesse, and my mouth shall praise thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadowe of thy wings will I reioyce.

8 My soule ^e cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shal go into the lowest parts of the earth.

10 ^f They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.

11 But the King shall reioyce in God, and all that ^g swear by him shall reioyce in him: for the mouth of them that speake lies, shal be stopped.

PSAL. LXIII.

a David prayeth against the furie and false reportes of his enemies. *b* He declareth their punishment and destruction. *c* To the comfort of the iust and the glorie of God.

To him that excelleth. A Psalme of David.

H Eare my ^a voice, O God, in my prayer: preferue my life from feare of the enemy.

2 Hide me from the ^b conspiracie of the wicked, and from the ^c rage of the workers of iniquitie.

3 Which haue whet their tongue like a sworde, and shot for their arrowes ^d bitter words:

4 To shoote at the vpriight in secret: they shoot at him suddenly, and ^e feare not.

5 They ^f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue fought out iniquities, and haue accomplished that which they sought out, euen euery one ^g his secret thoughts, and the depth of his heart:

7 But God will shoote an arrow at them suddenly: their strokes shall be as once.

8 They shall cause their owne tongue to fal vpon them: and whosoever shal see them, shall

b Though hee was both hungry and in great distress, yet hee made God his sufficiency, and about all meate and drinke.
c In this miserie I exercise myselfe in the contemplation of thy power and glorie, as if I were in thy Sanctuary.
d The remembrance of thy favour is more sweete vnto me then all the pleasures & delights of the worlde.
e He assureth himselfe by the spirit of God to haue the gift of constancie.
f Hee prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.
g All ^g swear by God righte, or professe him, shall reioyce in this worthy King.

a In that he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, from their secret malice.
c To wit, their outward violence.
d False reportes and slanders.
e To be without feare of God & reuerence of man, is a signe of reprobation.
f The more that these wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.
g There is no way to secret & subtil to do hurt, which they intended none of his destruction.

To wit, of Ziph, 1. Sam. 23. 14

h To see Gods heauie iudgements against them, and how he hath caught them in their owne snares.
i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous shall be glad in the Lord, and trust in him: and all that are vp-right of heart, shall reioyce.

his seruant Dauid.

PSAL. LXV.

A praise and thanksgiving vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preservation and gouernance of them, 9 And for the plentiful blessings poured forth vpon all the earth, but specially toward his Church.

To him that excelleth. A psalme or song of Dauid.

O God, praise waiteth for thee in Zion, and vnto thee shall the vowe be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

3 Wicked deeds haue preuailed against me: but thou wilt be merciful vnto our transgressions.

3 Blessed is hee, whome thou chusest and causest to come to thee: he shall dwell in thy Courts, and wee shall be satisfied with the pleasures of thine house, euen of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearefull signes in thy righteousness, O thou the hope of al the endes of the earth, and of them that are farre off in the sea.

6 He stablisheth the mountaines by his power, and is girded about with strength.

7 He appeaseth the noise of the seas and the noise of the waues thereof, and the tumults of the people.

8 They also, that dwell in the vttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the riuer of God is full of water: thou preparest them corne, for so thou appointest it.

10 Thou waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleyes thereof: thou makest it soft with showres, and bledest the budde thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wilderness: and the hilles shall be compassed with gladnesse.

13 The pastures are clad with sheep: the valleyes also shall be couered with corne: therefore they shoute for ioy, and sing.

a Thou giuest daily new occasion to thy Church to praise thee.
b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.
c He imputeth it to his finnes, and to the finnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church, in destroying thine enemies, as thou didst in the red sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and providence.
g To wit, with raine.
h That is, Shiloah, or the raine.
i Thou hast appointed the earth to bring forth food to mans vse.
k By this description he sheweth that all the order of nature is a testimony of Gods loue toward vs who cause all creatures to serue our needes.
l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

He prouoketh all men to prayse the Lord, and to consider his workes. 6 He setteth forth the power of God to affray the rebels, 10 And sheweth how God hath delivered Israel from great bondage and afflictions. 13 He promisseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him and to prayse his Name.

To him that excelleth. A song or psalme.

Reioyce in God, al ye inhabitants of the earth.

2 Sing forth the glory of his Name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies bee in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, euen sing of thy Name. Selah.

5 Come and beholde the workes of God: he is terrible in his doing toward the sonnes of men.

6 He hath turned the sea into drie land: they passe through the riuer on foot: there did we reioyce in him.

7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.

8 Praise our God, yee people, and make the voice of his praise to be heard.

9 Which holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast prooued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the snare, and laid a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire & into water, but thou broughtest vs out into a wealthy place.

13 I wil go into thine house with burnt offerings, and will pay thee my vowe,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullockes and goates. Selah.

16 Come and hearken, all yee that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was called with my tongue.

18 If I regard wickednes in mine heart, the Lord wil not heare me.

19 But God hath heard me, and considered the voice of my prayer.

20 Praised bee God, which hath not put backe my prayer, nor his mercie from mee.

praise God. k If I delight in wickednes, God will not heare me: but if I confesse it, he will receiue me.

a He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Iudea.
b As the faithfull shall obey God willingly, so the infidels for feare shall resemble themselves to be subiect.
c He toucheth the sloughfull dulnes of man, who is colde in the consideration of Gods workes.
d His prouidence is wonderfull in maintaining their estate.
e Hee proueth that God will extend his grace also to the Gentiles, because hee punisheth among them such as wil not obey his calling.
f Hee signifieth some special benefite, that God had shewed to his church of the Iewes, in delivering them from some great danger: whereof, or of the like hee promisseth that the Gentiles shall be partakers.
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles: to be subiect vnder tyrants, and to enter into manifold dangers.
h The dutie of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefites.
i It is not enough so haue receiued Gods benefites, & to be mindfull thereof, but also we are bound to make others to profite thereby, and

PSAL. LXVII.

A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance, 2 To the ende that his way and iudgements may be knowne throughout the earth: 7 And finally is declared the kingdome of God, which should be vniuersally erected at the coming of Christ.

To him that excelleth on Neginob.

A Psalme or song.

God be mercifull vnto vs, and blesse vs, and^a cause his face to shine among vs, (Selah)

2 That^b they may knowe thy way vpon earth, and thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall^d the earth bring forth her increase, and God, euen our God shall blesse vs.

7 God shall blesse vs, and all the endes of the earth^e shall feare him.

When they feele his great benefits both spirituall and temporal toward them,

PSAL. LXVIII.

In this Psalme David setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sortes declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 34 He exhorteth therefore all men to prayse God for ever.

To him that excelleth. A Psalme or song of David.

God^a will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shalt thou driue them away: & as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing praises vnto his name: exalt him that rideth vpon the heauens, in his name^c Iah, and reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

6 God^d maketh the solitarie to dwell in families, and deliuereth them that were prisoners in stocks: but the rebellious shall dwell in a^e drie land.

Hee giueth children to them that be childlesse, and increaseth their families.

Which is barren of Gods blessings, which before they had abused.

7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou diddest refresh it when it was wearie.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy^s goodnesse prepared it for the poore.

11 The Lord gaue matter to the^h women to tell of the great armie.

12 Kings of the armies did flee: they did flee, andⁱ thee that remained in the house, diuided the spoyle.

13 Though yee haue lien among^k pots, yet shalt yee be as the wings of a doue that is couered with siluer, and whose feathers are like yellow golde.

14 When the Almighty scattered Kings in it, it was white as the snow in Zalmon.

15 The Mountaine of God is like the mountaine of Bashan: it is an high Mountaine, as mount Bashan.

16 Why leape yee, yee high mountaines: as for this Mountaine, God deliteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast^o led captiuitie captiue, and receiued giftes for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our saluation, which ladeth vs dayly with benefites. Selah.

20 This is our God, euen the God that saueth vs: and to the Lord God belong the issues of death.

21 Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his finnes.

22 The Lord hath said, I will bring my people againe from^s Bashan: I wil bring them againe from the depths of the sea:

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in^t it.

24 They haue seene, O God, thy goings, the goings of my God, and my King, which are in the Sanctuarie.

25 The fingers went before, the

quieced, r That is, in the blood of that great slaughter, where dogs shall lap blood.

s That is, how thou, which art chiefe king, goest out with thy people to waite, and giueth them the victory. t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.

f He teacheth that Gods fauour peculiarly be- longeth to his Church, as appeareth by their wonderful deli- uerance out of Egypt.

g God blessed the land of Canaan, because he had chosen that place for his Church.

h The fashion then was, that women sang, longes after the victorie, as Miriam, Deborah, Iudith and others.

i The pray was so great, that not onely the soul- diers, but womē also had part therof.

k Though God suffer his Church for a time to lie in blacke dark- nesses, yet he will restore it, and make it most shining & white.

l In the land of Canaan, where his Church was,

m Zion the Church of God doeth excell all worldly things,

not in pompe and outward shew, but by the inward grace

of God, which there remaineth because of his dwelling there.

n Why boast ye of your strength & beauty against this mountaine of God?

o As God ouer- came the enemies of his Church,

ooke them pri- soners, & made them tributaries: so Christ, which is God manife- sted in the flesh,

subdued Satan and sinne vnder vs, and gaue vnto his Church

most liberall gifts of his spi- rit, Ephes. 4. 8.

p In most ex- tremee dangers God hath infi- nitely waies to de- liuer his.

q As he deliue- red his Church once from Og of Bashan, & other tyrants, & from the dangers of the red sea, so will he still do as oft as neede shal re-

quireth, r That is, in the blood of that great slaughter, where dogs shall lap blood.

s That is, how thou, which art chiefe king, goest out with thy people to waite, and giueth them the victory. t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.

u That is, how thou, which art chiefe king, goest out with thy people to waite, and giueth them the victory. t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.

v That is, how thou, which art chiefe king, goest out with thy people to waite, and giueth them the victory. t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.

w That is, how thou, which art chiefe king, goest out with thy people to waite, and giueth them the victory. t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.

x That is, how thou, which art chiefe king, goest out with thy people to waite, and giueth them the victory. t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.

X

players

ⁿ Which come of the Patriarch Iakob.

^x Benjamin is called little, because hee was the yongest son of Iakob.

^y Who was some chiefe ruler of the tribe.

^z Declare out of thine holie palace thy power for the defence of thy Church Ierusalem.

^a He desireth the pride of the mightie may bee destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe thought themselves about all men.

^b He prophesieth that the Gentiles shall come to the true knowledge and worship of God.

^c By his terrible thunders he will make himselfe to be knowne the God of all the world.

^d In shewing fearefull iudgements against thine enemies for the saluation of thy people.

^e He alludeth to the Tabernacle which was diuided into three parts.

players of instruments after: in the middes were the maides playing with timbrels.

26 Praise yee God in the assemblies, and the Lord, yee that are of the fountaine of Israel.

27 There was a little Benjamin with their ruler, and the princes of Iudah with their assemblie, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O God, that which thou hast wrought in vs,

29 Out of thy Temple vpon Ierusalem: and Kings shall bring presents vnto thee.

30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calues of the people, that tread vnder feete pieces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdoms of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: beholde, hee will send out by his voice a mightie sound.

34 Ascribe the power to God: for his maiestie is vpon Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

PSAL. LXIX.

¹ The complaints, prayers, seruent zeale and great anguish of David is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 23 And their punishment also, 26 Where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offereth prayes vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to prayes, prophesying of the kingdome of Christ, and the preservation of the Church, where all the faithful, 37 And their seed shall dwell for ever.

¶ To him that excelleth vpon a Shoshannim. A Psalm of David.

SAue me, O God: for the waters are entered euen to my soule.

2 I sticke fast in the deepe myre, where no stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am weary of crying: my throte is drie: mine eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are more then the haire of mine heade: they that would destroy me, and are mine ene-

mies: falsely, are mightie, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnesse, and my faults are not hid from thee:

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that fate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.

14 Deliuer me out of the myre, that I sinke not: let me bee deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Drawe neere vnto my soule and redeeme it: deliuer mee because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am ful of heauinesse, and I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drinke.

22 Let their table bee a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that they see not: and make their loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

his iudgements against the reprobate, which can not by any means be turned. Rom. 11. 9. 2 Take both iudgement and power from them.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stolen them.

g Though I be guilty to thee, ward, yet am I innocent toward them.

h Let not mine euill increas the enemies be an occasion, the faithfull fall from thee.

i When I saw thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust mee forward, to reprove them and defend thy glory.

k My zeale moued me to lament and pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith, in that that he affirmerth himself, that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put out trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them. Ioh. 19. 29

r He desireth God to execute

25 Let

xiiij
E

a Of Shoshannim, reade Psal. 45.

b David signifieth by the waters, in what great danger hee was, out of the which God did deliuer him.

c No firmities or stabilities to settle my feete.

d Though his senses failed him yet his faith was constant, and encouraged him still to pray.

* Psal. 1. 20.

e Punish not
only them but
their posteritie,
which shall be
like vnto them.
u By their con-
tinuance and in-
creasing in their
finnes let it be
knownen that
they be of the
reprobate.

x They which
seemed by their
profession to
haue bene writ-
ten in thy booke,
yet by their
fruits prooue
the contrarie,
let them bee
knownen as re-
probate.

y There is no
sacrifice, which
God more este-
meth, then
thanksgiuing
for his bene-
fites.

z For as he de-
liuered his ser-
uant Dauid, so
will he doe all
that are in di-
stresse, and call
vpon him.

a Vnder the
temporall pro-
mise of the land
of Canaan hee
comprehendeth
the promise of
life everlasting
to the faithfull
and their poste-
ritie.

25 * Let their habitation be voide, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay in iniquitie vpon their iniquities, and let them not come into thy righteousness.

28 Let them bee put out of the booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiuing.

31 This also shall please the Lord better then a young bullocke, that hath hornes and hoofes.

32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah that men may dwell there and haue it in possession.

36 The seede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

PSAL. LXX.

* Hee prayeth to be right speedily deliuered. 2 Hee desireth the shame of his enemies. 4 And the ioyfull comfort of all those that seeke the Lord.

To him that excelleth. A Psalme of Dauid to put in remembrance.

O God, haste thee to deliuer mee: make haste to helpe me, O Lord.

2 Let them be confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God bee praised.

5 Now I am poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

* Hee had felt Gods helpe before, hee groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

* Hee prayeth in faith, established by the worde of the promise. 5 And confirmed by the worke of God from his youth.

10 Hee complaineth of the crueltie of his enemies. 17 And desireth God to continue his graces toward him. 22 Promising to be mindfull and thankfull for the same.

IN thee, O Lord, I trust: let me neuer bee ashamed.

2 Rescue me and deliuer me in thy righteousness: incline thine care vnto mee and saue mee.

3 Bee thou my strong rocke, whereunto I may alway resort: thou hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the euill and cruel man.

5 For thou art mine hope, O Lord God, euen my trust from my youth.

6 Vpon thee haue I bene staied from the wombe: thou art hee that tooke me out of my mothers bowels: my praise shall bee alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast mee not off in the time of age, forsake mee not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Go not farre from mee, O God: my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousness, and thy saluation: for I know not the number.

16 I will goe forward in the strength of the Lord God, and wil make mention of thy righteousness, euen of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous workes,

18 Yea, euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them, that shall come.

19 And thy righteousness, O God, I will exalt on high: for thou hast done great things: O God, who is like vnto thee!

20 Which hast shewed me great trou-

his liberalitie may haue perfit praise. n Thy iust performance of thy promise. o His faith breaketh through all tentations, and by this exclamation hee praileth the power of God.

* Psal. 31. 1.

a Hee praileth to God, with full assurance of faith, that he wil deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite mercie, and all creatures are at thy commandement: therefore shew some signe, whereby I shall be deliuered.

d That is, from Absalom, Ahitophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserve him in his mothers belly, but tooke him the nce and euer since hath preserved him.

f All the world wondreth at me because of my miseries, as well they in authority as the common people, yet being assured of thy fauour I remained steadfast.

g Thou that didst helpe me in my youth, when I had more strength, helpe me now so much the more in mine olde age and weaknesse.

h Thus the wicked both blaspheme God and triumph against his Saints, as though he had forsaken them, if he suffer the to fall into their hands.

i In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsaken him.

k Because thy benefites toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remain steadfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would so continue his benefites, that

n Thy iust performance of thy promise.

o His faith breaketh through all tentations, and by this exclamation hee praileth the power of God.

p As he confesseth that God is the onely author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. q He confesseth that his long patience was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore he promisseth to delight in nothing, but wherein God may be glorified.

bles and aduersities, but thou wilt returne, and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy faithfulness, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my soule, which thou hast deliuered.

24 My tongue also shal talke of thy righteousness daily: for they are confounded and brought vnto shame, that seeke mine hurt.

PSAL. LXXII.

Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whome shal be righteousness, peace and felicitie, 10 Vnto whome all Kings and all nations shal doe homage, 17 Whose name and power shal endure for ever, and in whome all nations shal be blessed.

A Psalme of Salomon.

G iue thy iudgements to the King, O God, and thy righteousness to the Kings sonne.

2 Then shal hee iudge thy people in righteousness, and thy poore with equitie.

3 The mountaines and the hilles shal bring peace to the people by iustice.

4 He shal iudge the poore of the people: he shal saue the children of the needy, and shal subdue the oppressour.

5 They shal feare thee as long as the sunne and the moone endureth, from generation to generation.

6 He shal come downe like the raine vpon the mowne grasse, and as the showres that water the earth.

7 In his dayes shal the righteous flourish, and abundance of peace shal bee so long as the moone endureth.

8 His dominion shal be also from sea to sea, and from the riuer vnto the ends of the land.

9 They that dwel in the wilderness, shal kneele before him, and his enemies shal lick the dust.

10 The kings of Tarshish and of the Iles shal bring presents: the kings of Sheba and Seba shal bring gifts.

11 Yea, all kings shal worship him: all nations shal serue him.

12 For he shal deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shal be mercifull to the poore and needy, and shal preserue the soules of

the poore.

14 Hee shal redeeme their soules from deceite and violence, and deare shall their blood be in his sight.

15 Yea, he shal liue, and vnto him shal they giue of the gold of Sheba: they shal also pray for him continually, and daily blesse him.

16 An handfull of corne shal be sowne in the earth, euen in the top of the mountaines, and the fruite thereof shal shake like the trees of Lebanon: and the children shal flourish out of the citie like the grasse of the earth.

17 His name shal be for euer: his name shal indure as long as the sunne: all nations shal blesse him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth wonderful things.

19 And blessed bee his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.

Here end the prayers of Dauid, the sonne of Ithai.

PSAL. LXXIII.

The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life everlasting, 28 In hope whereof hee resigneth himselfe into Gods handes.

A Psalme committed to Asaph.

Y Et God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had wel neere slipt.

3 For I feared at the foolish, when I sawe the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine vnto them, and cruelty couereth them as a garment.

7 Their eyes stand out for fatnesse: they haue more then heart can wish.

8 They are licentious and speake wickedly of their oppression: they talke presumptuously.

9 They set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not right the state of the godly.

I Though tyrants passe not to shed blood, yet this godly King shall preserue his subjects from all kind of wrong. m God wil both prosper his life, and also make the people most willing to obey him. n Vnder such a king shall bee most great plenty both of fruit and also of the increase of mankind. o They shall pray to God for his continuance, and know that God doth prosper them for their sake. p He confesseth that except God miraculously preserue his people, that neither the king nor the kingdome can continue. q Concerning his sonne Salomon.

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E

a As it were betweene hope & despaire he brasteth forth into this affection, being assured that God would continue his fauor toward such as were godly in deede, and not hypocrites. b The wicked in this life liue at pleasure, and are not drawn to death like prisoners: that is, by sickness, which is deaths messenger. c They glory in their pride as some doe in their chains: and in cruelty, as some doe in apparell. d Euen they puffe the desires of the heart. e They blaspheme God & feare not his power, and raille vpon men, because they esteeme themselves about all others.

a Composed by Dauid as touching the reigne of his sonne Salomon. b Endue the King with the Spirit of wisdom and iustice, that hee reigne not as doe the worldly tyrants. c To wit, to his posteritie. d When iustice reigneth, euen the places most barren shal be enriched with thy blessings. e Hee sheweth wherefore the sword is committed to kings: to wit, to defend the innocent, and suppress the wicked. f The people shal embrace thy true religion, when thou giuest a King, that ruleth according to thy word. g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dewe maketh his Church euer to flourish. h That is, from the red sea to the sea called Syria-cum, and from Euphrates forward: meaning, that Christs kingdome should be large and vniuersall. i Of Cilicia, &c. of all other countreys beyond the sea, which he meaneth by the Iles: k That is, of Arabia that rich countrey, wherof Sheba was a part bordering vpon Ethiopia.

f Thus the flesh
moueth euen the
godly to dispute
with God roun-
ding their poore
estate and the
prosperity of the
wicked.

g If I giue place
to this wicked
thought, I offend
against thy pro-
vidence, seeing
thou disposest all
things most
wisely, and pre-
seruest thy chil-
dren in their grea-
test dangers.

h Vntill I en-
tered into thy
schoole and lear-
ned by thy word
and holy Spirit,
that thou orde-
rest all things
most wisely and
iustly.

i By thy feare-
full iudgement.
k When thou o-
penest our eyes
to consider thy
heavenly felici-
tie, we condemne
all their vaine
pompe.

l For the more
that a man go-
eth about by his
owne reason to
seeke out Gods
iudgements, the
more doeth hee
declare himselfe
a beast.

m By faith I
was assured that
thy providence
did watch al-
wayes ouer me
to preferue me.
n Hee sought
neither helpe nor
comfort of any
sane of God
onely.

o Hee teacheth
vs to denie our
selues, to haue
God our whole
sufficiency, and
onely content-
ment.

p That is, for-
saake thee to seek
others.

q Though all
the world thinke
his workes.

11 And they say, How doeth God know it? or is there knowledge in the most High?

12 Lo, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened euery morning.

15 If I say, I will iudge thus, beholde the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painful for me,

17 Vntill I went into the Sanctuary of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, & castest them downe into desolatio.

19 How suddenly are they destroyed, perished and horribly consumed,

20 As a dreame when one awaketh! O Lord, when thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reins:

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For loe, they that withdraw themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.

28 As for me, it is good for mee to drawe neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

from God, yet hee promisseth to trust in him, and to magnifie

PSAL. LXXIIII.

The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the Name of Zion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his covenant, 21 They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proude enemies.

A Plaine to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer: why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the rod

of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou maicst for euer destroy euery enemy that doeth euill to the Sanctuary.

4 Thine aduersaries roare in the middes of thy Congregation, and set vp their banners for signes.

5 He that lifted the axes vpon the thicke trees, was renowned, as one, that brought a thing to perfection:

6 But now they breake down the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersarie reproch thee? shall the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and consume them.

12 Euen God is my King of olde, working saluation in the middes of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heade of Liuiathan in pieces, and gauest him to bee meate for the people in the wilderness.

15 Thou brakest vp the fountaine and riu-
uer: thou driedst vp mightie riuers.

16 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy covenant: for the darke places of the earth are ful of the habitations of the cruel.

21 Oh let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy dayly reproch by the foolish man.

† Or, frowne.

c They haue destroyed thy true religion, and spread their banners in signe of defiance.

d Hee commended the Temple for the costly matter, the excellent workmanship and beautie thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelty, that not onely Gods people might be destroyed, but also his religion utterly in all places suppressed.

f They lamented that they haue no Prophet among them to shew them how long their miseries should endure.

g They ioyne their deliuerance with Gods glorie and power, knowing that the punishment of the enemy should be their deliuerance.

h Meaning, in the sight of all the world.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meate refresheth the body.

m Seeing that God by his providence governeth and disposeth all things, he gathereth that he will take care chiefly for his children.

n Hee meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy word shineth not, there reigneth tyrannie & ambition.

p Hee sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

* The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was laide vpon the for their sins.

b Which inheritance thou hast measured out for thy selfe as with a line or rod,

¶ Or, increase
more and more.

XV
M

Reade Psalme
57. 1.

b He declareth
how the faithful
shall euer haue
iust occasion to
praise God, for-
asmuch as in
their neede they
shall feele his
power at hand
to helpe them.
c When I see
my time (saith
God) to helpe
your miseries, I
will come and
see all things in
good order.
d Though all
things bee
brought to ru-
ine, yet I can
restore and pre-
serue them.
e The Prophet
warneth the
wicked that
they would not
see themselves
against Gods
people, seeing
that God at his
time destroyeth
them that rule
wickedly.
f Gods wrath
is compared to a
cup of strong
and delicate
wine, where-
with the wicked
are made so
drunke, that by
drinking til they
come to the verie
dregs, they are
vterly destroyed.
g The godly shall
better prosper by
their innocent
simplicitie, then
the wicked shall
by all their craft
and subtiltie.

a He declareth
that Gods pow-
er is evidently
seene in prefer-
ring his people
and destroying
his enemies,
b Which after-
ward was called
Jerusalem.
c He compareth
the kingdomes
full of extortion
and rapine to
the mountaines
that are full of
raucning beasts.

23 Forget not the voice of thine enemies:
for the tumult of them, that rise against thee,
shall ascend continually.

PSAL. LXXV.

The faithful doe praise the Name of the Lord, which shall come to iudge at the time appointed, when the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 Their pride shall be abated, and the righteous shall be exalted to honour.

To him that excelleth. A Psalm or song committed to Asaph.

WE will praise thee, O God, wee will praise thee, for thy Name is neere: therefore they will declare thy wonderous workes.

2 When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I will establish the pillars of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh lowe and he maketh hie.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Iakob.

10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

PSAL. LXXVI.

This Psalm setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Saneherib: 11 And exhorteth the faithful to be thankfull for the same.

To him that excelleth on Neginoth. A Psalm or song committed to Asaph.

God is known in Iudah: his Name is great in Israel.

2 For in Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bow, the shield and the sword and the battell. Selah.

4 Thou art more bright and puissant, then the mountaines of pray.

5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of

strength haue not found their hands.

6 At thy rebuke, O God of Iakob, both the chariot and horse are cast a sleepe.

7 Thou, when thou art to be feared: and who shall stand in thy fight, when thou art angrie!

8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to helpe all the meeke of the earth. Selah.

10 Surely the rage of man shall turne to thy praise: the remnant of the rage shalt thou restraîne.

11 Vowe and performe vnto the Lord your God, all ye that be round about him: let them bring presents vnto him that ought to be feared.

12 He shall cut off the spirit of Princes: he is terrible to the Kings of the earth.

mong whom he doth dwell. i The Ebrew word signifieth, to grapes: meaning that he shall make the counsels and enterprises of foolish and vaine.

PSAL. LXXVII.

The Prophet in the name of the Church rehearseth the greatness of his affliction, and his grievous tentations, whereby he was driven to this end to consider his former conuersation, 11 And the continuall course of Gods workes in the preservation of his seruants, and so he confirmeth his faith against these tentations.

For the excellent musician. A Psalm committed to Asaph.

MY voice came to God, when I cried: my voice came to God, and he heard me.

2 In the day of my trouble I fought the Lord: my fore ran and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes waking: I was astonied and could not speake.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Will the Lord absent himselfe for euer: and will he shew no more fauour?

8 Is his mercie cleane gone for euer: doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembered the yeeres of the right hand of the most High.

11 I remembered the workes of the

times, &c. was accustomed also to lift vp the voice, when he hath beaten.

d God hath taken their spirits and strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiue of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemy was able to bring nothing to passe, also thou shalt see that they shall not compass their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people a-vintage, or gather of wicked tyrants.

* Psal. 39. and 61.

1. 1. 1. The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

¶ Or, mine hand was stretched out.

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first cry.

c Meaning, that his sorowes were as watchmen kept his eyes from sleeping.

d Of thanksgiving, which I was accustomed to sing in my prosperitie.

e Both the causes why I was chastened, and when my sorowes should haue an ende.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of

Lord:

h That is, in heauen, whereunto we must ascend by faith, if we will know the waies of God.

i He condemneth all that worship any thing saue the onely true God, whose glorie appeareth through the world.

k He declarerth, wherein the power of God was declared, when he deliuered the Israelites through the red Sea.

l That is, thundered and lightned.

m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14. 28. 29

Lord: certainly I remembred thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine acts, *yng*,

13 Thy way, O God, is ^h in the Sanctuarie: who is so great a ⁱ God as *our* God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with *thine* armie, *euē* the sonnes of Iaakob and Ioseph. Selah.

16 The ^k waters saw thee, O God: the waters saw thee, and were afraide: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a ^l sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy pathes in the great waters, and thy footsteppes are not ^m known.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

PSAL. LXXVIII.

He sheweth how God of his mercie chose his Church of the posteritie of Abraham, & Reproching the stubborne rebellion of their fathers, that the children might not only vnderstand, 11 That God of his free mercie made his couenant with their ancestors, 17 But also seeing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

¶ A Psalme to giue ^a instruction committed to Asaph.

Hear my ^b doctrine, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of olde,

3 Which we haue hearde and knowen, and our ^c fathers haue told vs.

4 Wee will not hide them from their children, *but* to the generation to come wee will shew the praises of the Lord, his power also, and his wonderfull workes that hee hath done:

5 How hee established a ^d testimony in Iaakob, and ordeined a law in Israel, which hee commanded our fathers, that they should teach their children:

6 That the ^e posteritie might know it, and the children, which should be borne, should stand vp, and declare it to their children:

7 That they might ^f set their hope on God, and not forget the workes of God, but

keepe his commandements:

8 And not to be as their ^g fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of ^h Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his law.

11 And forgate his Actes, and his wonderfull workes that he shewed them.

12 He did marueilous things in the sight of their ⁱ fathers in the land of Egypt: *euē* in the field of Zoan.

13 ^{*} Hee diuided the sea, and led them through: hee made also the waters to stand as an heape.

14 ^{*} In the day time also hee led them with a cloud, and all the night with a light of fire.

15 ^{*} Hee claue the rockes in the wilderness, and gaue them drinke as of the great depths.

16 ^{*} Hee brought floods also out of the stonie rocke, so that hee made the waters to descend like the riuers.

17 Yet they ^k sinned stil against him, and prouoked the Highest in the wilderness,

18 And tempted God in their hearts in ^l requiring meate for their lust.

19 ^{*} They spake against God also, saying, Can God ^m prepare a table in the wilderness?

20 ^{*} Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard & was angrie, and the ⁿ fire was kindled in Iaakob, and also wrath came vpon Israel.

22 Because they beleued not in God, and ^o trusted not in his helpe.

23 Yet he had commanded the ^p cloudes about, & had opened the doores of heauen,

24 And had rained downe *MAN* vpon them for to eate, and had giuen them of the wheate of heauen.

25 ^{*} Man did eate the bread of Angels: he sent them meate ynough.

26 He caused the ^q Eastwinde to passe in the heauen, and through his power hee brought in the Southwind.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And hee made it fall in the middes of their campe, *euē* round about their habitations.

29 So they did eate and were well filled:

g Though their fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falsehood, & hypocrisy, that the children ought not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declarerth that they were vnfaithfull to God, & by their multitude and authoritie had corrupt al others.

i He prouerth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.

** Exod. 14. 21.*

** Exod. 14. 24.*

** Exod. 17. 6.*

Num. 26. 11. psal. 105. 41.

** 1 Cor. 10. 4.*

Wis. 11. 4.

k Their wicked malice could be overcome by no benefites, which were great and many.

l Then to require more than is necessary, and to separate Gods power from his will, is to tempt God.

** Num. 11. 1.*

m Thus when we giue place to sin, we are too much inclined to doubt of Gods power, except he will alwaies be ready to serue our lust.

** Exod. 17. 6. Num. 20. 11. psal. 105. 41. 1. Cor. 10. 4.*

** Num. 11. 1.*

n That is, in his fatherly prouidence, whereby he careth for his and prouideth sufficiently.

o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knew God had denied them.

** 1 Cor. 10. 4.*

p God used the means of the wind to teach them, that al elements were at his commandment, and that no distance of place could let his working.

q That is, the Eastwinde.

r That is, the Southwinde.

s That is, the Eastwinde.

t That is, the Southwinde.

u That is, the Eastwinde.

v That is, the Southwinde.

w That is, the Eastwinde.

x That is, the Southwinde.

y That is, the Eastwinde.

z That is, the Southwinde.

XV
E

Read Psal. 3.

b The Prophet vnder the Name

of a teacher calleth the people

his, and the doctrine his, as

Paul calleth the gospel his, whereof he was but the preacher, as

Rom. 2. 16. and 16. 25.

c Which were the people of God.

d By the testimony and law, he meaneth the law written,

which they were commanded to teach their children, Deut. 6. 7.

e He sheweth wherein the children should be like their fathers,

that is, in maintaining Gods pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith,

in the meditation of Gods benefites, and in obedience.

ment, and that no distance of place could let his working, for

q Such is the nature of concupiscence, that the more it hath, the more it lusteth. r Though others were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended. t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not. u Whatsoeuer cometh not from the pure fountaine of the heart, is hypocrisie.

x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercy. y That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacitee.

a The forgetfulness of Gods benefits is the roote of rebellion and all vice.

b This word signifieth a confused mixture of flies and venomous wormes. Some take it for all sorts of serpents: some for all wilde beasts.

c He repeateth not here all the miracles that God did in Egypt, but certain which might be sufficient to convince the people of malice and ingratitude.

d So called either of the effect: that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men.

e The first borne are so called, as Gene. 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

for he gaue them their desire.

30 They were not turned from their lust, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleueed not his wonderous workes.

33 Therefore their daies did he consume in vanitie, and their yeeres hastily.

34 And when he slew them, they fought him & they returned, & fought God earely.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not vpriight with him: neither were they faithfull in his couenant.

38 Yet he being mercifull forgave their iniquitie, and destroyed them not, but oftentimes called backe his anger, and did not stirre vp all his wrath.

39 For hee remembered that they were flesh: yea, a wind that passeth, and commeth not againe.

40 How oft did they prouoke him in the wilderness: and grieue him in the desert:

41 Yea, they returned, and tempted God, and limited the Holy one of Israel.

42 They remembered not his hand, nor the day when he deliuered them from the enemy,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drink.

45 He sent a swarme of flies among them, which deuoured them, and frogges, which destroyed them.

46 Hee gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.

47 He destroyed their vines with haile, and their wild fig trees with the hailestone.

48 He gaue their cattel also to the haile, and their flockes to the thunderbolts.

49 He cast vpon them the fierceness of his anger, indignation and wrath, and vexation by the sending out of euill angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence,

51 And smote at the first borne in Egypt, euen the beginning of their strength in the tabernacles of Ham.

52 But he made his people to go out like sheep, & led them in the wilderness like a flock

53 Yea, hee caried them out safely, and they feared not, and the sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: euen to this mountaine, which his right hand purchased.

55 He cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their Tabernacles.

56 Yet they tempted, and prouoked the most High God, and kept not his testimonies,

57 But turned backe, & delt falsely like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel,

60 So that he forooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his power into captiuitie, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword, and was angrie with his inheritance.

63 The fire deuoured their chosen men, and there maides were not praised.

64 Their Priestes fell by the sworde, and their widowes lamented not.

65 But the Lord awaked as one out of sleep, and as a strong man that after his wine crieth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the Tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And hee built his Sanctuary as an high palace, like the earth, which hee stablished for euer.

70 Hee chose Dauid also his seruant, and tooke him from the sheepest.

71 Euen from behinde the ewes with yong brought he him to feede his people in Iaakob, and his inheritance in Israel.

72 So he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

kingdome, he declareth that the signes of his fauour were among them. t He sheweth wherein a Kings charge standeth, to wit, to provide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

The Israelites complaine to God for the great calamities and oppression that they suffered by Gods enemies, and confessing their sinnes, flee to Gods mercies with full hope

g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely.

h Meaning Canaan, which God had consecrated to himselfe, and appointed to his people.

i Nothing more displeaseth God in the children,

then when they continue in that wickedness, which their fathers had begun. k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistines to take the Arke which was the signe of his presence, from among them.

m The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.

n They were suddenly destroyed. o They had no marriage songs: that is, they were not married.

p Either they were slaine before or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their sinnes, they iudged Gods patience to be a stumbling.

as though he were drunken: therefore, he answering their beastly iudgment, saith, he will awake and take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though he punished their enemies.

s By building the Temple and establishing the

xvi

M

^a The people
crie vnto God a-
gainst the barba-
rous tyrannie of
the Babylonians:
who spoiled
Gods inheri-
tance, polluted
his Temple, de-
stroyed his reli-
gion, and mur-
dered his people.

^b The Prophet
sheweth to what
extremities God
suffereth some-
time his Church
to fall, to exercise
their faith before
he set to his hand
to deliuer them.

^c Their friends
and kinsfolkes
durst not burie
them for feare
of the enemies.
^d Whereof some
came of Abra-
ham, but were
degenerate: and
others were o-
pen enemies to
thy religion, but
they both laugh-
ed at our mis-
eries.

^e Wilt thou vi-
terly consume vs
for our finnes,
before thou ta-
kest vs to mercy?
^f Ier. 10. 25.

^f Which wee &
our fathers haue
committed.

^g And stay not
till we haue re-
compensed for
our finnes.

^h Seeing wee
haue none other
Saviour, neither
can we helpe our
selues, and also
by our saluation
thy Name shalbe
praised: there-
fore, O Lord,

helpe vs.
ⁱ Who though
in respect of
God they were
iustly punished
for their finnes:
yet in confide-
ration of their
cause, were vn-
iustly murdered.

^k Which were captiues among their enemies, and could looke for nothing but death. ^l We ought to desire no benefite of God, but on this condition to praise his Name, Ier. 43. 21.

hope of deliuerance, ¹⁰ Because their calamities were in-
creased with the contempt of his Name, ¹³ For the which
they promise to be thankfull.

A Psalme committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

² The dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saints vnto the beasts of the earth.

³ Their blood haue they shed like waters round about Ierusalem, and there was none to burie them.

⁴ We are a reproch to our neighbours, euen a scorne and derision vnto them that are round about vs.

⁵ Lord, how long wilt thou bee angrie, for euer: shall thy ielousie burne like fire?

⁶ Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

⁷ For they haue deuoured Iacob and made his dwelling place desolate.

⁸ Remember not against vs the former iniquities, but make haste and let thy tender mercies preuent vs: for we are in great miserie.

⁹ Helpe vs, O God of our saluation, for the glorie of thy Name, and deliuer vs, and be merciful vnto our finnes for thy Names sake.

¹⁰ Wherefore should the heathen say, Where is their God? let him be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

¹¹ Let the sighing of the prisoners come before thee: according to thy mightie arme preserue the children of death,

¹² And render to our neighbours seven fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

¹³ So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation we wil set forth thy praise.

PSAL. LXXX.

¹ A lamentable prayer to God to helpe the miseries of his Church, & Desiring him to consider their first estate, when his favour shined towards them, so the intent that he might finish that worke which he had begunne.

To him that excelleth on Shophannim Earth. A Psalme committed to Asaph.

Hear, O thou Shepheard of Israel, thou that ledest Ioseph like sheepe: shewe thy brightnesse, thou that fittest betweene

the Cherubims.

² Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to help vs.

³ Turne vs againe, O God, and cause thy face to shine that wee may be saued.

⁴ O Lord God of hostes, how long wilt thou bee angrie against the prayer of thy people?

⁵ Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

⁶ Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselues.

⁷ Turne vs againe, O God of hostes: cause thy face to shine, and wee shall bee saued.

⁸ Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

⁹ Thou madest rourke for it, and diddest cause it to take roote, and it filled the land.

¹⁰ The mountaines were couered with the shadowe of it, and the boughes thereof were like the goodly cedars.

¹¹ She stretched out her branches vnto the sea, and her boughes vnto the riuer.

¹² Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

¹³ The wilde boare out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

¹⁴ Returne wee beseech thee, O God of hostes: looke downe from heauen and behold and visite this vine,

¹⁵ And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

¹⁶ It is burnt with fire and cut downe: and they perish at the rebuke of thy countenance.

¹⁷ Let thine hande be vpon the man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

¹⁸ So will not we goe backe from thee: reuiue thou vs, and we shall call vpon thy Name.

¹⁹ Turne vs againe, O Lord God of hostes: cause thy face to shine and wee shall be saued.

thou hast planted with thy right hand, that they should be as one man or one bodie. ²⁰ For none can call vpon God, but such as are raysed from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

¹ An exhortation to praise God both in heart and voyce for his benefites, & And so worship him onely. ¹² God commendeth their ingratitude, ¹³ And sheweth what good benefites they haue lost through their enuie malice.

^b Moeue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.

^c Ioyne thy whole people & all thy tribes together againe.

^d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.

^e Our neighbours haue continual strife and warre against vs.

^f Because that repentance onely cometh of God, they must continually and oftentimes call to God for it as a meane whereby they shall be saued.

^g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and we through our finnes are made open for wilde beasts to deuoure vs, declare againe thy loue, and finish the worke that thou hast begun.

ⁱ Euer. cedars of God.

^h To wit, Euphrates.

ⁱ That is, aswell they that hate our religion, as they that hate our persons.

^k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.

^l So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes.

^m Onely when thou art angry, and not with the sword of the enemy.

ⁿ That is, vpon this vine, or people, whome thou hast planted with thy right hand, that they should be as one man or one bodie.

^o For none can call vpon God, but such as are raysed from death to life, and regenerate by the holy Spirit.

^a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.

^a An instrument of musick brought from Geth.

^b It seemeth that this Psalm was appointed for solemn feasts and assemblies of the people, to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished.

^c Vnder this feast he comprehendeth al other solemn dayes.

^d That is, in Israel: for Iosephs familie was counted the chiefe before that Iudah was preferred.

^e God speaketh in the person of the people, because hee was their leader.

^f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage,

how much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne.

^g By a strange and wondrous fashion.

^h Or, contention, Exod. 17. 7.

ⁱ He condemneth all assemblies, where the people are not apt to heare Gods voice, and to giue obedience to the same.

^j God accuseth their incredulity, because they opened not their mouthes to receiue Gods benedictions in such abundance, as hee powreth them out.

^k God by beare with fruit. broken couenant with God, he would haue giuen them victorie against their enemies.

^l That is,

^m That is,

ⁿ That is,

^o That is,

^p That is,

^q That is,

^r That is,

^s That is,

^t That is,

^u That is,

^v That is,

^w That is,

^x That is,

^y That is,

^z That is,

To him that excelleth vpon a Gittith.

A Psalm committed to Asaph.

Sing^b ioyfully vnto God our strength: sing loude vnto the God of Iaakob.

2 Take the song and bring forth the timbrell, the pleasant harpe with the viole.

3 Blow the trumpet in the new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a law of the God of Iaakob.

5 Hee set this in Ioseph for a testimonie, when he came out of the land of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawn his shoulder from the burden, & his hands haue left the pots.

7 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will protect vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god.

10 For I am the Lord thy God, which brought thee out of the land of Egypt: I open thy mouth wide and I will fill it.

11 But my people would not heare my voice, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkened vnto me, and Israel had walked in my waies.

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, & their time should haue endured for euer.

16 And God would haue fed them with the fat of wheat, and with honie out of the rocke would I haue sufficed thee.

his word calleth all, but his secret election appointeth who shal I If their sinnes had not letted. m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies.

with most fine wheat and abundance of hony.

PSAL. LXXXII.

The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to do iustice. 5 But seeing none amendment, 8 Hee desireth God to vnder take the matter, and execute iustice himselfe.

A Psalm committed to Asaph.

God standeth in the assembly of gods: he iudgeth among gods.

2 How long will ye iudge vniustly, and accept the persons of the wicked? Selah.

3 Do right to the poore and fatherlesse:

For thieves and murderers haue fauour in iudgement, when the cause of the godly cannot be heard,

do iustice to the poore and needie.

4 Deliuer the poore and needie: saue them from the hand of the wicked.

5 They know not & vnderstand nothing: they walke in darkenesse, albeit al the foundations of the earth be moued.

6 I haue said, Ye are gods, and yee all are children of the most High.

7 But ye shall die as a man, and yee princes, shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

well as other men. f Therefore no tyrant shall plucke thy right from thee.

PSAL. LXXXIII.

The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

A song or Psalm committed to Asaph. **K**epe not thou silence, O God: bee not still, and cease not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, Come, and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus:

8 Asshur is also ioyned with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the Midianites: as to Sisera and as to Iabin at the riuier of Kishon.

10 They perished at En-dor, and were dung for the earth.

11 Make them, euen their Princes like Oreb and like Zeeb: yea, all their Princes like Zebah and like Zalmuna.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the wind.

14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:

destroyed, Iudg. 7. 21. and 4. 15. I Troden vnder feete as myre. * Iudg. 7. 25. and 8. 21.

That is, Iudea: for where his Church is, there dwelleth he among them. I Because the reprobate could by no means be amended, he prayeth that they may be vnto the destroyed, be vnto the destroyed, and led with all winds.

Not only wh they cry for help, but when their cause requirith aide and support.

That is, all things are out of order, either by their tyranny, or careless negligence.

No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account of your right and authority

from thee.

This Psalm seemeth to haue bene composed, as a forme of prayer against the danger that the Church was in in the dayes of Iosaphat.

He calleth them Gods enemies, which are enemies to his Church.

The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preferreth them from al dangers.

They were not content to take the Church as prisoner, but sought vnto destroy it.

By all secret meanes.

They thought to haue subverted thy counsell, wherein the perpetuity of the Church was established.

Or, Zeeb.

The wickednesse of the Ammonites & Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren.

By these examples, they were confirmed that God would not suffer his people to be vnto the destroyed.

XVI

E

The Prophet sheweth, that if princes & iudges do not their studie, God, whose authority is aboue them, will take vengeance on them.

For thieves and murderers haue fauour in iudgement, when the cause of the godly cannot be heard,

That is, bee
compelled by
thy plagues to
confesse thy pow
er.
Though they
believe not, yet
they may proue
by experience,
that it is in
vaine to resist a
gainst thy coun
sell in establi
shing thy
Church.

15 So persecute them with thy tempest,
and make them afraid with thy storme.

16 Fill their faces with shame, that they
may seeke thy Name, O Lord.

17 Let them bee confounded and trou
bled for euer: yea, let them be put to shame
and perish,

18 That they may knowe that thou, which
art called Iehouah, art almightie over the most
High ouer all the earth.

PSAL. LXXII.

Dauid driven forth of his country, 2 Desires most ar
dently to come againe to the tabernacle of the Lord and
the assembly of the Saints to praye God, 4 Pronoun
cing them blessed that may so doe. 6 Then he praiseth the
courage of the people, that passe through the wilderness to
assemble themselves in Zion. 10 Finally with prayse of
his matter, and confidence of Gods goodnesse he endeth the
Psalm.

To him that excelleth vpon Gittith. A
Psalm committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy
Tabernacles!

2 My soule longeth, yea, and fainteth
for the courts of the Lord: for mine heart
and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an
house, & the swallow a nest for her, where
shee may lay her yong: euen by thine altars
O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine
house: they will euer praise thee. Selah.

5 Blessed is the man whose strength is
in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca,
make welles therein: the raine also couereth
the pooles.

7 They goe from strength to strength,
till euery one appeare before God in Zion:

8 O Lord God of hostes, heare my prai
er: hearken, O God of Iakob. Selah.

9 Behold, O God, our shield, and looke
vpon the face of thine Anoynted.

10 For a day in thy Courts is better then
a thousand other where: I had rather bee a
doore keeper in the house of my God, then
to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sunne and
shield vnto us, the Lord will giue grace and
glory, and no good thing will he withhold
from them that walke vprightly.

12 O Lord of hostes, blessed is the man
that trusteth in thee.

PSAL. LXXXV.

Because God withdrew his rods from his Church after
their turne from Babylon, first, they put him in minde
of their deliuerance, to the intent that he should not leaue
the worke of his grace imperfect. 5 Next, they complaine
of their long affliction: 8 And thirdly they reioyce in hope
of felicitie promised. 9 For their deliuerance was a figure
of Christs kingdom, vnder the which should be perfect
felicitie.

To him that excelleth. A Psalm committed
to the sonnes of Korah.

Lord, thou hast bene fauourable vnto
thy land: thou hast brought againe the
captiuitie of Iakob.

2 Thou hast forgien the iniquitie of
thy people, and couered al their sinnes. Se
lah.

3 Thou hast withdrawn all thine anger,
and hast turned backe from the fiercenesse
of thy wrath.

4 Turne vs, O God of our saluation, and
release thine anger towards vs.

5 Wilt thou be angrie with vs for euer?
and wilt thou prolong thy wrath from one
generation to another?

6 Wilt thou not turne againe and quic
ken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord, and grant
vs thy saluation.

8 I will hearken what the Lord God will
say: for he will speake peace vnto his peo
ple, and to his Saints, that they turne not a
gain to folly.

9 Surely his saluation is neere to them
that feare him, that glory may dwell in our
land.

10 Mercie and trueth shall meete: righ
teousnesse and peace shall kisse one another.

11 Truth shal bud out of the earth, and
righteousnes shall looke downe from hea
uen.

12 Yea, the Lord shal giue good things,
and our land shal giue her increase.

13 Righteousnesse shal go before him,
and shall set her steps in the way.

exerciseth them with his rods, yet vnder the kingdome of Christ they should haue
peace and ioy. h Justice shal then flourish and haue free course and passage in
euery place.

PSAL. LXXXVI.

Dauid sore afflicted and forsaken of all, prayeth seruant
ly for deliuerance: sometime rehearsing his miseries, 5
Sometime the mercies received, 11 Desiring also to be in
strued of the Lord, that hee may feare him and glorifie
his Name. 14 He complaineth also of his aduersaries, and
requireth to be deliuered from them.

A Prayer of Dauid.

Incline thine care, O Lord, and heare me:
for I am poore and needy.

2 Preserue thou my soule, for I am mer
ciful: my God, saue thou thy seruant, that
trusteth in thee.

3 Be mercifull vnto mee, O Lord: for I
cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vn
to thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and merci
full, and of great kindenesse vnto all them
that call vpon thee.

6 Giue care, Lord, vnto my prayer, and
hearken

a They confesse
that Gods free
mercy was the
cause of their
deliuerance, be
cause he loued
the land which
he had chosen.
b Thou hast bur
ied them that
they shall not
come into iudge
ment.

c Not onely in
withdrawing
thy rod, but in
forgiuing our
sinnes, and in
touching our
hearts to con
fesse them.

d As in times
past they had
felt Gods mer
cies, so now be
ing oppressed by
the long conti
nuance of euils,
they pray vnto
God that accord
ing to his na
ture he would
be mercifull vn
to them.

e He confesseth
that our saluati
on commeth on
ly of Gods mer
cie.

f He will send al
prosperity to his
Church, when
he hath suffici
ently corrected
them: also by his
punishments the
faithfull shall
learne to beware
that they retorne
not to like offen
ces.

g Though for a
time God thus
chastiseth them,
they should haue
peace and ioy.

xvii

M

a Dauid com
plaineth that hee
cannot haue ac
cess to the
Church of God
to make profes
sion of his faith,
and to profit in
religion.
b For none but
the Priests could
enter into the
Sanctuary, and
the rest of the
people into the
courts.
c So that the
poore birds haue
more libertie
then I.
d Who trusteth
nothing in him
selfe, but in thee
onely, and lear
neth of thee to
rule his life.
e That is, of
mulberry trees
which was a
barren place: so
that they which
passed through,
must dig pits for
water: signify
ing that no less
can hinder them
that are fully
bent to come to
Christs Church,
neither yet that
God wil euer
faile them.
f They are neuer
weary but in
crease in strength
and courage, till
they come to
Gods house.
g That is, for
Christs sake,
whose figure I represent. h Hee would wisht to liue but one day rather in Gods
Church, then a thousand among the worldlings. i But vyll from time to time in
crease his blessings

a Dauid perfe
ctured of Saul,
thus praised, lea
uing the same to
the Church as a
monument: how
to seeke redress
against their mi
series.

b I am not ene
mie to them, but
pittie them,
though they bee
cruelly wronged.

c Which was a
sane token that
he beloued that
God would de
liuer him.

d He doth com
paine that God is good to all, but onely mercifull to his people.

^a By crying and calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him. ^f He cōdemneth all idoles, forasmuch as they can do no works to declare that they are gods.

^g This proueth that Dauid praised in ^h name of Christ the Messias, of whose kingdome hee doeth here prophetic.

^h He confesseth himselfe ignorant, till God hath taught him, and his heart variable and separate from God, till God ioyneth it to him, and confirme it in his obedience.

ⁱ That is, from most great danger of death: out of the which none, but onely the mighty hand of God could deliuer him.

^k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.

^l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him: and giuen him power against his enemies, as to one of his owne household.

hearken to the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there ^f is none that can doe like thy workes.

9 All nations, whome thou hast made, shall come and ^g worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 ^h Teach mee thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward mee, and thou hast deliuered my soule from the ⁱ lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue ^k sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger and great in kindnes and trueth.

16 Turne vnto mee, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the ^l sonne of thine handmaide.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and bee ashamed, because thou, O Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

¹ The holy Ghost promisseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, ⁴ so that there should be nothing more comfortable, then to be nombred among the members thereof.

² A Psalme or song committed to the sonnes of Korah.

God laide his ^a foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iakob.

3 ^b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of ^c Rahab and Babell among them that know me: beholde Palestina and Tyrus with Ethiopia, ^d There is he borne.

5 And of Zion it shall bee saide, ^e Many are borne in her: and he, ^{euen} the most High shall stablish her.

^a God did chuse that place among the hills to establish Ierusalem and his Temple.

^b Though thy glorious estate do not yet appeare, yet waite with patience, and God wil accomplish his promise.

^c That is, Egypt and these other countries shall come to the knowledge of God.

^d It shall be said of him that is regenerate and come to the Church; that he is as one that was borne in the Church. ^e Out of all quarters they shall come into the Church, and be counted as Citizens.

6 The Lord shall count, when he ^f writeth the people, Hee was borne there. Selah.

7 Aswell the fingers as the players on instruments shall praise thee: all my ^g springs are in thee.

PSAL. LXXXVIII.

¹ A grievous complaint of the faithfull, sore afflicted by sickness, persecutions, and miserie, ⁷ Being as it were left of God, without consolation: ¹³ Yes he calleth on God by faith and prayer against desperation, ¹⁸ Complaining himselfe to be forsaken of all earthly helpe.

² A song or Psalme of ³ Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath ⁴ Leannoth.

O Lord God of my saluation, I cry day and night ^b before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe down vnto the pit, and am as a man without strength:

5 ^c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine ^d hand.

6 Thou hast laide me in the lowest pit, in darkenes, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy ^e waues. Selah.

8 Thou hast put away mine ^f acquaintance farre from me, and madest me to be abhorred of them: ^g I am shut vp, and cannot get forth.

9 ^h Mine eye is sorowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe ⁱ a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulness in destruction?

12 Shal thy wondrous workes be known in the darke? and thy righteousness in the land ^k of obliuion?

13 But vnto thee haue I cried, O Lord, and earely shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death: ^l from my youth I suffer thy terroures, doubting of my life.

¹ I am euer in great dangers and sorowes, as though my life should vnto be cut off euery moment.

^f When he calleth by his word them into the Church, whome he had elected and written in his booke, ^g The Prophet setteth his whole affections & comfort in church.

^{* 1. King 4. 31}

^a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

^b Though many crye in their sorowes, yet they crye not earnestly to God for remedie as he did: whome he confessed to be the author of his saluation.

^c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

^d That is, from thy prouidence and care, which is meant according to the iudgment of the flesh.

^e The stormes of thy wrath haue ouerwhelmed me.

^f He attributeth the losse and displeasure of his friends to Gods prouidence,

wherby he partly punisheth and partly trieth his. ^g I see none end of my sorowes.

^h Mine eyes and face declare my sorowes.

ⁱ He sheweth that the time is more conuenient for God to help, when men call vnto him in their dangers, then to tarry till they be dead, and then raise them vp againe.

^k That is, in the grave, where onely the body lieth without all sense and remembrance.

16 Thine indignations goe ouer mee, and thy feare hath cut me off.

17 They came round about me dayly like water, and compassed me together.

18 My louers and friends hast thou put away from mee, and mine acquaintance hid themselves.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet prayse the goodnes of God. 23 For his testament and covenant, that he had made betwene him and his elect by Iesu Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

A Psalme to giue instruction, of Ethan the Ezrahite.

Will sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I haide, Mercy shall be set vp for euer: thy trueth shalt thou establish in the verie heauens.

3 I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the heauens shall praise thy wonderous worke: yea, thy trueth in the Congregation of the Saints.

6 For who is equall to the Lord in the heauen? and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assemblie of the Saints, and to be reuerenced aboue all, that are about him.

8 O Lord God of hosts, who is like vnto thee, which art a mightie Lord, & thy trueth is about thee?

9 Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 Righteousnes and equitie are the stablishment of thy throne: mercie and trueth goe before thy face.

15 Blessed is the people, that can reioyce

in thee: they shall walke in the light of thy countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselves.

17 For thou art the glory of their strength, and by thy fauour our hornes shall be exalted.

18 For our shield appertaineth to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision vnto thine Holy one, and saidst, I haue laide helpe vpon one that is mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anoynted him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My trueth also and my mercie shall be with him, and in my Name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 He shall crie vnto me, Thou art my Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seede also will I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forsake my Law, and walke not in my iudgements:

31 If they breake my statutes, & keepe not my commandements:

32 Then will I visite their transgression with the rod, & their iniquity with strokes.

33 Yet my louing kindnesse will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes.

35 I haue sworne once by mine holinesse, that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shall be as the sunne before me.

37 He shall be established for euermore as the moone, and as a faithfull witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred,

They shall be preferred by thy fatherly providence.

In that they are preferred and continue, they ought to giue the praise and glory onely to thee.

In that that our King hath power to defend vs, it is the gift of God.

To Samuel & to others, to assure that Dauid was thy chosen one.

Whom I haue both chosen and giuen him strength to execute his office, as verse 21.

Though there shall be euermore enemies against Gods kingdom, yet he promiseth to ouercome them.

I will mercifully performe my promises to him notwithstanding his infirmities & offences.

His power, glory and estate. He shall enioy the land round about.

His excellent dignitie shall appear here in that he shall be named the Son of God, and the first borne, when he is a figure of Christ.

Though for the sinnes of the people the state of this kingdom decayed: yet God reserved still a roote, till he had accomplished this promise in Christ.

Sam. 7. 14.

Though the faithful answered not in all points to their profession, yet God will not breake his couenant with them.

For God in promising hath respect to his mercie and not to mans power in performing.

Ebr. If I the vnto Dauid, which is a manner of vnto.

As long as the sunne & moone endure, they shall be witnesses to me of this promise.

† Ebr. were in darkness.

XVII
E

a Though the horrible confusion of things might cause them to despair of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As he that surely beleued in heart.

c As thine inuisible heauen is not subiect to any alteration & change: so shall the trueth of thy promise be vnchangeable.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

e The Angels shall praise thy power and faith fullnesse in deliuering thy Church.

f That is, in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods Maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will he effoone deliuer it, when the dangers be great.

k Tabor is a mountain Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby he iudgeth the worlde, and sheweth himselfe a mercifull father & faithful protector vnto his. m Feeling in their conscience that God is their Father.

d Because of the horrible confusion of things, the Prophet complaineth to God, as though hee saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.

e By this hee meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophesie E than speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.

f He sheweth that the kingdome fell before it came to perfection or was ripe.

g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death will preuent thee.

i He meaneth that Gods enemies did not onely slander him behind his back: but also mocked him to his face, and as it were cast their iniuries in his bosome.

k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the comming of thy Christ.

horred, thou hast bene angrie with thine Anoynted.

39 Thou hast broken the couenant of thy seruant, and profaned his crowne, casting it on the ground.

40 Thou hast broken downe al his wals: thou hast laid his foretresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his enemies, and made all his aduerfaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and couered him with shame. Selah.

46 O Lorde, how long wilt thou hide thy selfe, for euer: shall thy wrath burne like fire?

47 Remember of what time I am: wherfore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death: shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.

51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine Anoynted.

52 Praised be the Lord for euermore. So be it, euen so be it.

PSAL. XC.

Moses in his prayer setteth before vs the eternall fauour of God towards vs. 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankful, 12 Therefore Moses prayeth God to turne their hearts and continue his mercies toward them, and their posteritie for euer.

A prayer of Moses the man of God.

Lord, thou hast bene our habitation from generation to generation.

2 Before the mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou turnest man to destruction: againe thou saiest, Returne, ye sons of Adam.

4 For a thousand yeeres in thy sight are

as the people before the foundations of the world were layed. d Moses by lamenting the frailtie & shortnes of mans life, moueth God to pitié. e Though man thinke his life long, which is in deede most short, yea though it were a thousand yeeres: yet in Gods sight it is as nothing, & as the watch which lasteth but three houres.

as yesterday when it is past, and as a watch in the night.

5 Thou hast ouerflowed them: they are as a sleepe: in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For al our dayes are past in thine anger: we haue spent our yeeres as a thought.

10 The time of our life is threescore yeeres and ten, and if they be of strength, fourescore yeeres: yet their strength is but labour and sorow: for it is cut off quickly, and we flee away.

11 Who knoweth the power of thy wrath: for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that we may applie our hearts vnto wisdom.

13 Returne (O Lord, how long?) and be pacified toward thy seruants.

14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 Let thy worke be seene toward thy seruants, and thy glory vpon their children.

17 And let the beautie of the Lord our God be vpon vs, and direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

q For except thou gaide vs with thine holy spirit, our enterprises can haue no good successe.

PSAL. XCI.

Here is described in what assurance liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, knowe him and trust in him, to deliuer them, and giue them immortall glorie.

Who so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty.

2 I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely he will deliuer thee from the snare of the hunter, and from the noysome pestilence.

4 He wil couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid of the feare of

pestilence. d That is, his faithful keeping of promise to help thee in thy necessity. e The care that God hath ouer his, is most sufficient to defend thee from al dangers the

f Thou takest them away suddenly as with a flood.

g Thou callest vs by thy rodd to consider the shortnes of our life, and for our finnes thou art bridgett our dayes.

h Our dayes are not onely short, but miserable, forasmuch as our finnes daily prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee onely know.

l Which is, by considering the shortnes of our life, and by meditating the heauily ioyes.

m Meaning, wilt thou be angry?

n Euen thy mercie, which is thy chiefest worke.

o As Gods promises appertaine aswell to their posteritie, as to them, so Moses prayeth for the posteritie.

p Meaning, that it was obscured, when hee ceased to doe good to his Church.

q For except thou gaide vs with thine holy spirit, our enterprises can haue no good successe.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safeguard.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods help is most ready for vs, whether Satan asfaile vs secretly, which he calleth a snare: or openly, which is here meant by the

Xviij

M

a Thus the Scripture vseth to call the Prophets.

b Thou hast bene as an house and defence vnto vs in all our troubles and troubles now this foure hundredth yeeres.

c Thou hast chosen vs to be

thy people before the foundations of the world were layed. d Moses by lamenting the frailtie & shortnes of mans life, moueth God to pitié. e Though man thinke his life long, which is in deede most short, yea though it were a thousand yeeres: yet in Gods sight it is as nothing, & as the watch which lasteth but three houres.

f The godly shal have some experience of Gods judgements against the wicked even in this life, but fully they shall see it at that day, when all things shal be revealed.

g God hath not appointed every man one Angel, but many to be ministers of his providence to keepe his and defend them in their vocation, which is the way to walk in without tempting God.

h Thou shalt not onely be preferred from all evil, but overcome it whether it be secret or open.

i To assure the faithfull of Gods protection, hee bringeth in God to confirme the same.

k For hee is contented with that life, that God giueth: for by death the shortness of this life is recompensed with immortalitye.

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.

b For Gods mercie and fidelitie in his promises toward his, binde them to praise him continually both day and night.

c These instruments were then permitted, but at Christs coming abolished.

d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.

e That is, the wicked consider not Gods workes nor his judgements against the, & therefore most iustly perish.

f Thy judgements are most constant against the wicked, and passe our reach.

thenight, nor of the arrow that flieth by day: 6 Nor of the pestilence that walketh in the darknesse, nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenné thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shal none euil come vnto thee, neither shall any plague come neere thy tabernacle.

11 For hee shal giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the young lion and the dragon shalt thou treade vnder feete.

14 Because he hath loued mee, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shal cal vpon mee, and I wil heare him: I will bee with him in trouble: I will deliuer him, and glorifie him.

16 With long life wil I satiffie him, and shew him my saluation.

PSAL. XCII.

This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when hee is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to praise the Lord.

A Psalme or song for the Sabbath day.

It is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the morning, and thy trueth in the night,

3 Vpon an instrument of tenne strings, and vpon the viole with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy workes, and I wil reioyce in the workes of thine hands.

5 O Lord how glorious are thy workes! and thy thoughts are very deepe.

6 An vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (When the wicked growe as the grasse, and all the workers of wickednesse do flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

He sheweth that they are desperate in malice, forasmuch as they feared not God but gaue themselves wholly to do wickedly.

10 But thou shalt exalt mine horne, like the Vnicorne, and I shall be anoynted with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall growe like a cedar in Lebanon.

13 Such as bee planted in the house of the Lord, shall flourish in the courtes of our God.

14 They shall still bring forth fruite in their age: they shall be fat and flourishing,

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

He praiseth the power of God in the creation of the world, and beateh downe all people which lift them vp against his maiestie, 5 And prouoketh to consider his promises.

The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it can not be mooued.

2 Thy throne is established of olde: thou art from euerlasting.

3 The floods haue lifted vp, O Lord, the floods haue lifted vp their voice: the floods lift vp their waues.

4 The waues of the sea are marueilous through the noise of many waters, yet the Lord on High is more mightie.

5 Thy testimonies are very sure: holines becommeth thine House, O Lord, for euer.

in that he hath giuen his people his voyce

PSAL. XCIII.

He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods judgements. 12 Then doeth hee comfort the afflicted by the good issue of their afflictions, as hee felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

O Lord God the auenger, O God the auenger, shew thy selfe clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proude.

3 Lord how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt themselves.

5 They smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither wil the God of Iakob regard it.

8 Vnderstand yee vnwise among the people: and yee fooles, when will yee be wise?

He sheweth that they are desperate in malice, forasmuch as they feared not God but gaue themselves wholly to do wickedly.

g Thou wilt strengthen them with all power, and blesse them with all felicitie.

h Though the faithfull seeme to wither & bee cut downe by the wicked, yet they shall growe againe and flourish in the Church of God as the cedars doe in mount Lebanon. The children of God shall haue a power above nature, and their age shall bring forth most fruitefull.

xviii
E

a As God by his power and wisdom hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.

b Wherein thou sittest and gouernest the world, c Gods power appeareth in ruling the furious waters.

d Besides Gods power and wisdom in creating and gouerning, his great mercy also appeareth in that he hath giuen his people his voyce and covenant.

a Whose office it is to take vengeance on the wicked.

b Shew by effect that thou art Iudge of the world to punish the wicked.

c That is, brag of their crueltie and oppressions, or esteeme themselves above all other.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call on God, to take our cause in hand.

f He sheweth that it is impossible, but God should heare, see and vnderstand their wickednes. **g** If God punish whole nations for their sinnes, it is meere folly for any one mā, or else a fewe to thinke that God will spare them. **h** God hath care ouer his & chastiseth them for their well, that they should not perish for euer with wicked. **i** God will restore the state and gouernment of things to their right vse, and then the godly shall follow him cheerefully.

k He complaineth of them, which would not helpe him to resist **y** enemies: yet was assured that Gods helpe would not faile. **l** When I thought there was no waye but death. **m** In my trouble and distresse I euer found thy present helpe. **n** Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God. **o** It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

x | x

M

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiving. **b** Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth. **c** All things are governed by his prouidence.

9 He that ^f planted the eare, shall hee not heare? or hee that formed the eye, shall hee not see?

10 Or hee that chastiseth the ^s nations, shall hee not correct? hee that teacheth man knowledge, shall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man, whom thou ^b chastisest, O Lord, and teachest him in thy Lawe,

13 That thou maiest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord wil not faile his people, neither will he forsake his inheritance.

15 For ⁱ iudgement shall returne to iustice, and all the vpriight in heart shall follow after it.

16 Who will rise vp with mee against the wicked? or who wil take my part against the workers of iniquitie?

17 If the Lord had not ^k holpen mee, my soule had almost dwelt in silence.

18 When I said, ^l My foote slideth, thy mercie, O Lord, staied me.

19 In the multitude of my ^m thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie ⁿ fellowship with thee, which forgeth wrong for a law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompense them their wickednesse, and ^o destroy them in their owne malice: yea, the Lord our God shall destroy them.

PSAL. XCV.

1 An earnest exhortation to prayse God. **4** For the gouernment of the world, and the election of his Church. **8** An admonition not to follow the rebellion of the olde fathers that tempted God in the wilderness: **11** For the which they might not enter into the land of promise.

COME, let vs reioyce vnto the Lord: let vs sing ^a aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.

3 For the Lord is a great God, and a great king aboue all ^b Gods.

4 In whose hand are the deepe places of the earth, and the ^c heights of the mountaines are his:

5 To whome the sea *belongeth*: for he made it, and his hands formed the drie land.

6 Come, let vs ^d worship and fal downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his ^e hand: to day, if yee will heare his voice,

8 ^f Harden not your heart, as ⁺ in Meribah, and as in the day of Massah in the wilderness.

9 Where your fathers ^{*} tempted me, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with ^g this generation, and said, They are a people that ⁺ erre in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my ^h rest.

without iudgement and reason. **h** That is, into the land of Canaan, where hee promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.

SING ^a vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, & praise his name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is ^b great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are ⁺ idoles: but the Lord ^e made the heauens.

6 ^d Strength and glorie are before him: power and beautie are in his Sanctuarie.

7 Giue vnto the Lord, yee families of the people: giue vnto the Lord glorie and ^e power.

8 Giue vnto the Lord the glorie of his Name: bring ^f an offering, and enter into his Courts.

9 Worship the Lord in the glorious sanctuarie: tremble before him all the earth.

10 Say among the ^s nations, The Lord reigneth: surely the world shal be stable, and not mooue, and hee shall iudge the people ^h in righteousness.

11 Let the heauens reioyce, and let the earth be glade: let the sea roare, and all that therein is.

12 Let the field beioyfull, and all that is in it: let all the ⁱ trees of the wood then reioyce

13 Before the Lord: for hee commeth, for he commeth to iudge the earth: hee will iudge the world with righteousness, and the people in his trueth.

renewe them anew with his spirit, and restore them to the image of God. **i** If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL.

d By these three wordes he signifieth one thing meaning, that they must wholly hate themselves to serue God.

e That is, the flocke whom he gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voice. **f** By the contemning of Gods word.

g Or, in first whereof the place was so called. **h** Or, temptation, reads Exod. 17. 2. **i** Euid. 1. 7. 2. **j** They were Canaan, where hee

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.

b Seeing he will reueale himselfe to all nations contrarie to their owne expectation, they ought all to worship him contrarie to their owne imaginations, and onely as he hath appointed.

c Then the idoles, or whatsoever made not the heauens, are not God.

d God cannot be knownen, but by his strength and glory: the signes whereof appeare in his Sanctuarie.

e As by experience yee see that it is onely due vnto him.

f By offering vp yourselves wholly vnto God, declare that you worship him onely.

g He prophesieth that the Gentiles shall be partakers with the Iewes of Gods promise.

h He shall rege-

PSAL. XCVII.

The Prophet exhorteth all to reioyce for the coming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whom he exhorteth to innocencie, 12 To reioycing and thanksgiving.

THe Lord reigneth: let the earth reioyce: let the multitude of the Isles be glad.

2 Clouds and darknesse are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was affraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue grauen images, and that glory in idoles: worship him all yee gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High above all the earth: thou art much exalted above all Gods.

10 Yee that loue the Lord, hate euill: hee preserueth the soules of his Saints: hee will deliuer them from the hand of the wicked.

11 Light is sown for the righteous, and ioy for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy remembrance.

i Though Gods deliuerance appeare noe suddenly, yet it is sowne and laide vp in store for them. k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

An earnest exhortation to all creatures to praise the Lord for his power, mercy and fidelitie in his promise by Christ, 10 By whome hee hath communicated his saluation to all nations.

A Psalme.

Sing vnto the Lord a new song: for he hath done marueilous things: his right hand, and his holy arme haue gotten him the victorie.

2 The Lord declared his saluation: his righteousness hath he reuealed in the fight of the nations.

3 He hath remembred his mercie and his trueth toward the house of Israel: all the endes of the earth haue seene the saluation of our God.

4 All the earth, sing yee loude vnto the Lord: crie out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voice.

6 With shalmes and sound of trumpets sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the world and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousness shall hee iudge the world, and the people with equitie.

PSAL. XCIX.

He commendeth the power, equitie, and excellencie of the kingdome of God by Christ over the Iewes and Gentiles, 3 And prouoketh them to magnifie the same and to serue the Lord, 6 Following the example of the ancient Fathers; Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the people tremble: he sitteth betweene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high above all the people.

3 They shall praise thy great and fearefull Name (for it is holy)

4 And the kings power, that loueth iudgment: for thou hast prepared equitie: thou hast executed iudgment and iustice in Iaakob.

5 Exalt the Lord our God, and fal downe before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for their inuentions.

9 Exalt the Lord our God, and fal downe before his holy Mountaine: for the Lord our God is holy.

PSAL. C.

Hee exhorteth all to serue the Lord, 3 Who hath chosen vs and preferred vs, 4 And so enter into his assemblies to praise his Name.

A Psalme of praise.

Sing yee loude vnto the Lord, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

3 Know yee that euen the Lord is God: he hath made vs, and not we our selues: wee are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioycing: praise him

and people. *e He sheweth that God will not be worshipped, but by that manner which he hath appointed.*

e By this repetition and earnest exhortation to giue praises with instruments, and also of y. dum me creatures, hee signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

c That is, before his Temple or Arke, where he promised to heare, when they worshipped him, as now he promisseth his spiritual presence, wherefoer his Church is assembled.

d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promise.

e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefits.

a Hee sheweth that where God reigneth, there is all felicitie and spirituall ioy. *b* For the Gospel shall not be onely preached in Iudea, but through all Isles and countieys. *c* He is thus described, to keepe his enemies in feare, which commonly conteinne Gods power. *d* This feare bringeth not the wicked to true obedience, but maketh them to runne away from God. *e* He signifieth that Gods iudgements are in a readinesse to destroy the idolaters. *f* Let all that which is esteemed in the world, fal downe before him. *g* The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour. *h* He requirerh two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance: *i* Though Gods deliuerance appeare noe suddenly, yet it is sowne and laide vp in store for them. *k* Be mindfull of his benefits, and onely trust in his defence.

x/x

E

a That is, some song newly made in token of their wonderful deliuerance by Christ. *b* He preferueth his Church miraculously. *c* For the deliuerance of his Church. *d* God was moued by none other means to gather his Church of the Iewes and Gentiles, but because he would performe his promise.

a He prophesieth that Gods benefit in calling the Gentiles, shall be so great, that they shall haue wonderful occasion to praise his mercie and reioyce. *b* Hee chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe.

d Hee declareth what wee ought neuer to be wearie in praying him, seeing his mercies toward vs last for euer.

and blesse his Name.

5 For the Lord is good: his mercie is ^d euerlasting, and his trueth is from generation to generation.

PSAL. CI.

1 David describeth what gouernement hee will obserue in his house and kingdom. 5 Hee will punish and correct, by rooting forth the wicked, 6 And cherishing the godly persons.

A Psalme of David.

I Will sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfite way, ^b till thou comest to mee: I will walke in the vprightnesse of mine heart in the middes of mine house.

3 I will set no wicked thing before mine eyes: I hate ^c the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shal depart from me: I will know none euill.

5 Him that priuily ^a slandereth his neighbour, will I destroy: him that hath a proude looke and high heart, I can not suffer.

6 Mine eyes shall be vnto the ^e faithfull of the land, that they may dwell with me: he that walketh in a perfite way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 ^f Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

^f Magistrates must immediatly punish vice, least it grow to farther inconuenience: and if heathen Magistrates are bound to doe this, howe much more they that haue the charge of the Church of God?

PSAL. CII.

It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

A prayer ^a of the afflicted, when he shall be in distresse, and powre forth his meditation before the Lord.

O Lord, heare my prayer, and let my ^b crie come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto mee: when I call, make hast to heare me.

3 For my dayes ^c are consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is smitten and withereth like grasse, because I forgate ^d to eate my bread.

5 For the voice of my groning my bones doe cleaue to my skinne.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

b He declareth that in our prayer we must liuely feele that, which we desire and steadfastly beleue to obtaine.

c These excelsiue kinds of speech shew how much the affliction of the Church ought to wound the hearts of the godly.

d My sorowes were so great, that I passed not for mine ordinarie spoode.

6 I am like a ^e pelican of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me daily, and they that rage against me, haue ^f sworne against me.

9 Surely I haue seaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine ^h indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest ⁱ remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue ^k mercie vpon Zion: for the time to haue mercie thereon, for the ^k appointed time is come.

14 For thy seruants delight in the stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the Kings of the earth thy glorie,

16 When the Lord shall build vp Zion, and shall appeare ^m in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people, which shall be ⁿ created, shall praise the Lord.

19 For he hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the ^o children of death:

21 That they may declare the name of the Lord in Zion, & his praise in Ierusalem,

22 When the people shall be gathered together, and the kingdomes to serue the Lord.

23 He ^p abated my strength in the way, and shortened my dayes.

24 And I said, O my God, take mee not away in the middes of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime laide the foundation of the earth, and the heauens are the worke of thine hands.

26 ^q They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.

e Euer mourning and solitarie, casting our fearefull cries: I haue conspired my death.

f I haue not risen out of my mourning to take my refection.

h He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure.

i Howsoever we be fraile: yet thy promise is sure and the remembrance thereof shall confirme vs for euer.

k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Ier. 29. 10.

l The more that the Church is in misery and desolation, the more ought the faithful to loue and pitie it.

m That is, when he shall haue drawe his church out of the darkness of death.

n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue benedead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death.

p He sheweth that Gods name is neuer more praised, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes.

r If heauen and

^a Seeing thou hast chosen thy Church out of ^b world, and ioy-
ned it to thee, it
annoy but continue

28 The children of thy seruants shall continue, and their seede shall stand ^a fast in thy fight.

for euer: for thou art euermlasting.

PSAL. CIII.

^a Hee prouoketh all to praise the Lord, which hath pardoned his finnes, deliuered him from destruction, and giuen him sufficiency of all good things. ²⁰ Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children. ¹⁴ The frailtie of mans life. ²⁰ An exhortation to man and Angels to praise the Lord.

A Psalm of David.

My soule, ^a praise thou the Lord, and all that is within mee, ^a praise his holy Name.

2 My soule, praise thou the Lord, and forget not all his benefits.

3 Which ^b forgiveth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the ^c graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy ^d youth is renewed like the eagles.

6 The Lord executeth righteousnesse and iudgement to all that are oppressed.

7 He made his waies known vnto ^e Moses, and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie, slowe to anger and of great kindnesse.

9 He wil not alway ^f chide, neither keepe his anger for euer.

10 He hath not ^g dealt with vs after our finnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is about the earth, so great is his mercie toward them that feare him.

12 As farre as the ^h East is from the West, so far hath he remooued our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of ⁱ man are as grasse: as a flowre of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his ^k righteousnes vpon children.

18 Vnto them that keepe his ^l couenant, and think vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdom ruleth ouerall.

20 Praise the Lord, yee ^m his Angels, that excell in strength; that doe his commandement in obeying the voice of his word.

21 Praise the Lord, all yee his hostes, yee his seruants that doe his pleasure.

22 Praise the Lord, all yee his workes, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIIII.

¹ An excellent Psalm to praise God for the creation of the world, and the gouernance of the same by his marueilous providence, ³⁵ Wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.

My soule, praise thou the Lord: O Lord my God, thou art ^a clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the wind.

4 Which ^b maketh his spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer mooue.

6 Thou coueredst it with the ^c deepe as with a garment: the ^d waters would stand about the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haue away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which run betweene the mountaines.

11 They shal giue drinke to all the ^e beasts of the field, and the wilde asses shal quench their thirst.

12 By these ^f springs shall the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his ^g chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of ^h man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, ⁱ such the cedars of Lebanon, which hee hath planted,

17 That the birds may make their nests there:

^m In that that we, which naturally are slowe to praise God, exhort the Angels, which willingly doe it, wee stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

xx
E

^a The Prophet sheweth that we neede not to enter into the heauens to seeke God, forasmuch as all the order of nature, with the proprietie and placing of the elements, are most liuely mirrors to see his maiestie in.

^b As the prophet here sheweth ^f al visible powers are ready to serue God: so the Apostles to the Ebre.

¹ 7. beholdeth in this glasse howe the very Angels also are obedient to his commandement.

^c Thou makest the sea to be an ornament vnto the earth.

^d If by thy power thou didst not bridle the rage of the waters, it were not possible but ^f whole world should be destroyed.

^e If God prouide for the very beasts, much more will he extend his provident care to man.

^f There is no part of ^g world so barren, where most euident signes of Gods blessings appeare not.

^g From the cloudes.

^h He describeth Gods prouident care ouer man, who doeth not onely provide necessarie things for him, as herbe and other meate: but also things to reioyce and comfort him, as wine and oyle or ornament.

^a He wakeneth his dulnesse to praise God, shewing that both vnderstanding and affections, minde and heart are too litle to set forth his praise. ^b This is the beginning and chiefest of all benefits: remission of sinne, for before that we haue remission of our sins, we are as dead men in the graue. ^d As the eagle, when her beake ouergroweth, sucketh blood, and so is renewed in strength: euen so God miraculously giueth strength to his Church aboue all mans expectation.

^e As to his chiefe minister & next to his people. ^f He sheweth first his seuer iudgement, but so soone as the sinner is humbled, he receiueth him to mercie. ^g We haue proued by continual experience, that his mercie hath euer preuailed against our offences. ^h As great as the world is so full is it of signes of Gods mercies toward his faithful, when he hath remooued their finnes. ⁱ He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmities and miserie. ^k His iust and faithfull keeping of his promise. ^l To whom hee giueth grace to feare him, and to obey his word.

¶ Or, doe, rose, and such like.

i As to separate the night from the day, and to note dayes, months and yeeres.

k That is, by his course, either farre or neere, it noteth summer, winter, and other seasons.

l That is, they only finde meate according to Gods prouidence, who careth euen for the bruite beastes.

m To wit, when day springeth: for the light is as it were a shield to defend man against the tyrannie and fierceness of beastes.

n He confesseth that no tongue is able to expresse Gods works, nor minde to comprehend them.

¶ Or, whale.

o God is a most nourishing Father, who prouideth for all creatures their daily foode.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuerer countenance burneth the mountaines.

s Who infect the world, and so cause God that he cannot reioyce in his workes.

xx

M

a Forasmuch as the Israelites were exempted from common condemnation of the world, & were elected to be Gods people, the Prophet wil

let them to shew themselves mindfull by thanksgiving.

there: the storke dwelleth in the firme trees.

18 The high mountaines are for the goats: the rockes are a refuge for the conies.

19 He appointed the moone for certain seasons: the sunne knoweth his going downe.

20 Thou makest darknesse, and it is night, wherein all the beastes of the forest creepe foorth.

21 The lions roare after their pray, and seeke their meete at God.

22 When the sunne riseth, they retire, and couch in their dens.

23 Then goeth man foorth to his worke, and to his labour vntill the euening.

24 O Lord, how manifold are thy workes! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this sea great & wide: for therein are things creeping innumerable, both small beastes and great.

26 There goe the ships, yea, that Liuitan, whome thou hast made to play therein.

27 Al these waite vpon thee, that thou mayest giue them foode in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Againe if thou send foorth thy spirit, they are created, and thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth: hee toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lord. Praise yee the Lord.

PSAL. CV.

¶ Hee prayeth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

Praise the Lord, and call vpon his Name: declare his workes among the people.

2 Sing vnto him, sing prayse vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

¶ Hee prayeth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his marueilous works, that he hath done, his wonders and the iudgements of his mouth,

6 Yee seede of Abraham his seruant, yee children of Iakob, which are his elect.

7 Hee is the Lord our God: his iudgements are through all the earth.

8 Hee hath alway remembered his covenant and promise, that hee made to a thousand generations,

9 Euen that which hee made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iakob for a law, and to Israel for an euermore covenant,

11 Saying, Vnto thee wil I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very fewe, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reprobued Kings for their sakes, saying,

15 Touch not mine anoynted, and do my Prophets no harme.

16 Moreouer, hee called a famine vpon the land, & vtterly brake the staffe of bread

17 But he sent a man before them: Ioseph was solde for a slaue.

18 They held his feet in the stockes, and he was laide in yrons,

19 Vntill his appointed time came, and the counsell of the Lord had tried him.

20 The King sent and loosed him: euen the ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That he should bind his princes vnto his will, and teach his Ancients wisdom.

23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressours.

25 Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darknesse, and made it darker: and they were not disobedient vnto his commission.

29 He turned their waters into blood, and

b By the strength and face, hee meaneth the Ark where God declared his power and his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if hee should haue declared it by mouth.

e The promise which God made to Abraham to be his God, and the God of his seede after him, he renewed and repeated it againe to his seede after him.

f He sheweth that they should not enioy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

g That is, the king of Egypt and the king of Gerar, Gen. 12. 17. and 20. 3.

h Those whom I haue sanctified to bee my people.

i Meaning the olde fathers, to whom God shewed himselfe plainly, and who were seers foorth of his word.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long hee suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.

m That the very princes of the countrey should be: as Iosephs commandment and learne wisdom at him.

n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron.

¶ Exod. 7. 20.

** Exod. 8. 6. p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake, q It was strange to see raine in Egypt, much more it was fearefull to see haile. r He sheweth that all creatures are armed against man, when God is his enemy: as at his commandment, the grasshoppers destroyed the land. * Exod. 12. 29. s When their enemies felt Gods plagues, his children by his providence were exempted. t For Gods plagues caused them rather to part with the Israelites, then with their lives. u Not for necessity, but for satisfying of their lust. x Which hee confirmeth to the posteritie, in whom after a sort the dead live and enjoy the promises. y When the Egyptians lamented and were destroyed. z This is the end, why God preferreth his Church, because they should worship, and call upon him in this world,*

and slew their fish.
30 * Their land brought forth frogs, *even* in their Kings chambers.
31 Hee ^pspake, and there came swarms of flies *and* lice in all their quarters.
32 Hee gaue them ^qhaile for raine, *and* flames of fire in their land.
33 Hee smote their vines also and their figge trees, and brake downe the trees in their coasts.
34 * He spake, and the grasshoppers came, and caterpillers innumerable,
35 And did eat vp all the grasse in their land; and deuoured the fruite of their ground.
36 * Hee smote also the first borne in their land, *even* the beginning of all their strength.
37 He brought them forth also with silver and golde, and there was ^rnone feeble among their tribes.
38 Egypt was ^sglad at their departing: for the feare of them had fallen vpon them.
39 Hee spread a cloud to bee a couering, and fire to giue light in the night.
40 They ^tasked, and he brought quails, & he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, *and* ranne in the drie places like a riuer.
42 For he remembered his holy ^upromise to Abraham his seruant,
43 And hee brought forth his people with ^vioy, *and* his chosen with gladnesse,
44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession,
45 That they might ^wkeepe his statutes, and obserue his lawes. Praise yee the Lord.

PSAL. CVI.

The people dispersed vnder Antiochus doe magnifie the goodness of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold marueils of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, so the intent they may praise the Name of the God of Israel.

¶ Praise yee the Lord.

Praise ^a yee the Lord because he is good: for his mercie *endureth* for euer.
2 Who can expresse the noble acts of the Lord, *or* shew forth all his praise?
3 Blessed *are* they that ^bkeepe iudgement, and doe righteousnesse at all times.
4 Remember me, O Lord, with the ^cfauour of thy people: visit me with thy saluation,
5 That I may see the felicitie of thy cho-

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despaire. b He sheweth that it is not enough to praise GOD with mouth, except the whole heart agree thereunto, and all our life be thereunto framed. c Let the good will that thou bearest to thy people, extend vnto mee, that thereby I may be receiued into the number of thine,

sen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue ^dsinned with our fathers: we haue committed iniquitie, *and* done wickedly

7 Our fathers vnderstood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the sea, *even* at the red sea.

8 Neuertheless he ^esaued them for his Names sake, that he might make his power to be knowne.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wilderness.

10 And hee saued them from the aduersaries hand, and deliuered them from the hand of the enemy.

11 * And the waters couered their oppressours: not one of them was left.

12 Then ^fbeleueed they his words, *and* sang praise vnto him.

13 But incontinently they forgot his workes: they waited not for his ^gcounsell,

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire: but he sent ^hleanesse into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and ⁱswallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their ^kglory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderous workes in the lande of Ham, and fearefull things by the red sea.

23 Therefore he minded to destroy them, had ^lnot Moses his chosen stood in the breach before him to turne away his wrath, lest he should destroy *them*.

24 Also they contemned that ^mpleasant land, *and* beleueed not his word,

25 But murmured in their tents, *and* hardened not vnto the voice of the Lord.

26 Therefore ⁿhee lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their seede among the nations, and to scatter them throughout the countreyes.

28 They ioyned themselves also vnto ^oBaal-peor, and did eate the offerings of the dead.

d By earnest confession ascribed of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pittie them. e The inestimable goodness of God appeareth in this, that hee would change the order of nature, rather then his people should not be deliuered, although they were wicked.

** Exod. 14. 27.*

f The wonderfull workes of God caused the to beleuee for a time, and to praise him. g They would prevent his wisdom and providence. h The abundance that God gaue them, provided not, but made them pine away, because God cursed it. i By the greatness of the punishment the hauious offence may be considered: for they that rise against Gods ministers, rebell against him. k He sheweth that all idolaters renounce God to be their glorie, when in stead of him they worship any creature, much more wood, stone, metall or caluities. l If Moses by his intercession had not obtained Gods fauour against their rebellions. m That is, Canaan, which was as it were an earnest penie of the heauenly inheritance. n That is, ten times also it threateneth to punish.

o Which was the Idole of the Moabites. p Sacrifices offered to the dead Idols.

29 Thus

q Signifying, that whatsoever man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.

r When al other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.

* Num. 25. 12. s This act declared his liuely faith, and for his faiths sake was accepted.

* Num. 20. 13. Psal. 95. 8.

t If so notable a Prophet of God escape not punishment, though others prouoked him to sin, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne? u He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine most small things. k Then true chastitie is to cleaue wholly and onely vnto God.

y The Prophet sheweth that neither by menaces, nor promises wee can come to God, except wee be altogether newly reformed, and that his mercie ouercome and hide our malice. z Not that God is changeable in himselfe, but that then hee seemeth so vs to repent, when he altereth his punishment, and forgiveth vs. a Gather thy Church, which is dispersed, and giue vs constancie vnder the crosse, that with one consent wee may all praise thee.

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M

29 Thus they ^a prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But ^r Phinehas stood vp, and executed iudgment, and the plague was staied.

31 * And it was ^s imputed vnto him for righteousnesse from generation to generation for euer.

32 They angered him also at the waters of ^{*} Meribah, so that ^t Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their ^u sonnes, and their daughters vnto deuils,

38 And shed innocent blood, *even* the blood of their sonnes, and of their daughters, whome they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stained with their owne workes, and went ^{*} a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance,

41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many ^y a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their crie.

45 And he remembered his covenant toward them, and ^z repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and ^a gather vs from among the heathen, that wee may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

PSAL. CVII. M

^y The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks. ^z For this mercifull providence of God, governing all things as his good pleasure. ^a Sending good and euill, prosperitie and aduersitie to bring men vnto him. ⁴³ Therefore as

the righteous sheweth reioyce, so shall the wicked haue their mouthes stopped.

Praise ^a the Lord, because he is good: for his mercie *endureth* for euer.

2 Let them, ^b which haue bene redeemed of the Lord, shew how hee hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North and from the ^t South.

4 When they wandred in the desert and wilderness out of the way, and found no city to dwell in,

5 ^c Both hungry and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse,

7 And led them forth by the right way, that they might go to a citie of habitation.

8 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For he satisfied the ^u thirstie soule, and filled the hungry soule with goodnes.

10 They that dwell in darknesse and in the shadow of death, being bound in miserie and yron,

11 Because they ^d rebelled against the words of the Lord, and despised the counsel of the most High,

12 When hee humbled their heart with heauinesse, *then* they fell downe and there was no helper.

13 Then they ^e cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands asunder.

15 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For hee hath broken the ^f gates of brass, and brast the barres of yron asunder.

17 ^g Fooles by reason of their transgression, and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, and he deliuereth them from their distresse.

20 ^h He sendeth his worde and healeth them, and deliuereth them from their ⁱ graues.

21 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of ^k praise,

^a This notable sentence was in the beginning of the psalm, as the foot of the psalm, which was oftentimes repeated.

^b As this was true in the lawes, so is there none of Gods elect, that feele not his helpe in their necessities. ^c Or from the east meaning the red sea, which is in the South part of the land.

^d He sheweth that there is none affliction so grievous, out of the which God will not deliuer his, and also exhorteth them that are deliuered, to be mindfull of so great a benefit.

^e Then the true way to obey God, is to follow his expresse commandment: also hereby all are exhorted to descend into themselves, forasmuch as none are punished, but for their sinnes.

^f He sheweth that the cause why God doth punish vs extremely, is because wee can be brought vnto him by none other means.

^g When there seemeth to man iudgment no recovery, but all things are brought to despair, then God chiefly sheweth his mighty power.

^h They that haue no feare of God, by his sharpe rods are brought to call vpon him, and so find mercie. ⁱ By healing them he declareth his good will toward them.

^k Meaning, their dances, which had almost brought them to the grave and corruption.

k Praise and
confeſſion of
Gods benefites
are the true ſacri-
fices of the god-
ly.

l He ſheweth by
the ſea what
care God hath
ouer man, for in
that that he deli-
uereth them fro
the great dan-
gers of the ſea,
he deliuereth
them as it were
from a thouſand
deaths.

m Their feare
and danger is ſo
great,
n When their
art and meanes
faile them, they
are compelled to
confeſſe that on-
ly Gods proui-
dence doeth pre-
ſerue them.

o Though be-
fore euery drop
ſeemed to fight
one againſt ano-
ther, yet at his
commandement
they are as ſtil, as
though they
were frozen.

p This great
benefit ought
not onely to be
conſidered par-
ticularly, but
magnified in all
places and af-
ſemblies.
† Or, ſalutefull.

q For the loue
that he beareth
to his Church
he changeth the
order of nature
for their com-
moditie.

r Continuell
increaſe and
yeerely.

s As God by his
prouidence doth
exalt men, ſo
doeth hee alſo
humble them by
afflictions to
know them-
ſelves.

t For their wic-
kednes & tyrany
he cauſeth the
people and ſub-
iects to con-
temne them.

u They, whole
faith is lightned
by Gods Spirit,
ſhall reioyce to
ſee Gods iudge-
ments againſt
the wicked and
vngodly.

k praise, and declare his workes with reioy-
cing.

23 They that goe downe to the ¹ ſea in
ſhips, and occupie by the great waters,

24 They ſee the workes of the Lord,
and his wonders in the deepe.

25 For he commandeth and raiſeth the
ſtormie winde, and it liſteth vp the waues
thereof.

26 They mount vp to the heauen, and
deſcend to the deepe, ſo that their ſoule
^m melteth for trouble.

27 They are toſſed to and fro, and ſtag-
ger like a drunken man, and all their ⁿ cun-
ning is gone.

28 Then they crie vnto the Lord in their
trouble, and hee bringeth them out of their
diſtreſſe.

29 Hee turneth the ſtorme to calme, ſo
that the waues thereof are ſtill.

30 When they are ^o quieted, they are
glad, and he bringeth them vnto the hauen,
where they would be.

31 Let them *therefore* confeſſe before
the Lord his louing kindneſſe, and his won-
derful workes before the ſonnes of men.

32 And let them exalt him in the ^p Con-
gregation of the people, and praiſe him in
the aſſembly of the Elders.

33 He turneth the floods into a wilder-
nes, and the ſprings of waters into drie-
neſſe,

34 And a fruitful land into ^q barrenneſſe
for the wickedneſſe of them that dwell
therein.

35 *Again* hee ^r turneth the wilderneſſe
into pooles of water, and the drie land into
water ſprings.

36 And there he placeth the hungry, and
they build a citie to dwell in,

37 And ſowe the fields, and plant vine-
yardes, which bring forth fruitfull ^s in
creaſe.

38 For he bleſſeth them, and they mul-
tiplic exceedingly, and he diminifheth not
their cattell.

39 *Again* ^t men are diminished, and
brought lowe by oppreſſion, euill and ſo-
row.

40 He powreth ^u contempt vpon prin-
ces, and cauſeth them to erre in deſert places
out of the way.

41 Yet he raiſeth vp the poore out of mi-
ſerie, and maketh him families like a ſlocke
of ſheepe.

42 The ^v righteous ſhal ſee it, and reioyce,
and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe that hee may obſerue
theſe things: for they ſhall vnderſtand the
louing kindneſſe of the Lord.

PSAL. CVIII.

*This Pſalme is compoſed of two other Pſalmes before, the ſeuene and fiftyeth and the ſixtieth. The matter here com-
teined is, 1 That Dauid giueth himſelfe with heart and
voyce to prayſe the Lord, 7 And aſſureth himſelfe of the
promiſe of God concerning his kingdome ouer Iſrael, and
his power againſt other nations: 11 Who thought hee
ſeeme to forſake vs for a time, yet he alone will in the end
caſt downe our enemies.*

¶ *A ſong or Pſalme of Dauid.*

O God, mine heart is ^a prepared, ſo is ^b my
tongue: I will ſing and giue praiſe.

2 Awake viole and harpe: I will awake
early.

3 I will praiſe thee, O Lord, among the
^b people, and I wil ſing vnto thee among the
nations.

4 For thy mercie is great aboute the hea-
uens, and thy trueth vnto the clouds.

5 ^c Exalt thy ſelf, O God, aboute the hea-
uens, and let thy glory be vpon all the earth,

6 That thy beloued may be deliuered:
^d helpe with thy right hand and heare me.

7 God hath ſpoken in his holines: *there-
fore* I will reioyce, I ſhall diuide Shechem
and meaſure the valley of Succoth.

8 Gilead *ſhall be mine*, and Manaſſeh *ſhall*
be mine: Ephraim alſo *ſhall be* the ſtrength
of mine head: Iuda is my lawgiuer.

9 ^e Moab *ſhall be* my waſhpot: ouer E-
dom will I caſt out my ſhooe: vpon Paleſti-
na will I triumph.

10 Who will leade me into the ſtrong ci-
tie? who will bring me vnto Edom?

11 ^f Wilt not thou, O God, *which* haddeſt
forſaken vs, and diddeſt not goe forth, O
God, with our armies?

12 Giue vs helpe againſt trouble: for
vaine is the helpe of man.

13 Through God we ſhall doe valiantly:
for he ſhall treade downe our enemies.

^g Pſal. 60. 8. f From the ſixt verſe of this Pſalme vnto the laſt,
tion in the lx. Pſalme, and ſixt verſe.

PSAL. CIX.

*1 Dauid being falſly accuſed by flatterers vnto Saul, pray-
eth God to helpe him and to deſtroy his enemies. 8 And
vnder them he ſpeaketh of Iudas the traitour vnto Ieſus
Chriſt, and of all the like enemies of the children of God:
27 And deſireth ſo to be deliuered, that his enemies may
knowe the worke to be of God. 30 Then doeth he promiſe
to giue prayſes vnto God.*

¶ *To him that excelleth. A Pſalme
of Dauid.*

Holde not thy tongue, O God of my
^a praiſe.

2 For the mouth of the wicked, and the
mouth full of deceit are opened vpon mee:
they haue ſpoken vnto mee with a lying
tongue.

3 They compaſſed me about alſo with
words of hatred, and fought againſt mee
without a cauſe.

4 For my friendſhip they were mine ad-
uerſaries, ^b but I gaue my ſelf to prayer.

5 And

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E

a This earneſt
affection decla-
reth that he is
free from hypo-
crite, and that
ſluggiſhnes ſtay-
eth him not.

† Or, my glory, be-
cauſe is chiefly ſet
forth the glori-
rie of God.

b He propheci-
eth of the cal-
ling of the Gen-
tiles: for except
they were called,
they could not
heare the good-
neſſe of God.

c Let all the
world ſee thy
iudgements, in
that that thou
art God ouer
all, and ſo con-
feſſe that thou
art glorious.

d When God by
his benefites ma-
keth vs parta-
kers of his mer-
cies, he admoni-
ſheth vs to be
earneſt in praier,
to deſire him to
continue and fi-
niſh his graces.

e As hee hath
ſpoke to Samuel
concerning me,
ſo will he ſhew
himſelfe conſtant
and holy in his
promiſe, ſo that
theſe nations fo-
lowing ſhall be
ſubiect vnto me.

a Though al the
world condemne
me, yet thou wilt
approve mine
innocencie, and
that is a ſuffici-
ent praiſe to me.

b To declare
that I had none
other refuge, but
thee, in whom
my confidence
was at all times.

e Whether it were Doeg or Saul, or some familiar friend that had betrayed him, he praised not of priuāt affection, but moued by Gods Spirit, that God would take vengeance vpon him.
d As to the elect all things turne to their profite: so to the reprobate, euen those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Act. 1. 20.
f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawful gotten goods, are by Gods iust iudgement deprivied of all.
g Thus punisheth the Lord to the third and fourth generatiō the wickednesse of the parents in their wicked children.
h He sheweth that God accustomed to plague them after a strange sort, that shew themselves cruell toward other.
i Thus giueth the Lord to euery man y^e thing, wherein he delieth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minds.
k For being destitute of mans help, he fully trusted in the Lord, that he would deliuer him.
l As thou art named mercifull, gracious & long suffering, so shew thy self in effect.
m Meaning, that he hath no stay, nor assurance in this world.
n For hunger, that came of sorrow, hee was leane, and his natural moisture failed him.
o The more gracious that Satan assailed him, the more earnest and instant was he in prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.
 6 Set thou the wicked ouer him, and let the aduersarie stand at his right hand.
 7 When hee shall be iudged, let him be condemned, and let his prayer be turned into sinne.
 8 Let his dayes be fewe, and let another take his charge.
 9 Let his children be fatherlesse, and his wife a widow.
 10 Let his children bee vagabonds and beg, and seeke breade, comming out of their places destroyed.
 11 Let the extortioner catch all that hee hath, and let the strangers spoyle his labour.
 12 Let there be none to extend mercie vnto him: neither let there be any to shewe mercie vpon his fatherlesse children.
 13 Let his posterity be destroyed, and in the generation following let their name be put out.
 14 Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother be done away.
 15 But let them alway bee before the Lord, that he may cut off their memoriall from the earth.
 16 Because he remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.
 17 As he loued cursing, so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.
 18 As he clothed himselfe with cursing like a rayment, so shal it come into his bowels like water, and like oyle into his bones.
 19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.
 20 Let this be the reward of mine aduersarie from the Lord, and of them, that speak euill against my soule.
 21 But thou, O Lord my God, deale with me according to thy Name: deliuer me (for thy mercie is good)
 22 Because I am poore and needie, and mine heart is wounded within me.
 23 I depart like the shadow that declineth, and am shaken off as the grasshopper.
 24 My knees are weake through fasting, and my flesh hath lost all fatnesse.
 25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.
 26 Helpe me, O Lord my God: saue me according to thy mercie.

27 And they shal know, that this is thine hand, and that thou, Lord, hast done it.
 28 Though they curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.
 29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion, as with a cloke.
 30 I wil giue thanks vnto the Lord greatly with my mouth, and praise him among the multitude.
 31 For he will stand at the right hand of the poore, to saue him from them that would condemne his soule.

PSAL. CX.

David prophesieth of the power and everlasting kingdom giuen to Christ, 4 And of his Priesthoode, which should put an ende to the Priesthoode of Levi.

A Psalm of David.

The Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.
 2 The Lord shal send the rod of thy power out of Zion: be thou ruler in the mids of thine enemies.
 3 Thy people shall come willingly at the time of assembling: thine armie in holy bewtie: the youth of thy wombe shall be as the morning dewe.
 4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of Melchi-zedek.
 5 The Lord, that is at thy right hand, shal wound kings in the day of his wrath.
 6 He shall be iudge among the heathen: he shall fill all with dead bodies, and smite the head ouer great countreyes.
 7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

both King and Priest: so the effect cannot be accomplished in any King (as he only in Christ, Heb. 7. 6.) No power shall be able to resist him, that is so greedy to destroy his enemies, that he wil not keepe drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXL.

He giueth thanks to the Lord for his mercifull workes toward his Church, 10 And declareth wherein true wisdom and right knowledge consisteth.

Praise ye the Lord.

I will praise the Lord with my whole heart in the assemblie and Congregation of the iust.
 2 The works of the Lord are great, and ought to be sought out of al them that loue them.
 3 His worke is beautifull and glorious, and his righteousness endureth for euer.
 4 He hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.
 5 He hath giuen a portion vnto them

toward his Church. God hath giuen to his people all that was necessary for them and will doe still euen for his covenants sake, and in this sense the Hebrew word is taken, Prov. 30. 8. and 31. 15. and for the

p They shall gaine nothing by cursing mee.
q Not onely in confessing it secretly in my self, but also in declaring it before all the congregation.
r Hereby he sheweth that he had not to doe with them, that were of little power, but with the iudges and princes of the world.

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M

a Iesus Christ in 9 two & twenty of Mat. verse 44 giueth the interpretation hereof, & sheweth that this cannot properly be applied vnto David, but to himselfe.
b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy worde thy people shall be assembled vnto thy Church, whose increase shall be so abundant and wonderfull, as the drops of the dewe.
d As Melchi-zedek the figure of Christ was

King (as he only in Christ, Heb. 7. 6.) Under this similitude of a captaine, that is so greedy to destroy his enemies, that he wil not keepe

a The Prophet declareth that he will praise God both priuately, and openly, and that from the heart, as hee that consecrateth himselfe wholly and onely vnto God.
b He sheweth that Gods workes are a sufficient cause, wherefore we should praise him, but chiefly his benefites toward his Church.

that

that feare him : he will euer be mindfull of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The^d workes of his hands are truth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

PSAL. CXII.

1 He praiseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

Praise ye the Lord.

Blessed is the man, that^a feareth the Lord, and delighteth greatly in his commandments.

2 His seede shall be mightie vpon earth: the generation of the righteous shall be blessed.

3 Riches and treasure shall bee in his house, and his righteousness endureth for euer.

4 Vnto the^c righteous ariseth light in darkenesse: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and^d lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall bee had in euerlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleueth in the Lord.

8 His heart is established: therefore he will not feare, vntill hee see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his^e horn shall be exalted with glory.

10 The wicked shall see it, and bee angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence, 7 In that that contrarie to the course of nature he worketh in his Church.

Praise ye the Lord.

Praise, O yee seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high above all^b nations, his glory about the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth himselfe to behold things in the heauen and in the earth!

7 He raiseth the needy out of the dust, and lifteth vp the^c poore out of the dung,

8 That hee may set him with the princes, euen with the princes of his people.

9 Hee maketh the barren woman to dwell with a familie, and a ioyfull mother of children. Praise ye the Lord.

sheweth that God worketh not onely in his Church by ordinance, but also by miracles.

PSAL. CXIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time: which put vs in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preserveth his miraculosity.

When Israel went out of Egypt, and the house of Iaakob from the^a barbarous people,

2 Iudah was his^b sanctification, and Israel his dominion.

3 The sea saw it and fled: Iorden was turned backe.

4 The^c mountaines leaped like rams, and the hills as lambes.

5 What ailed thee, O sea, that thou fleddest? O Iorden, why wast thou turned backe?

6 Yee mountains, why leaped yee like rams, and yee hills as lambes?

7 The^d earth trembled at the presence of the Lord, at the presence of the God of Iaakob,

8 Which^e turneth the rocke into waterpooles, and the flint into a fountaine of water.

That is, caused miraculously water to come out of the rock in most abundance, Exod. 17. 6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserve them in this their need, seeing that he hath adopted and received them to his fauour, 18 Promising finally that they will not be vnmindefull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy and for thy truths sake.

2 Wherefore shall the heathen say, Where is now their God?

This promise: 6 When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

Zz

3 But

d As God promised to take the care of his Church: so in effect doeth hee declare himselfe iust and true in the gouernement of the same. e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word. f To wit, his commandments.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delight onely in the word of God.

b The godly shall haue abundance and contentment, because their heart is satisfied in God onely. c The faithfull in all their aduersities knowe that all shall goe well with them: for God will be mercifull and iust.

d Hee sheweth what is the fruit of mercie: to lend freely and not for gaine, and so to measure his doings, that hee may be able to help where need requireth, and not to bestowe all on himselfe.

e The godly pinch not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate.

g The blessings of God vpon his children shall cause the wicked to die for enuy.

a By this often repetition hee stirreth vp our cold dulnesse to praise God, seeing his workes are so wonderfull, and that wee are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name? c By preferring the poore to high honour, and giuing the barren children, hee al-

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E

* Exod. 17. 6. a That is, from them that were of a strange language. b The whole people were witnesses of his holily maiesty, in adopting them, and of his mighty power in deliuering them. c Seeing that these dead creatures felt Gods power, and after a sort saue it, much more his people ought to consider it and glorifie him for the same. d Ought then his people to be insensible, when they see his power and maiesty? e That is, caused miraculously water to come out of the rock in most abundance, Exod. 17. 6.

c No impediments can let his worke, but he vseth euen the impediments to serue his will. d Seeing that neither the matter, nor the forme can commend the idoles, it followeth y there is nothing, why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason. f As much without sense, as blocks & stones. g For they were appointed by God as instructors & teachers of faith and religion for others to follow. h That is, he will continue his graces toward his people.

i And therefore doeth still gouerne and continue all things therein.

k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care toward me.

l Though the dead set forth Gods glory, yet he meaneth here, that they praise him not in his Church and Congregation.

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M

a He granteth that no pleasure is so great, as to seele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in convenient time to seeke helpe, which was when he was in distresse.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of ayde and counsell.

d Which was vnto the dead before, now rest vpon the Lord, for he hath bene beneficiall towards thee.

3 But our God is in heauen: hee doeth whatsoeuer he will.

4 Their idoles are^d siluer and golde, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue hands and touch not: they haue feete and walke not: neither make they a sound with their throte.

8 They that make them are^f like vnto them: so are all that trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

10 O house of Aaron; trust yee in the Lord: for he is their helpe and their shield.

11 Ye that feare the Lord; trust in the Lord: for hee is their helper & their shield.

12 The Lord hath bene mindfull of vs: he will blesse, he^h will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your children.

15 Yee are blessed of the Lord, which made the heauen and the earth.

16 The^k heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that go downe into the place of silence.

18 But we will praise the Lord from hence forth and for euer. Praise ye the Lord.

l Though the dead set forth Gods glory, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL. CXVI.

1 David being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he will be thankfull for the same.

1 I loue the Lord, because hee hath heard my voice and my prayers.

2 For he hath inclined his care vnto me, when I did call vpon him^b in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow,

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is^c mercifull and righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in misery, and he saued me.

7 Returne vnto thy rest, O^d my soule: for the Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling:

from death, mine eyes from teares, and my feete from falling:

9 I shall^e walke before the Lord in the land of the liuing.

10 I beleueed, therefore did I speake: for I was fore troubled.

11 I saide in my^f feare, All men are liers.

12 What shall I render vnto the Lord for all his benefites toward me?

13 I will^h take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Beholde, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaide: thou hast broken my bonds.

17 I wil offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my^k vowes vnto the Lord, euen now in the presence of all his people,

19 In the Courts of the Lordes house, euen in the middes of thee, O Ierusalé. Praise yee the Lord.

k I will thank e him for his benefites: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished aswell to them as to the Iewes, the promise of life euermore by Iesus Christ.

A^l nations, praise yee the Lord, all yee people, praise him.

2 For his louing kindnesse is great toward vs, and the^a truth of the Lord endureth for euer. Praise yee the Lord.

PSAL. CXVIII.

1 David reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which hee biddereth all them, that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely set forth, who should be of his people reiected.

P^raise ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them that feare the Lord, now say, That his mercie endureth for euer.

5 I called vpon the Lord in^b trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what^c man can doe vnto me.

7 The Lord is with mee among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence^d in man.

9 It is better to trust in the Lord, then to haue confidence in Princes.

d He sheweth that he had trusted in vaine, if he had put his confidence in man to haue bene preferred to the kingdome, & therefore he put his trust in God & obtained

e The Lord will preferre me, and saue my life. f I felt all these things, & therefore was moued by faith to confesse them, 13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet Iouercame this temptation, & felt the contrarie.

h In the Law they vied to make a banquet, when they gaue solemne thanks to God, and to take the cup and drink in signe of thanksgiving.

i I perceiue that God hath a care ouer his, so that he both dispose their death, and taketh an account.

k I will thank e him for his benefites: for that is a iust payment, to confesse that we owe all to God.

* Rom. 15. 13 a That is, the most certaine and continuall testimonies of his fatherlie grace.

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, the Prophet doeth not onely himselfe thank God, but exhorteth all the people to do the same.

b We are here taught, that the more that troubles oppress vs, the more ought we to be instant in prayer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would maintain him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man to haue bene preferred to the kingdome, & therefore he put his trust in God & obtained

10 All nations haue compassed me: but in the name of the Lord shal I destroy them.

11 They haue compassed mee: yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shal destroy them.

13 ^e Thou hast thrust sore at me; that I might fall: but the Lord hath holpen me.

14 The Lord ^f is my strength and ^g song: for he hath bene my deliuerance.

15 The ^h voice of ioy and deliuerance shall bee in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: ⁱ the right hand of the Lord hath done valiantly.

17 I shal not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened mee sore, but he hath not deliuered me to death.

19 Open yee vnto me the ^j gates of righteousness, that I may goe into them, and praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 ^k The stone, which the builders ^l refused, is the head of the corner.

23 This was the Lords doing, and it is marueilous in our eyes.

24 This is the ^m day, which the Lord hath made: let vs reioyce and be glade in it.

25 ⁿ O Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.

26 Blessed be he, that commeth in the name of the Lord: ^o we haue blessed you out of the house of the Lord.

27 The Lord ^p is mightie, and hath giuen vs ^q light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, ^r *even* my God: therefore I wil exalt thee.

29 Praise ye the Lord, because he is good: for his mercie ^s *endureth* for euer.

^t Because hee hath restored vs from darkenesse to light, wee will offer sacrifices and praises vnto him.

PSAL. CXIX.

^u The Prophet exhorteth the children of God to frame their liues according to his holy worde. ^v Also hee sheweth wherein the true seruice of God standeth: that is, when wee serue him according to his worde, and not after our owne fantasies.

A L E P H.

Blessed are ^w those that are vpriight in their way, and walke in the Law of the Lord.

^x They are not called blessed, which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holinesse, but they whose conuersation is without hypocrisie.

2 Blessed are they that keepe his testimonies, ^y and seek him with their whole heart.

3 Surely they worke ^z none iniquitie, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 ^a O h that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto al thy commandements.

7 I will praise thee with an vpriight heart, when I shall learne the ^b iudgements of thy righteousness.

8 I will keepe thy statutes: forsake me not ^c ouerlong.

^d He refuseth not to be tried by tentations, but he seareth to faint, if God succour not his infirmities in time.

B E T H

9 Wherewith shall a ^e young man redresse his way: in taking heede ^f thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue ^g hid thy promise in my heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great ^h delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

G I M E L.

17 Bee beneficiall vnto thy seruant, that I may ⁱ liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy law.

19 I am a ^j stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou ^k hast destroyed the proud: cursed are they that do erre from thy commandements.

22 Remoue from me shame and contempt: for I haue kept thy testimonies.

23 ^l Princes also did sit, and speake against mee: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellors.

^m Sentence against me, thy worde was a guide and counsellor to doe, and to comfort me.

D A L E T H.

25 My soule cleaueth to the ⁿ dust: quicken me according to thy word.

Z z z

26 I haue

^e He noteth Saul his chiefe enemy.

^f In that hee was deliuered, it came, not of him selfe, nor of the power of man, but onely of Gods fauour, therefore he will praise him.

^g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

^h So that all, that are both faire and neere, may see his mightie power. ⁱ He willeth the doores of the Tabernacle to be opened, that hee may declare his thankfull mind.

^j Iſa. 28. 16.

^k Mat. 21. 42.

^l Iſa. 4. 11.

^m Rom. 9. 33.

ⁿ 1. Pet. 2. 6. 7.

^o Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. ^p Wherein God hath shewed chiefly his mercie: by appointing me King, and deliuering his Church.

^q The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ.

^r Which are the Priestes and haue the charge thereof, as Num. 6. 23.

^s Because hee hath restored vs from darkenesse to light, wee will offer sacrifices and praises vnto him.

xxiii

E

^t Here they are not called blessed, which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holinesse, but they whose conuersation is without hypocrisie.

^b For they are ruled by Gods Spirit, and embrace no doctrine but his. ^c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word.

^d For true religion standeth in seruing God without hypocrisie.

^e That is, thy precepts which containe perfect righteousness.

^f If God succour

^a Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods word.

^b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein.

^c The Prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leaue worldly vanities.

^a He sheweth that we ought not to desire to liue but to serue God, and that we cannot serue him aright, except he open our eyes and minds.

^b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

^c In al ages thou hast plagued all such, which maliciously & contemptuously depart from thy truth.

^d When the powers of the world gaue false teaching, thou

^e That is, it is almost brought to the graue, and without thy word I cannot liue.

b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d I instruct me in thy worde, whereby my mind may be purged from vanitie, and taught to obey thy will.
e By this hee sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except hee make our heartes large to receiue his grace, and willing to obey.

XXUM

a He sheweth that he cannot follow on to the end, except God teach him oftentimes, and leade him forward.
b Not onely in ourward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning, all his senses.
e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious worde.

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods worde he assureth himselfe to be able to confute the flanders of his aduersaries.
c They, that simply walke after Gods worde, haue no lets to intangle them, whereas they that doe contrary, are euer in nets and snares.
d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of princes.

a Though hee feele Gods hand still to lie vpon him, yet hee reflecteth on his promise, and comforteth himselfe therein.

26 I haue^b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make mee to vnderstand the way of thy precepts, and I will meditate in thy wondrous workes.
28 My soule melteth for heauynesse: raise me vp according vnto thy^c word.
29 Take from mee the^d way of lying, and grant me graciously thy Lawe.
30 I haue chosē the way of trueth, and thy iudgements haue I laide before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when^e thou shalt enlarge mine heart.

HE.

33 Teach^a mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding, and I will keepe thy Lawe: yea, I will keepe it with my whole^b heart.
35 Direct me in the path of thy commandements: for therein is my delight.
36 Incline mine heart vnto thy testimonies, and not to^c couetousnesse.
37 Turne away mine^d eyes from regarding vanitie, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away^e my rebuke that I feare: for thy iudgements are good.
40 Behold, I desire thy commandements: quicken me in thy righteousnessse.
Giue mee strength to continue in thy worde euen to the end.

VAV.

41 And let thy^a louing kindnesse come vnto me, O Lord, and thy saluation according to thy promise.
42 So shall I^b make answer vnto my blasphemers: for I trust in thy word.
43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Lawe for euer and euer.
45 And I will^c walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before^d kings, and will not be ashamed.
47 And my delight shall be in thy commandements, which I haue loued.
48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

ZAIN.

49 Remember^a the promise made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The^b proud haue had me exceedingly in derision: yet haue I not declined from thy Lawe.
52 I remembred thy^c iudgements of olde, O Lord, and haue bene comforted.
53^d Feare is come vpon me for the wicked, that forsake thy Lawe.
54 Thy statutes haue bene my songs in the house of my^e pilgrimage.
55 I haue remembred thy Name, O Lord, in the^f night, and haue kept thy Lawe.
56^g This I had because I kept thy precepts.

CHETH.

57 O Lord, that art my^a portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.
59 I haue considered my^b wayes, and turned my feete into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bands of the wicked haue^c robbed mee: but I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am^d companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

TETH.

65 O Lord, thou hast dealt^a graciously with thy seruant according vnto thy word.
66 Teach me good iudgement and knowledge: for I haue beleueed thy commandements.
67 Before I was^b afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach mee thy statutes.
69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.
70^c Their heart is fat as grease: but my delight is in thy Law.
71 It is^d good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of gold and siluer.

ned, he was rebellious, as

IOD.

73 Thine hands haue^a made me & fashioned me, thou hast begunne, be desirous a new grace: that is, that he would continue his mercies.

b Meaning, the wicked, which contemne Gods word, and despise his religion.
c That is, the examples which by them declare thy like to be the roode of the world.
d That is, a heuynesse, scale of thy glory, and indignation against^e wicked.
e In the course of this life and forerfull estate.
f Euen when others sleepe.
g That is, all these benefites.

a I am persuaded that to keepe thy law is an heritage & great gaine for me.

b Hee sheweth that none can embrace^c Gods word of God, except he consider his own imperfections and wayes.
c They haue gone about to draw me into their company.
d Not onely in mutual content, but also with aide and succour.
e For the knowledge of Gods word is a singular token of his fauour.

a Having proceeded by experience that Gods word was true in his promise, he desireth that he would increase in his knowledge and iudgement.
b So Ieremie saith, that before the Lord touched him, hee was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.
c Their heart is indured and hardened, pushed vp with prosperitie and vaine estimation of themselves.
d Hee confesseth that before that hee was chastened by nature is.

XXVE.

a Because God leaueh not his mercies.

ned

When God sheweth his grace toward a man, he testifieth to others that he faileth not them that trust in him.

1. 1. 1. 1.

He declareth, that when hee felt no Gods mercies, hee was as dead. That is, be comforted by mine example. He sheweth that there can be no true feare of God without the knowledge of his word.

Though my strength faile me, yet my soule groweth and higheth, resting still in thy word. Like a sickne bottle or bladder that is parched in the smoke. How long wilt thou afflict thy servant? They haue not onely oppressed me violently, but also craftily conspired against me. He assureth himselfe, that God wil deliuer him, and destroy such as vniustly persecute them. Finding no helpe in earth, hee lifteth vp his eyes to heauen.

Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable. Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vnderstand his word.

ned me: giue me vnderstanding *therefore*, that I may learne thy commandements.

74 So they that ^b feare thee, seeing me shall reioyce, because I haue trusted in thy word.

75 I knowe, O Lord, that thy iudgements *are* right, and that thou hast afflicted me *truly*.

76 I pray thee that thy mercie may comfort mee according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto mee, that I may ^a liue: for thy Law *is* my delight.

78 Let the proud be ashamed: for they haue dealt wickedly *and* falsely with me: *but* I meditate in thy precepts.

79 Let such as feare thee ^a turne vnto me, and they that ^a know thy testimonies.

80 Let mine heart be vpriight in thy statutes, that I be not ashamed.

CAPH.

81 My soule ^a fainteth for thy saluation: yet I waite for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like ^a bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the ^a dayes of thy seruant: when wilt thou execute iudgement on them that persecute me?

85 The proud haue ^a digged pits for me, which is not after thy law.

86 All thy commandements *are* true: they persecute me *falsely*: ^a helpe me.

87 They had almost consumed ^a mee vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindeesse: so shall I keepe the testimonie of thy mouth.

LAMED.

89 O Lord, thy word endureth for euer in ^a heauen.

90 Thy trueth *is* from generation to generation: thou hast laid the foundation of the earth, and it abideth.

91 They ^b continue *euē* to this day by thine ordinances: for all *are* thy seruants.

92 Except thy Lawe had bene my delight, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickned me.

94 I am ^a thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for mee to destroy me: *but* I will consider thy testimonies.

96 I ^a haue seene an ende of all perfection: *but* thy commandement *is* exceeding large.

MEM.

97 Oh how loue I thy Law! ^a it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they *are* euer with mee.

99 I haue had more ^b vnderstanding then all my teachers: for thy testimonies *are* my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for ^a thou diddest teach me.

103 How sweete are thy promises vnto my mouth! *yes*, more then honic vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

NYN.

105 Thy word *is* a ^a lanterne vnto my feete, and a light vnto my path.

106 I haue ^b sworn and will performe it, that I wil keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the ^a free offerings of my mouth, and teach me thy iudgements.

109 My ^a soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken *as* an ^a heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, *euē* vnto the end.

SAMECH.

113 I hate ^a vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 ^b Away from me, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 ^a Stay thou me, and I shal be safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their ^a deceit *is* vaine.

only Gods word

There is nothing so perfect in earth, but it hath an ende: it lasteth for euer.

He sheweth that we can not loue Gods word except we exercise our flouers therein and practise it.

Whofoeuer doth submit himselfe only to Gods word, shall not onely be safe against the practices of his enemies, but also learne more wisdom, then they that profess it, and are men of experience.

So then of our selues we can do nothing, but when God doth inwardly instruct vs with his Spirit, we feelee his graces sweeter then honie.

xxv.

M

Of our selues we are but darknes and cannot see, except we be lightened with Gods word. So all the faithful ought to binde themselves to God by a solemne othe and promise to stirre vp their zeale to embrace Gods word.

That is, my prayers and thanksgiving, which sacrifice Hosea calleth the calues of the lips, Chap. 14. verse 3.

That is, I am in continuall danger of my life.

I esteemed no heritage,

Whofoeuer will embrace Gods word a right must abhorre all fantasies and imaginations both of himselfe and others.

And hinder me not to keepe the Law of the Lord.

He desireth Gods continuall assistance lest he should faile in this race, which he had begun. The trafficke of the practices of them that contemne thy Law, shall be brought to naught.

^a Which infected thy people, as drosse doeth the mettell.
^f Thy iudgements doe not onely teach mee obedience, but cause me to feare,

^a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
^b He boasteth not that he is Gods seruant, but hereby putteth God in minde, that as he made him his by his grace, so he would continue his fauour toward him.
^c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to help and send remedie.
^d That is, what soeuer dissenteth

^a Containing high and secret mysteries, so that I am moued with admiration & reuerence.
^b The simple idiots, that submit themselves to God, haue their eyes opened, and their minds illuminated, so soone as they beginne to reade Gods word.
^c My zeale toward thy worde was so great.

^d He sheweth what ought to be the zeale of Gods children, when they see his word contained.

^a We cannot confesse God to be righteous, except we liue vprightly, as hee hath commanded.
^b Gold hath neede to be firmed, but thy word is perfection it selfe.
^c This is the true triall, to praise God in aduersitie.

119 Thou hast taken away all the wicked of the earth like drosse: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraide of thy iudgements.

considering mine owne weaknes, which feare causeth repentance

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 * Answere for thy seruant in that, which is good, and let not the proude oppress me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt mee therefore vnderstanding, that I may know thy testimonies.

126 It is time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false wayes.

from the puritie of thy word.

P E.

129 Thy testimonies are wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy words sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and panted, because I loued thy comandements.

132 Looke vpon me and be mercifull vnto me, as thou vnest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush out with riuers of water, because they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded iustice by thy testimonies and trueth especially.

139 * My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

140 Thy word is proued most pure, and thy seruant loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteousness is an euermlasting righteousness, and thy Law is trueth.

143 Trouble and anguish are come

vpon me: yet are thy commandements my delight.

144 The righteousness of thy testimonies is euermlasting: graunt me vnderstanding, and I shall liue.

K O P H.

145 I haue cried with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I preuented the morning light, and cried: for I waited on thy word.

148 Mine eyes preuent the night watches to meditate in thy word.

149 Heare my voice according to thy louing kindnesse: O Lord, quicken me according to thy iudgement.

150 They drawe neere, that follow after malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue known long since by thy testimonies, that thou hast established them for euer.

R E S H.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer me: quicken me according vnto thy word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My persecuters and mine oppressours are many: yet doe I not swarue from thy testimonies.

158 I sawe the transgressours and was grieved, because they kept not thy word.

159 Consider, O Lord, how I loue thy precepts: quicken me according to thy louing kindnesse.

160 The beginning of thy worde is trueth, and all the iudgements of thy righteousness endure for euer.

S C H I N.

161 Princes haue persecuted mee without cause, but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falsehood and abhorre it, but thy Law doe I loue.

164 Seven times a day doe I praise thee, because of thy righteous iudgements.

165 They that loue thy Lawe, shall haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue trusted in thy saluation, and haue done thy commandements.

167 My

^d So that the life of man without the knowledge of God is death.

xxv / E

^a He sheweth that all his afflictions and whole heart were bent to Godward for to haue helpe in his dangers.
^b He was most earnest in the studie of Gods word, then they that kept the watch were in their charge.
^c He sheweth the nature of the wicked to be to persecute against their conscience.
^d His faith is grounded vpon Gods word, that he would euer be at hand with his children be oppressed.

^a For without Gods promise there is no hope of deliuerance.
^b According to thy promise made in the Law, which because the wicked lack, they haue no hope of saluation.
^c My zeale consumed me, when I saw their malice & contempt of thy glory.
^d It is a sure signe of our adoption, when wee loue the Law of God.
^e Since thou first promisedst, euen to the end all thy sayings are true.

^a The threatenings and persecutions of princes could not cause mee to shrink to confesse thee, whom I more feare then men.
^b That is, often & sundrie times.
^c For their conscience assured them, that they please thee, whereas they that loue not thee, haue the contrarie.
^d He sheweth that wee must first haue faith before we can worke and please God.

^b I had no respect of men, but for thee alwayes before mine eyes, as the iudge of my doings.

^a As thou hast promised to be the schoole-master vnto all them that depend vpon thee. ^b The word signifieth to powre forth continually. ^c All his prayer, and desire is, to profite in the word of God.

^d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies. ^e Being chased to and fro by mine enemies, and hauing no place to rest in.

xxvii

M

^a That is, of lifting vp the tune and rising in singing.

^b Albeit the children of God ought to reioyce when they suffer for righteousness sake, yet it is a great griefe to the flesh to heare euill for well doing. ^c He assured himselfe that God would turne their craft to their owne destruction.

^d He sheweth that there is nothing so sharpe to pierce, nor so hote to set on

fire as a slanderous tongue. ^e Those were people of Arabia, which came of Iaphet, Gene. 10. 2. ^f That is, of the Ishmaelites. ^g Hee declareth what hee meaneth by Meshech and Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

^h Meaning, that there is nothing so high in this world, where he can trust, but only in God. ^a He accuseth mans ingratitude which cannot depend on Gods power.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: for al my wayes are before thee.

TAV.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 My lippes shall ^b speake praise, when thou hast ^c taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praise thee, and thy ^d iudgements shall helpe mee.

176 I haue ^e gone astray like a lost sheepe: seeketh thy seruant, for I doe not forget thy commandements.

PSAL. CXX.

^a The prayer of David being vexed by the false reportes of Sauls flatterers. ⁵ And therefore he lamenteth his long abode among those infidels. ⁷ Who were giuen to all kinde of wickednes and contention.

A Song of degrees.

I Called vnto the Lord in my ^b trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy ^c deceitfull tongue bring vnto thee? or what doeth it auail thee?

4 It is as the ^d sharpe arrowes of a mighty man, and as the coles of iuniper.

5 Woe is to me that I remaine in ^e Meshech, and dwell in the tents of ^f Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke ^g peace, and when I speake thereof, they are bent to warre.

PSAL. CXXI.

^a This Psalme teacheth what the faithfull ought onely to looke for helpe at God, ⁷ Who onely doeth maintaine, preserve and prosper his Church.

A Song of degrees.

Should I lift mine eyes vnto the mountaines? fro whence shal mine help come?

2 Mine helpe commeth from the Lord, which hath made the ^a heauen and the earth.

3 He will not suffer thy foote to slip: for

he that keepeth thee, will not ^b slumber.

4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shal not ^c smite thee by day, nor the moone by night.

7 The Lord shall preserve thee from all euill: he shal keepe thy soule.

8 The Lord shall preserve thy ^d going out, and thy comming in from henceforth and for euer.

PSAL. CXXII.

^a David reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. ⁵ For the which he giueth thanks. ⁸ And prayeth for the prosperitie of the Church.

A Song of degrees, or Psalme of David.

I ^a Reioyced, when they said to me, Wee will goe into the house of the Lord.

2 Our ^b feete shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is ^c compact together in it selfe:

4 Wherunto ^d the tribes, euen the tribes of the Lord goe vp according to the testimonie to Israel, to praise the name of the Lord.

5 For there are thrones set for iudgement euen the thrones of the house of ^e Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy ^f wals, and prosperitie within thy palaces.

8 For my brethren and neighbours sakes I will wish thee now prosperitie.

9 Because of the house of the Lord our God, I will procure thy wealth.

figure of Christs kingdome. ^f The fauour of God prosper and without. ^g Not onely for mine owne sake, but for all the

PSAL. CXXIII.

^a A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contempters of God.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Beholde, as the eyes of ^a seruants looke vnto the hande of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes waite vpon the Lord our God vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue ^b suffered too much contempt.

4 Our soule is filled too ful of the mocking of the wealthy, and of the despitefullnes of the proud.

PSAL. CXXIII.

^a The people of God escaping a great perill, doe acknowledge themselves to be deliuered, not by their owne force, but by the power of God. ⁴ They declare the greatnesse of the

^b He sheweth that Gods prouidence not onely watcheth ouer his Church in general, but also ouer euery member thereof. ^c Neither heate nor cold, nor any incommodity shalbe able to destroy Gods Church, albeit for a time they may molest it. ^d Whatsoeuer thou doest enterprise, shal haue good successe.

^a 1. Chron. 29. 9. He reioyceth that God had appointed a place, where the Arke should still remaine. ^b Which were wont to wander to and fro, as the Arke remooued. ^c By the artificiall ioyning and beautes of the houses, he meaneth the concord, & loue that was betwene the citizens.

^d All the tribes according to Gods couenant shall come and pray there. ^e In whose house God placed the throne of Iustice and made it a throne both within

and without. ^f The fauour of God prosper and without. ^g Not onely for mine owne sake, but for all the faithfull.

^a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand and like himselfe. ^b Hee declareth that when the faithfull are so full, that they can no more endure the oppressions and torments of the wicked, there is al-

way helpe aboue, if with hungry desires they call for it.

peril

perill, 6 And praise the Name of God.

A Song of degrees, or Psalme of David.

If the Lord had not bene on our side, (may Israel now say)

2 If the Lord had not bene on our side, when men rose vp against vs,

3 They had the swallowed vs vp^b quicke, when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised bee the Lord, which hath not giuen vs as a pray vnto their teeth.

6 Our soule is escaped, euen as a bird out of the^d snare of the fowlers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

He describeth the assurance of the faithfull in their afflictions; 4 And desireth their wealth, 5 And the destruction of the wicked.

A Song of degrees.

They that trust in the Lord, shall bee as mount Zion, which can not be^a removed, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from hencefoorth and for euer.

3 For the^b rod of the wicked shal not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto these that bee good and true in their hearts.

5 But these that turn aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie: but peace shall be vpon Israel.

PSAL. CXXVI.

This Psalme was made after the returne of the people from Babylon, and sheweth that the means of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foretold by Ieremie chapter, 25. 12. and 9. 10.

A Song of degrees, or Psalme of David.

When the Lord brought, againe the captiuitie of Zion, wee were like them that dreame.

2 Then was our mouth^b filled with laughter, and our tongue with ioy: then said they among the^c heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the^d riuers in the South.

5 They that sowe in teares, shal reap in ioy.

6 They went weeping and caried^e pre-

cious seede: but they shall returne with ioy and bring their sheaues.

PSAL. CXXVII.

He sheweth that the whole estate of the world, both domesticall and political standeth by Gods meere providence and blessing, 3 And that to haue children well nurtured, is an especiall grace and gift of God

A Song of degrees, or Psalme of Salomon

Except the Lord^a build the house, they labour in vaine that build it: except the Lord keepe the^b citie, the keeper watcheth in vaine.

2 It is in vaine for^c you to rise early, and to lie down late, and eate the bread^d of sorow: but hee will surely giue^e rest to his beloued.

3 Beholde, children are the inheritance of the Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the^f children of youth.

5 Blessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

and vertues from God: for these are signes of Gods blessings, and g Such children shall be able to stop their aduersaries mowthes, life is maliciously accused before Iudges,

PSAL. CXXVIII.

He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A Song of degrees.

Blessed is euery one that feareth the Lord and walketh in his^a wayes.

2 When thou eatest the labours of thine^b hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall bee as the fruitfull vine on the sides of thine house, and thy^c children like the oliue plantes round about thy table.

4 Loe, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shal^d blesse thee, and thou shalt see the wealth of^e Ierusalem al the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

feth to enrich the faithfull with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporall things shall be granted. e For except God blessed his Church publicly, this priuie blessing were nothing.

PSAL. CXXIX.

He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered, 6 And the enemies for all their glorious shew, shall suddenly be destroyed.

A Song of degrees.

They haue oftentimes afflicted me from my youth (may^a Israel now say)

ought to remember, how her condition hath euer bene such from the beginning, to bee molested most grievously by the wicked: yet in time it hath euer been deliuered.

a That is, gouerne and dispose all things pertaining to the family. b The publicke estate of the common wealth c Which watch and ward, and are also magistrates, and rulers of the citie. d Either that which is gotten by hard labour or eaten with griefe of minde. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indured with strength not the number, when their godly

a God approacheth not our life except it be reformed according to his word. b The world esteemeth them happy, which liue in wealth and idleness: but the holy Ghost approoveth them best, that liue of the meane profit of their labours. c Because Gods fauour appeareth in none outward thing, more then in increase of children, hee promi-

a The Church now afflicted

2 They

a He sheweth that God was ready to helpe at neede, and that there was none other way to be lauded, but by his onely meanes. b So vnable were we to resist. c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them. d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods providence. b Though God suffer his to be vnder the crosse, least they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope. c He desireth God to purge his Church fro hypocrites, and

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E

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude. b He sheweth how the godly ought to reioyce when God gathereth his Church or deliuereth it. c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselves sufficiently thankfull. d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness and barren places. e That is, seede which was scarce and deare; meaning, that they which trusted in Gods promise to returne, had their desire.

2 They haue oftentimes afflicted mee from my youth : but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grasse on the house toppes, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 Neither they, which goe by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

That is, the wicked shall perish, and none shall passe for them,

PSAL. CXXX.

The people of God from their bottomlesse miseries do crie vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

Of the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voice : let thine eares attend to the voice of my praier.

3 If thou, O Lord, straightly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I haue waited on the Lord : my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie, and modestie before God, and teacheth all men what they should doe.

A song of degrees or Psalm of Dauid.

Lord, mine heart is not haucie, neither are mine eyes loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

The faithfull, grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foretolden, Deut. 12. 5.

A song of degrees.

Lord, remember Dauid with all his affliction:

2 Who sware vnto the Lord, and vowed vnto the mightie God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye-lids to slumber,

5 Vntill I find out a place for the Lord, an habitation for the mightie God of Iakob.

6 Loe, we heard of it in Ephrathah, and found it in the fields of the forest.

7 Wee will enter into his Tabernacles, and worship before his footestool.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruant Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in truth vnto Dauid, and hee will not shrinke from it, saying, Of the fruite of thy bodie wil I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for euer.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: heere will I dwell, for I haue a delight therein.

15 I will surely blesse her vitales, and wil satisfie her poore with bread,

16 And will cloth her Priests with salvation, and her Saints shall shoute for ioy.

17 There will I make the horne of Dauid to bud, for I haue ordeined a light for mine Anoynted.

18 His enemies will I cloth with shame: but on him his crowne shall flourish.

That the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promised to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he promised to restore it.

PSAL. CXXXIII.

This Psalm containeth the commendation of brotherly amitie among the seruants of God.

A song of degrees or Psalm of Dauid.

Beholde, how good and how comely a thing it is brethren to dwell euery together.

2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went

length they ioyned all together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church,

downe

b Because God is righteous, he cannot but plague his aduersaries, and deliver his, as oxen out of the plough. c The enemies that lift themselves most high and as it were approach neere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie.

a Being in great distresse and sorrow.

b Hee declareth that we cannot be iust before God, but by forgiveness of sinnes. c Because of nature thou art mercifull: therefore the faithfull seuerence thee.

d He sheweth to whom the mercie of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

a Hee setteth forth his great humilitie, as an example to all rulers and gouernours. b Which passe the measure and limits of his vocation. c Hee was void of ambition and wicked desires.

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M

a That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to build thy Temple. b Because the chiefe charge of the King was to set forth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, were it neuer so necessary, before he had executed his office. c That is, the Arke, which was a signe of Gods presence. d The common brute was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after we perceived that thou wouldst place it in Ierusalem, which was barren as a forest and compassed about onely with hills. e That is, Ierusalem, because that afterward his Arke should remove to none other place. f Let the effect of thy grace both appeare in the Priests and in the people. g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth.

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established King,

c By Hermon
and Zion hee
meaneth the
plentifull coun-
trei about Ieru-
salem.

d Where there is
such concord.

a Yee that are
Leuites and
chiefly appoin-
ted to this office.
b For their
charge was not
onely to keepe
the Temple, but
to pray there
and to giue God
thanks.

c And therefore
hath all power,
blessed the Lord,
and blessed the people.

downe on the border of his garments:

3 And as the dew of ^c Hermon, which
falleth vpon the mountaines of Zion: for
^d there the Lord appointed the blessing and
life for euer.

PSAL. CXXXIII.

1 He exhorteth the Leuites watching in the Temple to praise
the Lord.

A Song of degrees.

B Eholde, praise yee the Lord, all ye ^a ser-
uants of the Lord, yee that by night
stand in the house of the Lord.

2 Lift vp your ^b handes to the Sanctua-
rie, and praise the Lord.

3 The Lord, that hath ^c made heauen
and earth, bless thee out of Zion.

bless thee with his Fatherly loue declared in Zion. Thus the Le-
uites vied to praise the Lord, and blessed the people.

PSAL. CXXXV.

1 Hee exhorteth all the faithfull, of what estate soeuer they
bee, to praise God for his marueilous workes. 12 And
specially for his graces toward his people, wherein he hath
declared his maiestie. 15 To the confusion of all idola-
ters and their idoles.

Praise yee the Lord.

P Raise the Name of the Lord: yee ser-
uants of the Lord, praise him.

2 Yee that stand in the ^a House of the
Lord, and in the ^b courts of the house of our
God,

3 Praise yee the Lord: for the Lord is
good: sing praises vnto his Name: for it is a
comely thing.

4 For the Lord hath ^c chosen Iaakob to
himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and
that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that
^d did he in heauen and in earth, in the sea,
and in all the depths.

7 Hee bringeth vp the clouds from the
ends of the earth, and maketh the ^{*} light-
nings with the raine: he draweth forth the
wind out of his treasures.

8 ^{*} Hee smote the first borne of Egypt
both of man and beast.

9 He hath sent tokens and wonders into
the mids of thee, O Egypt, vpon Pharaoh,
and vpon all his seruants.

10 ^{*} He smote many nations, and slewe
mightie Kings:

11 As Sihon king of the Amorites, and
Og king of Bashan, and all the kingdoms of
Canaan:

12 And ^e gaue their land for an inheri-
tance, *euē* an inheritance vnto Israel his
people.

13 Thy Name, O Lord, *endureth* for e-
uer: O Lord, thy remembrance is from ge-
neration to generation.

e He sheweth
what fruit the
godly conceiue
of Gods power,
wherby they see
how he destroy-
eth his enemies,
and deliuereth
his people.

* Nu. 21. 24. 34.

* Iere. 10. 13.
* Exod. 12. 29.

14 For the Lord will ^f iudge his people,
and be pacified towards his seruants.

15 The ^g idoles of the heathen are siluer
and golde, *euē* the worke of mens hands.

16 They haue a mouth, and speake not:
they haue eyes and see not.

17 They haue eares and heare not, nei-
ther is there any breath in their mouth.

18 They that makethem, are like vnto
them: *so* are all that trust in them.

19 Praise the Lord, yee house of Israel:
praise the Lord, yee house of Aaron.

20 Praise the Lord, yee house of Leui: yee
that feare the Lord, praise the Lord.

21 Praised *bee* the Lord out of Zion,
which dwelleth in Ierusalem. Praise yee the
Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for
the creation and gouernance of all things, which stan-
deth in confessing that he beginneth vs all of his meere libera-
tie.

P Raise yee the Lord, because hee is good:
for his ^a mercie *endureth* for euer.

2 Praise ye the God of gods: for his mer-
cie *endureth* for euer.

3 Praise yee the Lord of lords: for his
mercie *endureth* for euer:

4 Which onely doeth great wonders:
for his mercie *endureth* for euer:

5 Which by his wisedome made the hea-
uens: for his mercie *endureth* for euer:

6 Which hath stretched out the earth
vpon the waters: for his ^b mercie *endureth*
for euer:

7 Which made great lights: for his mer-
cie *endureth* for euer:

8 As the sunne to rule the day: for his
mercy *endureth* for euer:

9 The Moone and the Starres to go-
uerne the night: for his mercie *endureth* for
euer:

10 Which smote Egypt with their first
borne, (for his mercie *endureth* for euer)

11 And ^c brought out Israel from among
them (for his mercie *endureth* for euer)

12 With a mightie hand and ^d stretched
out arme: for his mercie *endureth* for euer:

13 Which diuided the red sea in two
parts: for his mercie *endureth* for euer:

14 And made Israel to passe through the
mids of it: for his mercie *endureth* for euer:

15 And ouerthrew Pharaoh and his
hoste in the red sea: for his mercie *endureth*
for euer:

16 Which led his people through the
^e wildernesse: for his mercie *endureth* for e-
uer:

17 Which smote great Kings: for his
mercie *endureth* for euer:

18 And

f That is, go-
uerne and de-
fend his people.
g By shewing
what punish-
ment God ap-
pointeth for the
heathen idola-
ters, he warneth
his people to be
ware of like of-
fence, seeing that
idoles haue nei-
ther power nor
life, and that
their deliuerance
came not by i-
dols, but by
the mighty pow-
er of God.
Read Psal. 113. ver-
se 4.

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E

a By this repe-
tition he shew-
eth that the left
of Gods benefi-
ts binde vs to
thankgiuing:
but chiefly his
mercie, which
is principally de-
clared towards
his Church.

b This was a
common kind of
thankgiuing,
which the whole
people vied,
when they had
received any be-
nefit of God, as
2. Chron. 7. 6.
and 20. 21. mea-
ning that God
was not onely
mercifull to their
fathers, but also
contained the
same to their po-
steritie.

c Gods mercifull
providence to-
ward man ap-
peareth in all his
creatures, but
chiefly in that
that he deliuered
his Church from
the thraldome
of their enemies.
d In doing such
a worke as was
neuer done be-
fore, nor that a-
ny other could
doe.

e Where for the
space of foure
yeeres he shewed
infinite and most
strange wonders

^f Declaring thereby that no power nor authority was so due vnto him, as the loue of his Church.

18 And slewe ^f mighty Kings : for his mercie endureth for euer:

19 As Sihon king of the Amorites: for his mercie endureth for euer:

20 And Og the king of Bashan: for his mercie endureth for euer:

21 And gaue their lande for an heritage: for his mercie endureth for euer.

22 Euen an heritage vnto Israel his seruants: for his mercie endureth for euer:

23 Which remembred vs in our ^s base estate: for his mercie endureth for euer:

24 And hath rescued vs frō our oppressours: for his mercie endureth for euer:

25 Which giueth food to all ^h flesh : for his mercie endureth for euer.

26 ⁱ Praise yee the God of heauen : for his mercie endureth for euer.

Seeing that all ages haue had most plaine testimonies of Gods

PSAL. CXXXVII.

The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorow of heart: the which grieue the Chaldeans did so little pierce, 3 That they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Iſraelites desire God, first to punish the Edomites, who persecuted the Babylonians against him, 8 And moued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel wee ^sate, and there wee wept, when wee remembred Zion.

2 We hanged our harpes vpon the willowes in the mids ^b thereof.

3 Then they that led vs captiues, ^c required of vs songs and mirth, when we had hanged vp our harps, saying, Sing vs one of the songs of Zion.

4 How shal we sing, said we, a song of the Lord in a strange land?

5 ^d If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the rooſe of my mouth : yea, if I preferre not Ierusalem to my ^e chief ioy.

7 Remember the children of ^f Edom, O Lord, in the ^s day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed shall hee be that rewardeth thee as thou hast serued vs.

9 ^h Blessed shall he be that taketh and dasheth thy children against the stones.

^f According as Eze. 25. 17. and Ieremie 49. 7. verse prophesied: and Obadiah, verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. ^g When thou didst visite Ierusalem, h Hee alludeth to Iſaiahs prophece, Chapter. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God visited them as his rods to punish his enemies.

PSAL. CXXXVIII.

ⁱ David with great courage professeth the goodnesse of God

toward him, the which is so great, 4 That it is knowne to forraigne Princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as hee hath had heretofore.

A Psalme of David.

I Will praise thee with my whole heart: euen before the ^a gods will I praise thee.

2 I wil worship toward thine holy ^b temple and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name about all things by thy word.

3 When I called, then thou heardest me, and hast ^c increased strength in my soule.

4 All the ^d Kings of the earth shal praise thee, O Lord: for they haue heard the words of thy mouth.

5 And they shal sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth ^e afarre off.

7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue mee.

8 The Lord wil ^f performe his worke toward me: O Lord, thy mercie endureth for euer: forsake not the workes of thine hands.

though they thinke that hee is farre off. ^f Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in mee, will continue his grace to the end.

PSAL. CXXXIX.

ⁱ David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which he confirmeth by the creation of man, 14 After declaring his zeale and feare of God, hee professeth to be enemie to all them that contemne God.

To him that excelleth. A Psalme of David. O Lord, thou hast tried mee and knowen me.

2 Thou knowest my ^a sitting and my rising: thou vnderstandest my thought afar off.

3 Thou ^b compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in ^c my tongue, but loe, thou knowest it wholly, O Lord.

5 Thou holdest me strait behind and before, and layest thine ^d hand vpon me.

6 Thy knowledge is too wonderfull for mee: it is so high that I cannot ^e attaine vnto it.

7 Whither shall I goe from thy ^f spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let mee take the wings of the morning, and dwell in the vttermoſt parts of the sea:

^a Euen in the presence of Angels, and of the that haue authority among men.

^b Both ^y Temple and ceremoniall seruice at Christes coming were abolished: so that now God will be worshipped onely in spirit & truth, Ioh. 4. 23.

^c Thou hast strengthened me against mine outward and inward enemies.

^d All the world shall confesse that thou hast wonderfully preferred mee, and performed thy promise. ^e Distance of place cannot hinder God to shew mercie to his and to iudge the wicked.

^f rage neuer so much, yet the Lord, which hath begunne his worke in mee, will continue his

xx/x
M

^a He confesseth that neither our actions, thoughts or any part of our life can be hid to God, though he seems to be farre off. ^b So that they are evidently knowne to thee. ^c Thou knowest my meaning before I speake. ^d Thou so guidest me with thine hand, that I can turne no way, but where thou appointest me. ^e From thy power and knowledge.

10 Yet

f Thy power doth ſo faſt hold me, that I can eſcape by no means from thee.

g Though darknes be an hindrance to mans ſight, yet it ſerueſt thine eyes as well as the light.

h Thou haſt made me in all parts, and therefore muſt needs know me.

i Conſidering thy wonderfull work in forming mee, I cannot but praife thee, and feare thy mighty power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou didſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me when thou haſt faſhioned me.

m How ought we to eſteem the excellent declaration of thy wiſdom in the creation of man.

n I continually ſee new occaſions to meditate in thy wiſdom and to praife thee.

o He teacheth vs boldly to condemn all the hatred of the wicked and friendſhip of y world, whiche they would let vs to ſerue God ſincerely.

p Or any heinous way or rebellious: meaning, that though he were ſubiect to ſinne, yet was he not giuen to wickedneſſe, and to prouoke God by rebellion.

q That is, continue thy fauour towards me to the ende.

r Which perſecuted me of malice and without cauſe.

s That is, by their falſe cauilations and lies they kindle the hatred of the wicked againſt me.

t He ſheweth what weapons the wicked vſe, when power & force faile them.

u He declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.

10 Yet thither ſhall thine hand leade me, and thy right hand hold me.

11 If I ſay, Yet the darkeneſſe ſhall hide me, euen the night ſhall be light about mee.

12 Yea, the darkeneſſe hideth not from thee: but the night ſhineth as the day: the darkeneſſe and light are both alike.

13 For thou haſt poſſeſſed my reins: thou haſt couered mee in my mothers wombe.

14 I will praife thee, for I am ſcarefully and wonderouſly made: marueilous are thy workes, and my ſoule knoweth it well.

15 My bones are not hidde from thee, though I was made in a ſecret place, and faſhioned beneath in the earth.

16 Thine eyes did ſee mee, when I was without forme: for in thy booke were all things written, which in continuance were faſhioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto mee, O God! how great is the ſumme of them!

18 If I ſhould count them, they are more then the ſand: when I wake, I am ſtill with thee.

19 Oh that thou wouldeſt ſlay, O God, the wicked and bloody men, to whom I ſay, Depart ye from me:

20 Which ſpeake wickedly of thee, and being thine enemies are liſted vp in vaine.

21 Doe not I hate them, O Lord, that hate thee: and doe not I earneſtly contend with thoſe that riſe vp againſt thee?

22 I hate them with an vnfaigned hatred, as they were mine vtter enemies.

23 Trie mee, O God, and know mine heart: proue me, and know my thoughts,

24 And conſider if there bee any way of wickedneſſe in mee, and leade mee in the way for euer.

he were ſubiect to ſinne, yet was he not giuen to wickedneſſe, and to prouoke God by rebellion.

q That is, continue thy fauour towards me to the ende.

1 David complaineth of the cruelty, falſehood and iniuries of his enemies. 8 Againſt the which hee prayeth vnto the Lord, and aſſureth himſelfe of his helpe and ſuccour. 12 Wherefore hee prouoketh the iuſt to praife the Lord, and to aſſure themſelues of his tuition.

To him that excelleth. A Pſalme of David.

Deliuere mee, O Lord, from the euill men: preſerue me from the cruel men:

2 Which imagine euill things in their heart, and make warre continually.

3 They haue ſharpened their tongues like a ſerpent: adders poyſon is vnder their lips. Selah.

4 Keepe me, O Lord, from the handes

he declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.

of the wicked: preſerue me from the cruel men, which purpoſeth to cauſe my ſteps to ſlide.

5 The proud haue laide a ſnare for mee, and ſpred a net with cords in my path way, and ſet grinnings for me. Selah.

6 Therefore I ſaide vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.

7 O Lord God the ſtrength of my ſaluation, thou haſt couered mine head in the day of battell.

8 Let not the wicked haue his deſire, O Lord: performe not his wicked thought, leſt they be proud. Selah.

9 As for the chiefe of them, that compaſſe mee about, let the miſchiefe of their owne lips come vpon them.

10 Let coles fall vpon them: let him caſt them into the fire, and into the deepe pits, that they riſe not.

11 For the backbiter ſhall not be eſtabliſhed vpon the earth: euill ſhall hunt the cruel man to deſtruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous ſhall praife thy Name, and the iuſt ſhall dwell in thy preſence.

PSAL. CXLI.

David being grievouſly perſecuted vnder Saul, onely ſteth vnto God to haue ſuccour, 3 Deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

A Pſalme of David.

O Lord, I call vpon thee: haſte thee vnto me: heare my voice, when I crie vnto thee.

2 Let my prayer be directed in thy fight as incenſe, and the lifting vp of mine hands as an euening ſacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

4 Incline not mine heart to euill, that I ſhould commit wicked workes with men that worke iniquitie: and let me not eate of their delicacies.

5 Let the righteous ſmite me, for that is a benefit: and let him reprove me, and it ſhall be a precious oyle, that ſhall not breake mine head: for within a while I ſhall euen pray in their miſeries.

6 When their Iudges ſhall be caſt downe in ſtonie places, they ſhall heare my words, for they are ſweete.

7 Our bones lye ſcattered at the graues mouth, as hee that heweth wood, or diggeth in the earth.

ked ſo ſharply handled, that I ſhall for pittie praye for them. 8 The people which followed their wicked rulers in perſecuting the Prophet, ſhall repent and turne to God, when they ſee their wicked rulers puniſhed. 10 Heere appeareth that David was miraculoſly deliuered out of many deaths, as 1. Cor. 1. 9. 10.

e He calleth to God with lively faith, being aſſured of his mercies, becauſe hee had before time prouoed, that God helpe him euer in his dangers.

f For it is in Gods hand to overthrow the counſels and enterpriſes of the wicked.

g It ſeemeth that he alludeth to Saul.

h To wit, God: for Dauid ſaweth that they were reprobates, and that there was no hope of repentance in them.

i Gods plagues ſhall light vpon him in ſuch ſort, that he ſhall not eſcape.

k That is, ſhall be defended and preſerued by thy fatherly providence and care.

a He ſheweth that there is none other refuge in our neceſſitie, but onely to flee vnto God for comfort of ſoule.

b He meaneth his earneſt zeale and geſture, which he vied in prayer: alluding to the ſacrifices, which were by Gods commandement offered in the olde lawe.

c He deſireth God to keep his thoughts and waies either from thinking or executing vengeance.

d Let not their proſperitie allure me to be wicked as they are. e He could abide all corrections that came of a louing heart.

f By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pittie praye for them. 8 The people which followed their wicked rulers in perſecuting the Prophet, ſhall repent and turne to God, when they ſee their wicked rulers puniſhed. 10 Heere appeareth that David was miraculoſly deliuered out of many deaths, as 1. Cor. 1. 9. 10.

8 But

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue layde for mee, and from the gennes of the workers of iniquitie.

10 Let the wicked fall into his nets^k together, whiles I escape.

PSAL. CXLII.

The Prophet weether affonied with feare, nor caried away with anger, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preserve him.

A Psalm of Dauid, to giue instruction, and a prayer, when he was in the cage.

I Cried vnto the Lord with my voice: with my voice I^a prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit[†] was in perplexitie in mee, yet thou knewest my path: in the way wherein I walked, haue they priuily layed a snare for me.

4 I looked vpon my right hand, and behelde, but there was none that would know me: all refuge failed mee, and none[†] cared for my soule.

5 Then cried I vnto thee, O Lord, and said, Thou art mine^b hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very lowe: deliuer mee from my persecuters, for they are too strong for me.

7 Bring my soule out of^c prison, that I may praise thy Name: then shall the righteous^d come about me, when thou art beneficiall vnto me.

at my wonderful deliuerance, or to set a crowne vpo mine head

PSAL. CXLIII.

An earnest prayer for remission of finnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. He desireth to be restored to grace, so to be governed by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

A Psalm of Dauid.

Hear my prayer, O Lord, and hearken vnto my supplication: answer mee in thy^a trueth, and in thy^b righteousness.

2 (And enter not into iudgement with thy seruant: for in thy^c fight shall none that liueth, be iustified)

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath layd me in the darkenesse, as they that haue bene dead^d long agoe:

4 And my spirit was in perplexitie in mee, & mine^e heart within me was amased.

That is, as thou hast promised to be faithful in thy promise to all that trust in thee. b That is, according to thy free goodnesse, whereby thou defendest thine. c He knew that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies. e was innocent, and that in Gods sight all men are sinners. d He acknowledgeth that God is the onely and true physician to heale him: and that he is able to raise him to life, though he were dead long agoe, and turned to ashes. e So that onely by faith and by the grace of Gods spirit he was vpholden.

5 Yet doe I remember the time^f past: I meditate in all thy works, yea, I do meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that go downe into the pit.

8 Let me heare thy louing kindnesse in the^g morning, for in thee is my trust: shewe me the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I hid me with thee.

10^k Teach me to^l do thy will, for thou art my God: let thy good spirit leade mee vnto the land of righteousness.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercie^m slay mine enemies, and destroy all them that oppresse my soule: for I am thyⁿ seruant.

sooone as we decline from Gods will, wee fall into errour. a signe of thy fatherly kindnesse toward mee. n Relinquishing myselfe, and trusting in thy protection.

PSAL. CXLIII.

He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained, 5 Demanding the helpe and destruction of the wicked, 9 Promising to acknowledge the same with songs of praises, 15 And declareth wherein the felicitie of any people consisteth.

A Psalm of Dauid.

Blessed bee the Lord my strength, which teacheth mine hands to fight, and my fingers to battell.

2 Hee is my goodnesse and my fortress, my towre and my deliuerer, my shield, and in him I trust, which subdued my^b people vnder me.

3 Lord, what is man that thou^c regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.

5^d Bowe thine heauens, O Lord, and come downe: touch the mountaines and they shall smoke.

6^e Cast forth the lightening and scatter them: shoot out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer mee, and take mee out of the^f great waters, and from the hand of strangers,

to send helpe for the present necessitie. e By these maner of speeches hee sheweth that all the lets in the world cannot hinder Gods power, which hee apprehended by faith. f That is, deliuer mee from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

f To wit, thy great benefits of old, and the manifold examples of thy fauour toward thine.

g That is, speedily and in due season.

h Let thine holy Spirit counsell me how to come forth of these great cares and troubles.

i I hid my selfe vnder the shadowe of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will cometh by the spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright: for

m Which shall be selfe wholly vnto

xxx

M

a Who of a poore shepherd hath made me a valiant warrior and mighty conquerour.

b He deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.

c He confesseth that neither by his owne authoritie, power, nor policie his kingdome was quiet, but by the secret grace of God.

d To giue vnto God iust praise, is to confesse our felices to be vnworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie.

e He desireth God to continue his graces and

g For though they shake hands yet they keepe not promise.

h That is, a rare and excellent song, as thy great benefite deserue.

i Though wicked kings be called Gods seruants, as Cyrus, Isa. 45. 1. for as much as he v-

seth them to execute his iudgements: yet Dauid becaufe of Gods promise,

and they, that rule godly, are properly so called, becaufe they serue not their

owne affections, but set forth Gods glory.

k He desireth God to continue his benefites toward his people,

counting the procreation of children and their good education among the chiefest of Gods benefites.

l That the very corners of our houses may be full of store for the great abundance of thy blessings.

m He attributeth not onely the great commodities, but euen the least also to Gods fauour.

n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

o He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God still continueth his benefites towards vs, we ought neuer to bee weary in praising him for the same.

p Hereby he declareth that all power is subiect vnto God, and that no worldly promouo ought to obscure Gods glory.

q Forasmuch as the end of mans creation, and of his preservation in this life is to praise God, therefore hee requireth that not onely wee ourselues doe this, but cause all other to doe the same.

r Of thy terrible iudgements against the wicked. * Exod. 34. 6. e He describeth after what sort God sheweth himselfe to all his creatures, though our finnes haue prouoked his vengeance against all: to wit, merciful not onely in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot feelee the sweet comfort of the same,

8 Whose mouth talketh vanitie, and their right hand is a right hand of falshood.

9 I will sing aⁿ newe song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of tenne strings.

10 It is hee that giueth deliuerance vnto Kings, and rescueth Dauid his seruant from the hurtfull sword.

11 Rescue mee, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshood:

12 That our^k sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our^l corners may bee full, and abounding with diuers sorts, and that our sheepe may bring forth thousands, and ten thousand in our streetes:

14 That our^m oxen may bee strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people, that beⁿ so, yea, blessed are the people, whose God is the Lord.

PSAL. CXLV.

This Psalme was composed when the kingdome of Dauid flourished. 1 Wherein he describeth the wonderfull providence of God, aswel in gouerning man, as in preserving all the rest of his creatures. 17 Hee prayeth God for his iustice and mercie, 18 But especially for his louing kinde- nesse toward these that call vpon him, that feare him, and loue him: 21 For the which hee promiseth to praise him for euer.

A Psalme of Dauid of praise

O My God and King, I wil extoll thee, & will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praise thy Name for euer and euer.

3 Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, & thy wonderfull workes,

6 And they shall speake of the power of thy^d fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteounesse.

8 * The Lord is gracious and merciful, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord; and thy Saints blesse thee.

11 They shewe the glory of thy kingdome, and speake of thy power,

12 To cause his power to bee knowne to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy^{*} kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all^h that fall, and lifteth vp all that are ready to fall.

15 The eyes ofⁱ all waite vpon thee, and thou giuest them their meete in due season.

16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.

17 The Lord is^k righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in^l trueth.

19 Hee will fulfill the^m desire of them that feare him: he also will heare their cry and will saue them.

20 The Lord preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and allⁿ flesh shall blesse his holy Name for euer and euer.

mercifully examineth his by the crosse, giuing them strength and deliuering them. 1 Which onely appertaineth to the faithfull: and this vertue is contrary to infidelity, doubting, impatience and murmuring. m For they will aske or with for nothing, but according to his will, 1. Ioh. 5. 14. n That is, all men shall be bound to praise him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man, but onely in God almighty, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widowers, 10 And reigne for euer.

Praise yee the Lord.

Praise thou the Lord, O my^a soule.

2 I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in^b Princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and hee turneth to his earth: then his^c thoughtes perish.

5 Blessed is he, that hath the God of Iacob for his helpe, whose hope is in the Lord his God.

6 Which made^d heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice^e for the oppressed: which giueth bread to the hun-

trust onely in the Lord, both for that his power is able to deliuer them from all dangers, and for his promise sake his will is most ready to doe it. e Whose faith and patience for a while trieth, but at length he punisheth the aduersaries, that he may be knowne to be the iudge of the world.

f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence,

yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but onely where God reigneth.

h Luk. 1. 33. d. 7. 14.

i Who being in miserie and affliction would faint and fall away, if God did not vphold the,

& therefore they ought to reuerence him, that reigneth in heauen, and suffer themselves to be gouerned by him.

j To wit, as well of man, as of beast.

k He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that hee iustly punisheth the wicked, and

mercifully examineth his by the crosse, giuing them strength and deliuering them.

l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelity, doubting, impatience and murmuring.

m For they will aske or with for nothing, but according to his will, 1. Ioh. 5. 14.

n That is, all men shall be bound to praise him.

o He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God still continueth his benefites towards vs, we ought neuer to bee weary in praising him for the same.

p Hereby he declareth that all power is subiect vnto God, and that no worldly promouo ought to obscure Gods glory.

q Forasmuch as the end of mans creation, and of his preservation in this life is to praise God, therefore hee requireth that not onely wee ourselues doe this, but cause all other to doe the same.

r Of thy terrible iudgements against the wicked. * Exod. 34. 6. e He describeth after what sort God sheweth himselfe to all his creatures, though our finnes haue prouoked his vengeance against all: to wit, merciful not onely in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot feelee the sweet comfort of the same,

s He stirreth vp himselfe and all his affections to praise God.

t That God may haue the whole praise, wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

u As their vaine opinions, whereby they flattered themselves, and so imagined wicked interpretations.

v Hee encourageth the godly to

trust onely in the Lord, both for that his power is able to deliuer them from all dangers, and for his promise sake his will is most ready to doe it.

w Whose faith and patience for a while trieth, but at length he punisheth the aduersaries, that he may be knowne to be the iudge of the world.

x Hee encourageth the godly to

trust onely in the Lord, both for that his power is able to deliuer them from all dangers, and for his promise sake his will is most ready to doe it.

y Whose faith and patience for a while trieth, but at length he punisheth the aduersaries, that he may be knowne to be the iudge of the world.

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trust onely in the Lord, both for that his power is able to deliuer them from all dangers, and for his promise sake his will is most ready to doe it.

aa Whose faith and patience for a while trieth, but at length he punisheth the aduersaries, that he may be knowne to be the iudge of the world.

f Though be vi-
fit them by af-
fliction, hunger,
imprisonment
and such like,
yet his fatherly
loue and pitie
neuer faileth
them, yea rather
to his these are
signes of his
loue.
g Meaning all
them that are
destitute of
worldly meanes
and succour. h
seruation of the
same.

XXX

E

a He sheweth
wherein wee
ought to exercise
our selues con-
tinually, and to
take our pas-
time: to wit, in
praising God.
b Because the
Lord is foun-
der of Church,
it cannot be de-
stroyed, though
the members
therof be disper-
sed, and seme,
as it were, for a
time to be cut
off.

c With affliction,
or sorrow for
sinne.

d Though it
seeme to man in-
credible, that
God should af-
flict his church
being so disper-
sed, yet nothing
can be too hard
to him, that can
number and
name all the
starres.

e For the more
high that the
wicked clime,
the greater is
their fall in the
end.

f Hee sheweth
by the examples
of Gods mighty
power, goodnes,
and wisdom,
that wee can
neuer want most
iust occasions to
praise God.

g For their cry-
ing is as it were
a confession of
their neede,
which cannot be
releued, but by
God onely: then
if God shewe
himselfe mind-

full of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life everlasting? h Though to vse lawful meanes is both profitable and pleasurable, yet to put our trust in them, is to defraud God of his honour. i He doeth not onely furnish his Church with all things necessary, but preferueth also the same, & maketh it strong against all outward force. j Erisaite. k His secret working in all creatures is as a commandement to keepe them in order, and to giue them moouing and force. l For immediately and without resisting, all things obey him.

gry: the Lord looseth the prisoners.

8 The Lord giueth fight to the blind: the Lord raiseth vp the crooked: the Lord loueth the righteous:

9 The Lord keepeth the strangers: he reliueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.

10 The Lord shall reigne for euer: O Zion, thy God endureth from generation to generation. Praise yee the Lord.

Hee assureth the Church that God reigneth for euer for the pre-

PSAL. CXLVII.

1 The Prophet praiseth the bounty, wisdom, power, iustice and providence of God vpon all his creatures; 2 But specially vpon his Church, which he gathereth together after their dispersion, 3 Declaring his word and iudgements so vnto them, as he hath done to none other people.

Praise yee the Lord, for it is good to sing vnto our God; for it is a pleasant thing, and praise is comely.

2 The Lord doeth build vp Ierusalem, and gather together the disperfed of Israel.

3 Hee healeth those that are broken in heart, and bindeth vp their fores.

4 He counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord reliueth the meeke, and abaseth the wicked to the ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

8 Which couereth the heaven with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beasts their foode, and to the young rauens that crie.

10 He hath not pleasure in the strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercie.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the floure of wheate.

15 Hee sendeth forth his commandement vpon earth, and his worde runneth very swiftly.

16 He giueth snowe like wool, and scattereth the hoare frost like ashes.

ny hath received, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor lowe condition or degree can be exempted from this duty. h That is, the dignitie, power & glory of his Church. i By reason of his covenante made with Abraham.

17 Hee casteth forth his yce like morfels: who can abide the colde thereof?

18 He sendeth his word and melteth them: he causeth his winde to blowe, and the waters flowe.

19 He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they known his iudgements. Praise yee the Lord.

which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth, and all places, 2 Specially his Church, for the power that hee hath giuen to the same, after that hee had chosen them, and ioyned them vnto him.

¶ Praise yee the Lord.

Praise yee the Lord from the heauen: praise yee him in the high places.

2 Praise yee him, all yee his Angels: praise him all his armie.

3 Praise yee him, Sunne and Moone: praise yee him all bright starres.

4 Praise yee him, heauens of heauens, and waters, that be aboute the heauens.

5 Let them praise the Name of the Lord: for hee commanded, and they were created.

6 And he hath established them for euer and euer: hee hath made an ordinance, which shall not passe.

7 Praise yee the Lord from the earth, yee Dragons and all depths:

8 Fire and haile, snowe and vapours, stormie winde, which execute his word:

9 Mountaines and all hilles, fruitful trees and all cedars:

10 Beasts and all cattell, creeping things and feathered foules:

11 Kings of the earth and all people, princes and all Iudges of the world:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name only is to be exalted, and his praise aboute the earth and the heauens.

14 For hee hath exalted the home of his people, which is a praise for all his Saints, euen for the children of Israel, a people that is neere vnto him. Praise yee the Lord.

ny hath received, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor lowe condition or degree can be exempted from this duty. h That is, the dignitie, power & glory of his Church. i By reason of his covenante made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest, that he giueth his Saints against all mans power.

¶ Praise yee the Lord.

Sing yee vnto the Lord a new song: let his prayse be heard in the Congregation of Saints,

m As before he called Gods secret working in all his creatures his worde: so he meaneth here, by his word, the doctrine of life everlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercy, and his iust iudgement.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duty.

b In that Gods glory shineth in these insensible creatures, this their beauty is as a continuall praising of God. c Not that there are diuers heauens, but because of the situation of the fixed starres and planets, hee comprehendeth by this word the whole heauen.

d That is, the raine, which is in the middle region of the aire which hee here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales, and such like.

f Which come not by chance & fortune, but by Gods appointed ordinance.

g For the greater gifts that a-

a For his rare & manifold benedictions bestowed on his Church.

^b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands. ^c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull King. ^d He alludeth to that continuall rest and quietnes, which they should haue, if they would suffer God to rule them. ^e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. ^f Not onely the people, but the Kings that were their enemies, should be destroyed. ^g Hereby God bindeth the hands and minds of all his, to enterprise no farther then he appointeth.

2 Let Israel reioyce in him that^b made him, and let the children of Zion reioyce in their^c King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory: let them sing loude vpon their^d beds.

6 Let the high actes of God be in their mouth, and a two edged sword in their hands,

7 ^e To execute vengeance vpon the heathen, and corrections among the people:

8 To binde^f their Kings with chaines, and their nobles with fetters of yron:

9 That they may execute vpon them the iudgement that is^g written: this honour shall be to all his Saints. Praise yee the Lord.

PSAL. CL.

¹ An exhortation to praise the Lord without cease by all manner of wayes for all his mightie and wonderfull workes.

¶ Praise ye the Lord.

Praise yee God in his^a Sanctuarie: praise yee him in the^b firmament of his power:

2 Praise yee him in his mightie actes: praise yee him according to his excellent greatnesse:

3 Praise yee him in the sound of the^c trumpet: praise ye him vpon the viole and the harpe:

4 Praise yee him with timbrell and flute: praise yee him with virginals and organs:

5 Praise yee him with sounding cymbales: praise yee him with high sounding cymbales.

6 Let euery thing that hath^d breath praise the Lord. Praise yee the Lord.

^a That is, in the heauen. ^b For his wonderful power appeareth in the firmament, which in Hebrew is called stretching out or spreading abroad wherein the mightie works of God shined. ^c Exhorting the people onely to reioyce in praising God, he maketh mention of those instruments which by Gods commandement were appointed in the olde Law, but vnder Christ the vse thereof is abolished in the Church. ^d He sheweth that all the order of nature is bound to this duty, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting praise.

THE*PROVERBES OF SALOMON.

THE ARGUMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these brieue sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewell to the Church, of those three thousand parables mentioned, 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants and indited by him.

CHAP. I.

¹ The power and vse of the word of God. ⁷ Of the feare of God and knowledge of his word. ¹⁰ Wee may not consent to the enticing of sinners. ²⁰ Wisdome complaineth that she is contemned. ²⁴ The punishment of them that contemne her.

^a That is, what wee ought to know and follow, & what we ought to refuse. ^b Meaning the word of God, wherein is the only true knowledge. ^c To learne to submit our selues to the correction of those that are wise. ^d By liuing iustly, and rendering to euery man that which apperteineth vnto him. ^e To such as haue no discretion to rule themselves.



He Parables of Salomon the sonne of Dauid King of Israel,

2 To knowe wisdome,^a and instruction, to vnderstand the wordes^b of knowledge,

3 To receiue^c instruction to doe wisely, by^d iustice and iudgement and equitie,

4 To giue vnto the^e simple, sharpenesse

of wit, and to the childe knowledge and discretion.

5 A wise man shall heare, and increase in learning, and a man of^f vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ ^g The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.

8 My sonne, heare thy fathers instruction, and forsake not thy^h mothers teaching.

9 For they shall beeⁱ a comely orna-

ment of God, which is the vniuersall father of all creatures, or in the name of the Pastor of the Church, who is as a father. ^h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde. ⁱ & the increase of graces.

^{*} This worde Prouerbe or parable signifieth a graue and notable sentence worthy to be kept in memory: and is sometime taken in the euill part for a mocke or scoff.

^f As he sheweth that these parables containing the effect of religion as touching maners and doctrine do appertaine to the simple people: so doeth he declare that the same is also necessary for them that are wise and learned.

^g Psal. 111. 10. ^h Mat. 23. 16. ⁱ He speaketh this in the name

i To wit, the wicked which haue not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of all crafty practises which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their cruelty hath none end. m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent. n That is, haue nothing at all to doe with them. o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice & cruelty. p Whereby hee concludeth that the couetous man is a murderer.

q This wisdom is the eternall word of God. r So that none can pretend ignorance. s Wisdom reprooueth three kindes of men: the foolish or simple, which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lustes, and haue the knowledge of godlinesse. t This is spoken according to our capacite, signifying that the wicked which mock and iest at Gods word, shall haue the iust reward of their mocking. u That is, your destruction, which thing you feare. x Because they sought not with an affection to God, but for ease of their owne griefe. y Shewing that without faith and obedience we cannot call vpon God aright. z They shall

feele what commoditie their wicked life shall giue them.

ment vnto thine head, and as chaines for thy necke.

10 ¶ My sonne, if sinners doe entise thee, consent thou not.

11 If they say, Come with vs, wee will lay waire for^k blood, and lie priuily for the innocent without a cause:

12 We will swallow them vp alieue like a^l graue euen whole, as those that goe downe into the pit:

13 We shall find all precious riches, and fill our houses with spoyle:

14 Cast in thy lot among vs: wee will all haue one^m purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from theirⁿ path:

16 For their feete runne to euill, and make haste to shed blood.

17 Certainly^o without cause the net is spread before the eyes of all that hath wing:

18 So they lay waite for blood, and lie priuily for^p their liues.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the^q life of the owners thereof.

20 ¶ Wisdom crieth without: she vttereth her voice in the^r streetes.

21 She calleth in the high streete, among the prease in the entrings of the gates, and vttereth her words in the citie, saying,

22 O yee^s foolish, how long will ye loue foolishnes: and the scornfull take their pleasure in scorning, and the fooles hate knowledge:

23 (Turne you at my correction: loe, I will powre out my minde vnto you, and make you vnderstand my words)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard.

25 But yee haue despised al my counsell, and would none of my correction,

26 I will also^t laugh at your destruction, and mocke, when your feare commeth.

27 When^u your feare commeth like sudden desolation, and your destruction shall come like a whirlwinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me earely, but they shall not^x finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but^y despised al my correction.

31 Therefore shall they eate of the^z fruit of their owne way, and be filled with their owne deuises.

32 For^a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

CHAP. II.

1 Wisdom exhorteth to obey her. 5 Shee teacheth the feare of God. 6 She is giuen of God. 10 Shee preferueth from wickednes.

MY sonne, if thou wilt receiue my words, and^a hide my commandments within thee,

2 And cause thine eares to hearken vnto wisdom, and encline^b thine heart to vnderstanding,

3 (For if thou callest after knowledge, and criest for vnderstanding:

4 If thou seekest her as siluer, and searchest for her as for^c treasures,

5 Then shalt thou vnderstand the feare of the Lord, and find the^d knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 Hee^e preferueth the state of the righteous: hee is a shielde to them that walke vp-rightly,

8 That they may keepe the wayes of iudgement: and hee preferueth the way of his Saints)

9 Then shalt thou vnderstand righteoufnesse, and iudgement, and equitie, and euerie good path.

10 ¶ When wisdom entreth into thine heart, and knowledge deliteth thy soule,

11 Then shall^f counsell preferue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh froward things,

13 And from them that leaue the^g wayes of righteousness to walke in the wayes of darknesse:

14 Which reioyce in doing euill, and delight^h in the frowardnesse of the wicked,

15 Whose wayes are crooked and they are lewde in their pathes:

16 And it shall deliuer thee from the strangeⁱ woman, euen from the stranger, which flattereth with her words:

17 Which forsaketh the^j guide of her youth, and forgetteth the^k couenant of her God.

18 Surely her^l house tendeth to death, and her paths^m vnto the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therefore walk thou in the way of good men, and keepe the wayes of the righteous.

a That is, the prosperitie, and sensualitie, where in they delight.

a That is, keepe them in thine heart.

b If thou giue thy selfe to the true knowledge of God without hypocrisie.

c Meaning, that we must seeke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This (saith he) is the true wisdom, to know and feare God.

f Or, hideth the saluation.

f The worde of God shal teach thee and counsell thee how to gouerne thy selfe.

g That is, the word of God, which is the onely light, to folow their own fantasies which are darknesse.

h When they see any giuen to euill as they are.

i Meaning, that wisdom which is the word of God, shall preferue vs from all vices: naming this vice of whoredome whereunto man is most prone.

k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection.

l Which is the promise made in marriage.

m Her acquaintance with her familiars & that haunt her.

n To them that are dead in bo a dis and soule.

^a They shall enjoy the temporall and spirituall promises of God as the wicked shall be voyde of them.

21 For the iust shall dwell in the ° land, and the vpright men shal remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressours shal be rooted out of it.

CHAP. III.

¹ The word of God giueth life. ⁵ Trust in God. ⁷ Feare him. ⁹ Honour him. ¹¹ Suffer his correction. ²² To them that follow the word of God, all things shall succede well.

MY sonne, forget not thou my Lawe, but let thine heart * keepe my commandements.

2 For they shall increase the length of thy ^a dayes and the yeeres of life, and thy prosperitie.

3 Let not ^b mercy and trueth forsake thee: bind them on thy ^c necke, and write them vpon the table of thine ^d heart:

4 So shalt thou find fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with al thine heart, and leane not vnto thine owne wisdome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill:

8 So health shall be vnto thy ^e nauell, and marow vnto thy bones.

9 ^f Honour the Lord with thy riches, and with the first ^g fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall ^h burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither bee griued with his correction:

12 * For the Lord correcteth him, whom he loueth, euen as the father ⁱ doeth the childe in whom he delighteth.

13 Blessed ^j is the man that findeth wisdome, & the mā that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof ^k is better then golde:

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes ^l is in her right hande, and in her left hand riches and glory.

17 Her wayes ^m are wayes of pleasure, and all her pathes prosperitie.

18 Shee is a tree ⁿ of life to them that lay hold on her, and blessed ^o is he that retaineth her.

19 The Lord by wisdome hath laide the ^p foundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledge the depthes are broken vp, and the clouds droppe downe

the dewe.

21 My sonne, let not ^q these things depart from thine eyes, but obserue wisdome and counsell.

22 So they shall be life to thy soule, and grace vnto thy ^r necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for ^s any sudden feare, neither for the ^t destruction of the wicked, when it commeth.

26 For the Lord shall be for thine assurance, & shal preferue thy foote from taking.

27 ¶ Withhold not the good from ^u the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe, and come againe, and to morow will I giue thee, if thou ^v now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doeth dwell ^w without feare by thee.

30 Striue not with a man causelesse, when he hath done thee no harme.

31 ¶ Be not ^x enuious for the wicked man, neither chuse any of his wayes.

32 For the froward ^y is abomination vnto the Lord: but his ^z secret is with the righteous.

33 The curse of the Lord ^{aa} is in the house of the wicked: but hee blesteth the habitation of the righteous.

34 With the scornful ^{ab} he scorneth, but he giueth grace vnto the humble.

35 The wise shal inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

¹ Wisdome and her fruits ought to bee searched. ¹⁴ The way of the wicked must be refused. ²⁰ By the word of God the heart, eyes and course of life must be guided.

HEARE, O yee children, the instruction of ^a a father, and giue care to learne vnderstanding:

2 For I doe giue you a good doctrine, therefore forsake yee not my law.

3 For I was my fathers sonne, tender and ^b deare in the sight of my mother,

4 When ^c he taught me, and said vnto me, Let thine heart hold fast my words: keep my commandemēts, & thou shalt liue.

5 Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forfake her not, and she shal keepe thee: loue her and she shal preferue thee.

7 ^d Wisdome is the beginning: get wisdome therefore: and aboue all thy possession, get vnderstanding.

iudgement of the world, which make it their last studie or els care not for it at all.

* Deut. 32. 1. and 30. 16.

^a Long life is the blessing of God which he giueth to his, so farre forth as it is expedient for the.

^b By mercy and trueth, he meaneth the commandements of the first and second table: or else the mercy and faithfulness that wee ought to vse toward our neighbours.

^c Keepe them as a most precious iewel.

^d Haue them euer in remembrance.

^e By this part he comprehendeth the whole body, and by health he meaneth all the benefites promised in the Law both corporall and spirituall.

^f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2 and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandment.

^g For to the faithful distributor God giueth in greater abundance.

^h Meaning, that he that seeketh wisdome, that is, suffereth himself to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.

ⁱ Which bringeth forth such fruites that they that eate thereof, haue life: and hee alludeth to the tree of life in paradise.

^k Hereby he sheweth that this wisdome, whereof hee speaketh, is euertlasting, because it was before a creature, & that all things, euen the whole world, were made by it.

^l For when God destroyeth the wicked, he will saue his, as hee did Lot in Sodom.

^m Not only for them to whom the possession becometh, but also thou shalt not keepe it from them, which haue need of the use thereof.

ⁿ That is, putteth his trust in thee.

^o Desire not to be like vnto him.

^p That is, his couenant and fatherly affection which is hid and secret from the world.

^q Hee will shew by his plagues, that their scornes shall turne to their owne destruction, as Chap. 1. 36

^r He speaketh this in the person of a Preacher and minister which is as a father vnto the people, read Chap. 1. 8.

^s In Ebrew it is Onely: for though she had three others, as 1 Chron. 3. 5. yet so tenderly shee loued Salomon, that hee was vnto her as her onely sonne.

^t Meaning Dauid his father.

^u He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrarie to the

^v For the wicked man, neither chuse any of his wayes.

^w For the froward is abomination vnto the Lord: but his secret is with the righteous.

^x The curse of the Lord is in the house of the wicked: but hee blesteth the habitation of the righteous.

^y With the scornful he scorneth, but he giueth grace vnto the humble.

^z The wise shal inherit glory: but fooles dishonour, though they be exalted.

^{aa} Wisdome is the beginning: get wisdome therefore: and aboue all thy possession, get vnderstanding.

^{ab} For I doe giue you a good doctrine, therefore forsake yee not my law.

^{ac} For I was my fathers sonne, tender and deare in the sight of my mother,

^{ad} When he taught me, and said vnto me, Let thine heart hold fast my words: keep my commandemēts, & thou shalt liue.

^{ae} Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

^{af} Forfake her not, and she shal keepe thee: loue her and she shal preferue thee.

^{ag} Wisdome is the beginning: get wisdome therefore: and aboue all thy possession, get vnderstanding.

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^{az} For I doe giue you a good doctrine, therefore forsake yee not my law.

^{ba} For I was my fathers sonne, tender and deare in the sight of my mother,

^{bb} When he taught me, and said vnto me, Let thine heart hold fast my words: keep my commandemēts, & thou shalt liue.

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^{bn} When he taught me, and said vnto me, Let thine heart hold fast my words: keep my commandemēts, & thou shalt liue.

^{bo} Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

^{bp} Forfake her not, and she shal keepe thee: loue her and she shal preferue thee.

^{bq} Wisdome is the beginning: get wisdome therefore: and aboue all thy possession, get vnderstanding.

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^{bw} Wisdome is the beginning: get wisdome therefore: and aboue all thy possession, get vnderstanding.

^{bx} For I doe giue you a good doctrine, therefore forsake yee not my law.

^{by} For I was my fathers sonne, tender and deare in the sight of my mother,

^{bz} When he taught me, and said vnto me, Let thine heart hold fast my words: keep my commandemēts, & thou shalt liue.

^{ca} Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

^{cb} Forfake her not, and she shal keepe thee: loue her and she shal preferue thee.

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^{cd} For the wicked man, neither chuse any of his wayes.

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^{ce} When he taught me, and said vnto me, Let thine heart hold fast my words: keep my commandemēts, & thou shalt liue.

^{cd} Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

^{ce} Forfake her not, and she shal keepe thee: loue her and she shal preferue thee.

^{cd} Wisdome is the beginning: get wisdome therefore: and aboue all thy possession, get vnderstanding.

^{ce} For the wicked man, neither chuse any of his wayes.

^{cd} For the froward is abomination vnto the Lord: but his secret is with the righteous.

^{ce} The curse of the Lord is in the house of the wicked: but hee blesteth the habitation of the righteous.

^{cd} With the scornful he scorneth, but he giueth grace vnto the humble.

^{ce} The wise shal inherit glory: but fooles dishonour, though they be exalted.

^{cd} Wisdome is the beginning: get wisdome therefore: and aboue all thy possession, get vnderstanding.

^{ce} For I doe giue you a good doctrine, therefore forsake yee not my law.

^{cd} For I was my fathers sonne, tender and deare in the sight of my mother,

^{ce} When he taught me, and said vnto me, Let thine heart hold fast my words: keep my commandemēts, & thou shalt liue.

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^{ce} The wise shal inherit glory: but fooles dishonour, though they be exalted.

8 Exalt her, and shee shalt exalt thee: she shall bring thee to honour, if thou imbrace her.

9 Shee shall giue a comely ornament vnto thine heade, yea, shee shall giue thee a crowne of glorie.

10 ¶ Heare my sonne, and receiue my wordes, and the yeeres of thy life shall be many.

11 I haue taught thee in the way of wisedome, and led thee in the paths of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, and go not by it: turne from it, and passe by:

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall:

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that shineth more and more vnto the perfite day.

19 The way of the wicked, is as the darkenesse: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my words, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the middes of thine heart:

22 For they are life vnto those that find them, and health vnto all their flesh.

23 Keepe thine heart with all diligence: for thereout commeth life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye-lids direct thy waye before thee.

26 ^m Ponder the path of thy feete, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remooue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigallitie. 15 He willet a man to liue on his labours, and so helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisdome, and incline thine eare vnto my knowledge,

2 That thou mayest regard counsell, and

thy lips obserue knowledge.

3 For the lips^a of a strange woman drop as an hony combe, and her mouth is more soft then^b oyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her^c feete goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are^d moueable: thou canst not know them.

7 Heare yee me now therefore, O children, and depart not from the words of my mouth.

8 Keepethy way farre from her, and come not neere the doore of her house,

9 Lest thou giue thine^e honour vnto others, and thy yeeres to the cruell:

10 Lest the stranger should be filled with thy strength, and thy^f labours be in the house of a stranger,

11 And thou^g mourne at thine ende, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed mee!

14 I was almost brought into all euill in the mids of the Congregation and^h assemblie.

15 ¶ Drinke the water ofⁱ thy cisterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets:

17 But let them be thine^j, and thine only, and not the strangers with thee.

18 Let thy^k fountaine be blessed, and reioyce with the wife of thy^l youth.

19 Let her be as the louing hind and pleasant roe: let her breasts satisfie thee at all times and delight in her loue continually.

20 For why shouldest thou^m delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of manⁿ are before the eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and hee shall be holden with the cords of his owne sinne.

23 Hee shall^o die for fault of instruction, and shall goe astray through his great folly.

CHAP. VI.

1 Instruction for sureties. 6 The slouthfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked.

^e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauid's protestation. ^f Thou shalt walke at liberty without offence.

^g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke. ^h Gotten by wicked meanes and cruell oppression. ⁱ Signifying, that the godly encrease daily in knowledge and perfection, till they come to full perfectio, which is, when they shall be ioyned to their head in the heauens.

^k That is, they shall haue health of bodie: vnder the which all other blessings promised in the law are contained. ^l For as the heart is either pure or corrupt, so is the whole course of mans life. ^m Keepe a measure in all thy doings.

^a That is, an harlot which giueth her selfe to another then to her husband. ^b By oyle and honie hee meaneth flattering and craftie intifements. ^c All her doings leade to destruction. ^d Shee hath euill new meanes to allure to wickednes. ^e That is, thy strength and goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall sonne. ^f The goods gotten by thy trauell. ^g Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing vp, in the assemblie of the godly. ^h He teacheth vs sobriety, exhorting vs to liue of our owne labours, and to be beneficiall to the godly that want. ⁱ Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy familie, and them that are of the household of faith. ^j Thy children which shall come of thee in great abundance, shewing that God blesteth marriage & curseth whoredome. ^k Which thou diddest marrie in thy youth. ^l Or, goe astray with a stranger. ^m Hee declareth that except man doe ioine to his wife both in heart and outward conuersation, that he shall not escape the iudgements of God. ⁿ Because he wil not giue eare to Gods word and be admonished.

^o Or, vnderstanding.

wicked. 16 The things that God hateth. 20 To ob-
scur the word of God. 14 To flee adulterie.

MY sonne, if thou bee suretie for thy neighbour, and hast striken hands with the stranger,

2 Thou art ^a snared with the wordes of thy mouth : thou art *euē* taken with the wordes of thine ownemouthe.

3 Do this now, my sonne, and deliuer thy selfe : seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and solícite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a doe from the hand of the hunter, and as a birde from the hand of the fowler.

6 ¶ Goe to the ^b pismire, O sluggard: beholde her wayes, and be wise:

7 For she hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the summer, and gathereth her food in haruest.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 * Yet a litle sleepe, a litle slumber, ^c a litle folding of the hands to sleepe.

11 Therefore thy pouertie commeth as one that ^d trauieth by the way, and thy necessity like ^e an armed man.

12 The vnthrifty man ^f and the wicked man walke ^h with a froward mouth.

13 He maketh a signe with his eyes: hee [†] signifieth with his feete: hee [‡] instructeth with his fingers.

14 Lewd things *are* in his heart: he imagineth euill at all times, and raifeth vp contentions.

15 Therefore shall his destruction come speedily: hee shall bee destroyed suddenly without recovery.

16 ¶ These fixe things doeth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, ^b feete that be swift in running to mischief,

19 A false witnesse that speaketh lyes, and him that raifeth vp contentions among [‡] brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine ⁱ heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee, when thou sleepest, and when thou wakest, it shall talk with thee,

23 For the ^k commandement *is* a lanterne, and instruction a light: and ^l corrections for instruction *are* the way of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her ^m eyelids.

26 For because of the whorish woman *a man is brought* to a morsell of bread, and a woman will hunt for the precious life of a man.

27 ⁿ Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coles, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men do not ^o despise a thiefe, when he stealeth, to satisfie his ^p soule, because hee is hungrie:

31 But if he be found, he shall restore seuen folde, *or* he shall giue all the substance of his house.

32 But hee that committeth adulterie with a woman, hee [†] is destitute of vnderstanding: hee that doeth it, destroyeth his owne soule.

33 He shall finde ^q a wound and dishonour, and his reproch shall neuer bee put away:

34 For ielousie *is* the rage of a man: therefore hee will not spare in the day of vengeance:

35 He cannot beare the sight of any ransom: neither will he consent though thou augment the gifts.

CHAP. VII.

¹ An exhortation to wisdom and to the worde of God, ⁵ Which will preserue vs from the harlot, ⁶ Whose maners are described.

MY sonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my comandements, and thou shalt liue, and mine instruction as the ^a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister: and call vnderstanding *thy* kinswoman,

5 That they may keepe thee from the strange woman, *euē* from the stranger that is smooth in her words.

6 ¶ ^b As I was in the window of mine house, I looked through my window,

7 And I saw among the fooles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner,

^a He forbiddeth vs not to become surety one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

^b If the word of God cannot instruct thee, yet learne at the litle pismire to labor for thy selfe and not to burden others.

^c Chap. 24. 33.

^e Hee expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.

^d That is, suddenly, and when thou lookest not for it.

^e It shall come in such sort as thou art not able to resist it.

^f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnchristie or the men of Belial, & slanderous.

^g Ebr. speaketh.

^g Thus all his gesture tendeth to wickednesse.

^h Meaning, the raging affecti-

^h ons, which cary a man away in such sort that he cannot tell what he doeth.

[†] Or, neighbours.

ⁱ Reade Chap. 3. 3.

^k By this commandement he meaneth the word of God, and by the instruction, the preaching and declaration of the same, which is committed to the Church.

^l And reprehensions when the word is preached bring vs to life.

^m With her wanton looks and gesture.

ⁿ Meaning, that she will neuer cease, till shee haue brought thee to beggerie,

and then seeke thy destruction.

^o Hee approacheth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed:

but adulterie was a perpetual infamie, & death by the Law of God.

^p Meaning, for very necessitie.

[†] Ebr. faileth in heart.

^q That is, death appointed by the Law.

^r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the law of nature admitteth any ransom for the adulterie.

^a By this diuersitie of words he meaneth that nothing ought to be so deare vnto vs, as the word of God,

nor that we looke on any thing more, nor mende any thing so much.

^b Salomon v-
seth this parable to declare their follie, that suffer themselves to be abused by har-

lots

corner, and went toward her house,

9 In the twilight in the euening, when the night began to be^e blacke and darke.

10 And behold, there met him a woman with an harlots[†] behauiour, and[†] subtil in heart:

11 (Shee is^d babling and loude: whose feete cannot abide in her house.

12 Now shee^e is without, now in the streets, and lieth in wait at euery corner)

13 So shee caught him and kissed him and[†] with an impudent face saide vnto him,

14 I haue^e peace offerings: this^f day haue I payed my vowes.

15 Therefore I came foorth to meeete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, [†]carpets and laces of Egypt.

17 I haue perfumed my bed with mirrhe, aloes, and cinamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance:

19 For mine husband is not at home: he is gone a iourney farre off.

20 He hath taken[†] with him a bag of siluer, and wil come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lippes she entised him.

22 And he followed her straightwayes, as an^g oxe that goeth to the slaughter, and^h as a foole to the stocks for correction,

23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that[†] he is in danger.

24 ¶ Heare mee now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths:

26 For shee hath caused many to fall downe wounded, and theⁱ strong men are all flaine by her.

27 Her house is the way^{*} vnto the graue, which goeth downe to the chambers of death.

CHAP. VIII.

1 Wisdome declareth her excellencie, 11 Riches; 15 Power, 22 Eternitie. 32 Shee exhorteth all to loue and follow her.

DOETH^{*} not^{*} wisdome crie: and vnderstanding vtter her voice?

2 She standeth in the toppe of the high places by the way in the place of the pathis.

3 God calleth to all men by his wordes, and by his works to fol-

3 Shee cryeth beside^b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye foolish men, vnderstand wisdome, and ye, O fooles, be wise in heart.

6 Giue care, for I will speake of excellent things, and the opening of my lippes, shall teach things that be right.

7 For my mouth shall speake the trueth, and my lippes abhorre wickednesse.

8 All the wordes of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all^e plaine to him that will vnderstand, & streight to them that would finde knowledge.

10 Receiue mine instruction; and not siluer, and knowledge rather then fine gold.

11 For wisdome is better then precious stones: and all pleasures are not to bee compared to her.

12 I wisdome dwell with^d prudence, and I finde foorth knowledge and counsels.

13 The feare of the Lord is to hate^e euil: as pride, and arrogancie, and the euill way: and a mouth that speaketh lewd things, I do hate.

14 I haue counsell and wisdome: I am vnderstanding, and I haue strength.

15 By me, Kings^f reigne, and princes decree iustice.

16 By me, Princes rule and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that seeke me^e carely, shal find me.

18 Riches and honour are with me: ^beuendurable riches and righteousness.

19 My fruit is better then gold, ^euen then fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the way of righteousness, and in the mids of the paths of iudgement,

21 That I may cause them that loue me, to inherite substance, and I wil fil their treasures.

22 The Lord hath possessed mee in the beginning of his waye: I was^{*} before his workes of olde.

23 I was set vp from euerlasting, from the beginning and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were settled: and before the hilles, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the dust

^b Where the people did most resort, & which was the place of iustice.

^c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this world.

^d That is, except a man haue wisdome, which is y^e true knowledge of God, he can neither be prudent nor a good counsellor. ^e So that he that doeth not hate euill, feareth not God.

^f Whereby he declareth that honours, dignities or riches come not of mans wisdome or industrie, but by the prouidence of God.

^g That is, studie the word of God diligently, and with a desire to profite.

^h Signifying, that he chiefly meaneth the spiritual treasures and heavenly riches.

ⁱ For there can be no true iustice or iudgement which is not directed by this wisdome.

^k He declareth hereby the diuinitie and eternitie of this wisdome, which he magnifieth and praiseth through this Booke: meaning thereby the eternall sonne of God Iesus Christ our Sauour, whom Saint Iohn calleth the Word, that was in the beginning. Iohn. 1. 1.

^e He sheweth that shee was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seek the night to couer their filthinesse.

[†] Or, garment.

[†] Or, hid.

^d He describeth certaine conditions, which are peculiar to harlots.

[†] Ebr. she strengthened her face.

^e Because that in peace offerings a portion returned to them that offered, shee sheweth him y^e she hath meat at home to make good cheere with: or els shee would vse some clocke of holines till she had gotten him in her snares.

[†] Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, & also thinking by obseruing of ceremonies and offerings to make satisfaction for their finnes.

[†] Or, earned work.

[†] Ebr. in his hand.

^g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.

^h Which goeth cheerefully, not knowing that he shalbe chastised.

[†] Ebr. it is for his life.

ⁱ Neither wit nor strength can deliuer them that fall into y^e hands of the harlot.

^{*} Chap. 2. 13.

^{*} Chap. 1. 20.

^a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his wordes, and by his works to followe vertus and to flee from vice.

I Hee declareth the eternitie of the Son of God, which is meant by this word wisdom, who was before all time, & euer present with the Father.
m Some reade a chiefe worker: signifying y^e this wisdom, euen Christ Iesus, was equall with God his father, & created, preferred and still worketh with him, as Ioh. 5. 17.
n Whereby is declared that the work of the creation was no paine, but a solace vnto y^e wisdom of God.
o By earth hee meaneth man, which is y^e work of God in who wisdom tooke pleasure: in so much as for mans sake the Diuine wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and

in the world.

27 When hee prepared the heauens, I was¹ there, when he set the compasse vpon the deepe.

28 When hee established the cloudes a boue, when hee confirmed the fountaines of the deepe,

29 When he gaue his decree to the sea, that the waters should not passe his commandement: when he appointed the foundations of the earth,

30 Then was I with him as^m a nourisher, and I was dayly his delight reioicing alway before him,

31 And tooke myⁿ solace in the compasse of^o his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, and giuing attendance at the postes of my doores.

34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord:

35 But he that sinneth against me, hurteth his owne soule: and all that hate mee, loue death.

time whereof is heere spoken.

CHAP. IX.

1 Wisdom calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

Wisdom hath built her^a house, and hewen out her^b seuen pillars.

2 Shee hath killed her vitailles, drawn her wine, and^c prepared her table.

3 Shee hath sent forth her^d maidens, and crieth vpon the highest places of the citie, saying,

4 Who so is^e simple, let him come hither, and to him that is destitute of wisdom, shee saith,

5 Come, and eat of my^f meat, and drinke of the wine that I haue drawn.

6 Forfake your way, yee foolish, and yee shall liue: and walke in the waye of vnderstanding.

7 He that reprooueth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blot.

8 Rebuke not a^h scorner, lest hee hate thee: but rebuke a wise man, and he will loue thee.

9 Giue admonition to the wise, and hee will be wiser: teach a righteous man, and he will increase in learning.

g For the wicked will contemne him and labour to defame him.
h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite,

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, isⁱ vnderstanding.

11 For thy dayes shall be multiplied by mee, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for^k thy selfe, and if thou be a scorner, thou alone shalt suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But shee sitteth at the doore of her house on a seat in the hie places of the citie,

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisdom, shee saith also,

17 Stollen waters are sweet, and hidde bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghests are in the depth of hell.

CHAP. X.

In this Chapter and all that follow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth Parables to follow vertue, and flee vice: and sheweth also what profite cometh of wisdom, and what hindrance proceedeth of foolishnesse.

THE PARABLES OF SALO-

MON.

A Wife^{*} sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of^a wickednesse profite nothing: but righteousness deliuereth from death.

3 The Lord will^b not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A[†] slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in sommer, is the sonne of wisdom: but hee that sleepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of^c the wicked.

7 The memorial of the iust shall be blessed: but the name of the wicked shall^d rotte.

8 The wife in heart will receiue commandements: but the foolish in[†] talke shall be beaten.

9 Hee that walketh vprightly, walketh[†] boldly: but he that peruerteth his wayes, shal be knowne.

10 He that^e winketh with the eye, worketh sorow, and he that is^f foolish in talke, shall be beaten.

i He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.
k Thou shalt haue the chiefe profite and commodity thereof.
l By the foolish woman, some vnderstand, the wicked preachers, who counterfeit the word of God, as appeareth, ver. 16. which were the words of the true preachers, as ver. 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boast thereof.

* Chap. 15. 20.

a That is, wickedly gotten.
b Though hee suffer the iust to want for a time, yet he will send him comfort in due season.

† Or, deuisfull.
c When their wickednes shall be discovered, they shalbe as dumme, and not know what to say.

d Shalbe vile & abhorred both of God & man, contrary to their owne expectation, which think to make their name immortal.

† Ebr. lips.

† Or, surely.
e Hee that beareth a faire countenance, and imagineth mischief in his heart, as Chap. 6. 13.

f For the corruption of his hart is knowen by his talke.

11 The

a Christ hath prepared him a Church.

b That is, many chiefe staies and principall parts of his Church, as were the Patriarks, Prophets, Apostles, Pastors and Doctors.

c Hee compareth wisdom with great princes that keepe open house for all that come.

d Meaning, true preachers, which are not infected with mans wisdom.

e He that knoweth his owne ignorance, and is voyde of malice.

f By the meate and drinke, is meant the word of God and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.

g For the wicked will contemne him and labour to defame him.

h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite,

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lips of him that hath vnderstanding wisdom is found, and a rodde shall be for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his ^hstrong citie: but the feare of the needie is their pouertie.

16 The labour of the righteous *tendeth* to life: but the reuenues of the wicked to sinne.

17 Hee that regardeth instruction, *is in* the way of life: but hee that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there can not want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man *is as* fined siluer: but the heart of the wicked is litle worth.

21 The lips of the righteous doe ⁱ feede many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde ^k no forowes with it.

23 *It is as* a pastime to a foole to do wickedly: but wisdom *is* vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirle-wind passeth, so *is* the wicked no more: but the righteous *is as* an euerlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eyes, so *is* the slouthfull to them that ⁱ send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked ^m shall be diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord *is* strength to the vpriight man: but feare shall be for the workers of iniquitie.

30 The righteous shall ⁿ neuer be removed: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruit-

full in wisdom: but the tongue of the forward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speakes* forward things.

CHAP. XI.

Falle ^a balances *are* an abomination vnto the Lord: but a perfit ^t weight pleaseth him.

2 When pride commeth, then commeth ^b shame: but with the lowly *is* wisdom.

3 The vprihtnes of the iust shall guide them: but the forwardnesse of the transgressors shall destroy them.

4 ^{*} Riches auail not in the daye of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpriight shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in *their* owne wickednesse.

7 ^{*} When a wicked man dieth, *his* hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his ^c stead.

9 An ^d hypocrite with *his* mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie ^e reioyceth, and when the wicked perish, *there is* ioy.

11 By the ^f blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will ^f keepe silence.

13 Hee that goeth about *as* a slanderer, discouereth a secret: but he that is of a faithful heart concealeth a matter.

14 Where no counsell is, the people fall: but where many ^g counsellors are, *there is* health.

15 He shall be sore vexed, that is surety for a ^h stranger, and he ⁱ that hateth suretiship, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, ^k rewardeth his owne soule: but he that troubleth his owne ^l flesh *is* cruel.

18 The wicked worketh a deceitfull worke: but hee that soweth righteousness, shall receiue a sure reward.

19 As righteousness *leadeth* to life, so he that followeth euil, *seeketh* his owne death.

20 They

^a 1 Cor. 13. 4.
^b 1 Pet. 4. 8.

^c That is, God will find him out to punish him.

^d And so maketh him bold to doe euill, whereas pouertie brideth the poore from many euill things.

^e For they speak truth and edifie many by exhortations, admonition & counsell.
^f Meaning, that all worldly things bring care and sorow, whereas they that seele the blessings of God, haue none.

^g Hee is but a trouble, & griefe to him that setteth him about any busines.
^h The time of their prosperitie shall be short, because of their great fall, though they seeme to live long.

ⁱ They enjoy in this life by faith and hope, their euerlasting life.

^a Vnder this word he condemneth all false weights, measures and deceit.
^b When man forgetteth himselfe and thinketh to be exalted about his vocation, then God bringeth him to confusio.
^c Eccl. 7. 19.
^d Eccles. 5. 1.

^e Virg. 5. 15.

^f That is, shall enter into trouble.
^g A dissembler that pretendeth friendship, but is a priuy enemy.
^h The country is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
ⁱ Or, prosperitie.

^j Will not make light report of others.

^k Where God giueth store of men of wisdom and counsell.
^l Whose conversation he knoweth not.
^m He that doeth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.
ⁿ Or, modest.
^o Is both good to himselfe, and to others.
^p Or, neighbour.

l Though they make neuer so many friends, or think themselves neuer so sure, yet they shall not escape.

† Or, is of onerously behaviour.

m They can look for nothing but Gods vengeance.

n Meaning them that giue liberally, whom God blesteth.

o That is, the niggard.

† Ebr. the soule of blessing shall be made fat.

p That prouideth for the use of them, that are in necessitie.

q The couetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.

r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.

s That is, bringeth them to the knowledge of God.

t Shall be punished as he deserueth, 1 Pet. 4. 18.

a They are so grounded in the fauour of God, that their roote shall prosper continually.

† Ebr. strong or painefull.

b As their conscience is vpright, so shall they be able to speake for themselves against their accusers.

c The poore man that is contemned, and yet liueth of his owne vauaile.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in *their way*, are his delight.

21 *Though* hand *ioyne* in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 *As* a iewell of golde in a swines snoute, *so* is a faire woman, which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but hee that spareth more, then is right, surely *commeth* to pouertie.

25 The liberall person shall haue plentie: and hee that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but hee that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne house, shall inherit the wind, and the foole shall be a seruant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot be established by wickednesse: but the roote of the righteous shall not be moued.

4 A vertuous woman is the crowne of her husband: but shee that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitful.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, and is his owne seruant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous giueth fruit.

13 The euill man is snared by the wickednesse of his lips: but the iust shall come out of aduersitie.

14 A man shall bee satiate with good things by the fruit of his mouth, and the recompense of a mans handes shall God giue vnto him.

15 The way of a foole is right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall bee known by his anger: but hee that couereth shame, is wise.

17 Hee that speaketh trueth, will shewe righteousness: but a false witnesse vseth deceit.

18 There is that speaketh wordes like the prickings of a sword: but the tongue of wisemen is health.

19 The lip of trueth shall be stable for euer: but a lying tongue varieth incontinently.

20 Deceit is in the heart of them that imagine euil: but to the counsellors of peace shall be ioy.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delight.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 The hand of the diligent shall beare rule, but the idle shall be vnder tribute.

25 Heauines in the heart of man doeth bring it downe: but a good worde reioyceth it.

26 The righteous is more excellent then his neighbour: but the waye of the wicked will deceiue them.

27 The deceitfull man roseth not that he tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that path waye there is no death.

CHAP. XIII.

A Wise sonne wil obey the instruction of his father: but a scorner wil heare no rebuke.

2 A man shall eate good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

d Is mercifull, euen to the very beast that doeth him seruice.

* Chap. 28. 19. eech. 30. 27.

† Or, defence.

e Continually imagineth meanes how to doe harme to others.

f Meaning, their heart within, which is vpright and doeth good to all.

g He standeth in his owne conceit, and condemneth all others in respect of himselfe.

h Which bridel leth his affections,

* Chap. 14. 5.

i Which seeke nothing more then to prouoke others to anger.

lc That is, wordes of comfort, or a cherefull minde, which is declared by his words reioyceth a man as a couetous minde killeth him.

l That is, more liberall in giuing.

m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

* Chap. 10. 4.

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3 He that keepeth his mouth, keepeth his life: but hee that openeth his lips, destruction *shal be* to him.

4 The sluggard ^b lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preferueth the vpright of ^f life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, hauing great riches.

8 A man will *giue* his riches for the ransom of *his* life: but the poore ^c cannot heare the reproch.

9 The light of the righteous reioy- ceth: but the candle of the wicked shall be put out.

10 Onely by pride ^d doeth *man* make contention: but with the well aduised *is* wisdom.

11 The ^e riches of vanitie shall diminish: but he that gathereth with ^f the hand, shall increate *them*.

12 The hope that is deferred, *is* the fainting the of heart: but when the desire cometh, *it is* as a tree of life.

13 He that despiseth ^g the word, hee shall be destroyed: but he that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man *is* as the wellspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient *is* hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 ^h A wicked messenger falleth ⁱ into euill: but a faithfull ambassadour *is* preferuation.

18 Pouertie and shame *is* to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but *it is* an abomination to fooles to depart from euill.

20 Hee that walketh with the wise, shall be wise: but a companion of fooles shall be ^j afflicted.

21 Affliction followeth finners: but vnto the righteous *God* will recompense good.

22 The good man shall giue inheritance vnto *his* childrens children: and the ^k riches of the sinner is laid vp for the iust.

23 Much food *is* in the field of the poore: but *the* field is destroyed without discretion.

24 ^l He that spareth his rod, hateth his sonne: but hee that loueth him, chafteneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIII.

A Wise woman ^m buildeth her house: but the foolish destroyeth it with her owne hands.

2 ⁿ He that walketh in his ^o righteousness, feareth the Lord: but he that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish *is* the ^p rod of pride: but the lippes of the wise preferue them.

4 Where none ^q oxen *are*, there the crib *is* emptie: but much increase *commeth* by the strength of the ox.

5 A faithfull witnes will not lye: but a false record will speake lyes.

6 A scorner ^r seeketh wisdom, and *findeth* it not: but knowledge *is* easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not *in* him the lippes of knowledge.

10 The wisdom of the prudent *is* to vnderstand his way: but the foolishnes of the fooles *is* deceite.

9 The foole maketh a mocke ^s of sinne: but among the righteous *there is* fauour.

10 The heart knoweth the ^t bitterness of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 ^u There is a way that seemeth right to a man: but the issues thereof *are* the wayes of death.

13 Euen in laughing the heart is sorrowfull, ^v and the ende of that mirth *is* heauinesse.

14 The heart that declineth, ^w shall be faciate with his owne wayes: but a good man *shall depart* from him.

15 The foolish will beleue euery thing: but the prudent will consider his steps.

16 A wise man feareth, & departeth from euill: but a foolerageth, and is carelesse.

17 Hee that is hastie to anger, committeth folly, and a ^x busie bodie is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, & the wicked ^y at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich *are* many.

* Chap. 23. 13.
 ecclus. 30. 1.

a That is, taken paine to profite her family, and to do that which concerneth her dutie in her house.

* Job. 12. 4.

b That is, in vprightnesse of heart and without hypocritie.

c His proude tongue shall cause him to be punished.

d By the ox is meant labour, & by the crib the barne: meaning, without labour there is no profite.

e For the maintenance of his owne ambition & not for Gods glory, as Simon Magus.

f Doeth not knowe the grieuoussnesse thereof, nor Gods iudgements against the same.

g As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort, which a man feeleth in himselfe.

* Chap. 16. 25.

h He sheweth that the allure- ment vnto sinne seemeth sweete, but the ende thereof is destruction.

i He that forsaketh God, shall be punished, and made wearie of his sins wherein he delighteth.

j Ebr. the man of imagination.

k If this come not daily to passe, wee must consider that it is because of our finnes, which let Gods working.

b Hee enee des- teth, but taketh no paine to ge- any thing.

c Ebr. my.

e For his puer- tie, he is not able to escape the threatnings, which the cruell oppressors vse against him.

d When as eu- ry man conten- deth to haue the preeminence, and wil not giue place to another.

e That is, goods euill gotten.

f That is, with his own labour.

g Meaning, the word of God, whereby he is admonished of his dutie.

* Chap. 25. 13.
 h Bringeth ma- ny inconueni- ences both to himselfe and to others.

i As he is par- taker of their wickednesse and beareth with their vices, so shall he be puni- shed alike as they are.

k Reade Job 27. 16. 17.

l God blesteth the labour of the poore, and con- sumeth their goods, which are negligent, because they thinke they haue enough.

21 The sinner despiseth his neighbour: but he that hath mercie on the poore, *is* blessed.

22 Doe not they erre that imagine euill: but to them that thinke on good things, *shal* be mercie and trueth.

23 In all labour there is abundance: but the talke of the lippes *bringeth* onely want.

24 The crowne of the wise *is* their riches, and the follie of fooles *is* foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lyes.

26 In the feare of the Lord *is* an assured strength, and his children shall haue hope.

27 The feare of the Lord *is* as a wellspring of life, to auoid the snares of death.

28 In the multitude of the ¹people is the honour of a King, and for the want of people *commeth* the destruction of the Prince.

29 Hee that is slowe to wrath, *is* of great wisdome: but he that is of an hastie minde, exalteth folly.

30 A sound heart *is* the life of the [†]flesh: but enuie *is* the rotting of the bones.

31 * He that oppresseth the poore, reprooueth him that made him: but hee honoureth him, that hath mercie on the poore.

32 The wicked shall bee cast away for his malice: but the righteous hath hope in his death.

33 Wisdome resteth in the heart of him that hath vnderstanding, and is knowen ^m in the mids of fooles.

34 Iustice exalteth a nation, [†] but sinne *is* a shame to the people.

35 The pleasure of a King *is* in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

A* Soft answer putteth away wrath: but grievous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles ^{*} babbleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue *is* as a tree of life: but the frowardnesse thereof *is* the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, *is* prudent.

6 The house of the righteous *hath* much treasure: but in the reuenues of the wicked *is* a trouble.

7 The lippes of the wise doe spread a broad knowledge: but the heart of the foolish *doeth* not so.

8 The ^bsacrifice of the wicked *is* abomination to the Lord: but the prayer of the

righteous *is* acceptable vnto him.

9 The way of of the wicked is an abomination vnto the Lord: but he looueth him that followeth righteousnesse.

10 Instruction is euill to him that ^e forsaketh the way, and hee that hateth correction, shall die.

11 ^d Hell and destruction *are* before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither wil he go vnto the wise.

13 * A ioyfull heart maketh a cherefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted *are* euill: but a good [†] conscience *is* a continuall feast.

16 * Better *is* a little with the feare of the Lord, then great treasure, and trouble therewith.

17 Better *is* a dinner of greene herbes where loue *is*, then a stalled oxe, and hatred therewith.

18 * An angrie man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slouthfull man *is* as an hedge of ^e thornes: but the way of the righteous *is* plaine.

20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse *is* ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vp rightly.

22 Without counsell thoughts come to nought: but [†] in the multitude of counsellors there *is* stedfastnesse.

23 A ioy *commeth* to a man by the answer of his mouth: and how good *is* a word [†] in due season.

24 The way of life *is* on high to the prudent, to auoide from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure *haue* ^h pleasant words.

27 He that is greedie of gaine, troubleth his owne house: but he that hateth giftes, shall liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euil things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The

¹ That is, the strength of a king standeth in many peoples

[†] Or, body.

^{*} Chap. 17. 5.

^m For as much as they are conuict thereby, and put to silence. [†] Or, and the mercie of the people is a sacrifice for sinne.

^{*} Chap. 25. 15.

^{*} Verse. 28.

^a For though they haue much, yet it is full of trouble and care. ^b That thing is abominable before God, which [†] wicked thinke to be most excellent, and where by they thinke most to be accepted.

^e He that forsaketh from the word of God, cannot abide to be admonished. ^d There is nothing so deepe or secret, that can be hid from the eyes of God, much lesse mans thoughts.

^{*} Chap. 17. 22.

[†] Ebr. heart.

^{*} Psal. 37. 16.

^{*} Chap. 29. 22.

^e That is, he neuer findeth solace or stay, and dare not go forward. ^{*} Chap. 10. 1.

[†] Reade Chap. 11. 14.

^g If we will that our talke be comfortable, we must wait for time and season.

^h That is, wholesome and profitable to the hearers.

^f That suffereth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.
^k Meaning, that God exalteth none, but them that are truly humbled.

^a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.
^b He sheweth hereby that man flattereth himselfe in his doings, calling that vertue which God termeth vice.

^f *Ebr. role.*
^e So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.
^{* Chap. 11. 21.}
^d Their vpright and repenting life shalbe a token that their finnes are forgiven.

^{* Chap. 15. 16}
^{psal. 37. 16.}
^e He sheweth the folly of man which thinketh that his waies are in his owne hand, and yet is not able to remouue one foot except God giue force.

^{* Chap. 11. 1.}
^f If they be true and iust, they are Gods worke, & he delighteth therein, but otherwise if they be false, they are the worke of the deuil, and to their condemnation that vse them.

^g They are appointed by God to rule according to equitie and iustice.

^h That is, he findeth out many meanes to execute his wrath.

ⁱ Which is most comfortable to the drie ground, Deut. 11. 14.

^{* Chap. 8. 10.}

30 The light of the eyes reioyceth the heart, & a good name maketh the bones fat.

31 The eare that hearkeneth to theⁱ correction of life, shall lodge among the wise.

32 Hee that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisdom: and before honour, *goeth* ^k humilitie.

CHAP. XVI.

THe^a preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are^b cleane in his owne eyes: but the Lord pondereth the spirits.

3 [†] Commit thy workes vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proude in heart, are an abomination to the Lord: *though* ^{*} hand ioyne in hand, he shall not be vnpunished.

6 By^a mercie and trueth iniquitie shalbe forgien, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 ^{*} Better is a little with righteoufnesse, then great reuenues without equitie.

9 The heart of man^c purposeth his way: but the Lord doeth direct his steppes.

10 A diuine sentence *shal be* in the lippes of the King: his mouth shall not transgresse in iudgement.

11 ^{*} A true weight and balance are of the Lord: all the weights of the bagge are his^f worke.

12 It is an abomination to Kings to commit wickednesse: for the throne is stablished ^g by iustice.

13 Righteous lippes are the delight of kings, and the King loueth him that speaketh right things.

14 The wrath of a king is *as* ^h messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life: and his fauour isⁱ as a cloude of the latter raine.

16 ^{*} How much better is it to get wisdom then gold: and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule, that keepeth his way.

18 Pride *goeth* before destruction, and an high minde before the fall.

19 Better it is to be of humble minde with the lowly, then to diuide the spoyle with the proud.

20 Hee that is wise in *his* businesse, shall find good: and ^{*} he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent: and ^{*} the sweetnes of the lips shall encrease doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and theⁱ instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an hony combe, sweetnesse to the soule, and health to the bones.

25 ^{*} There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth [†] craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like^m burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good:

30ⁿ He shutteth his eyes to deuise wickednesse: he moueth his lippes, and bringeth euill to passe.

31 Age is a crowne of glory, *when* it is found in the way of^o righteoufnesse.

32 He that is slow vnto anger, is better then the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is^p of the Lord.

CHAP. XVII.

Better is a drie morsell, if peace be with it, then an house full of^a sacrifices *with* strife.

2 ^{*} A discreet seruant shall haue rule ouer a lewde sonne, and he shall diuide the^b heritage among the brethren.

3 *As* is the fining pot for siluer, and the furnace for golde, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lippes, and a lyar hearkeneth to the naughtie tongue.

5 ^{*} Hee that mocketh the poore, reprocheth him that made him: & he that reioyceth at destruction shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

^{* Psal. 125. 1.}

^k The sweet words of the consolation, which come forth of a godly heart.

^l Either that which the wicked teach others or else it is folly to teach them that are malicious.

^{* Chap. 14. 12}

^{Ebr. boweth upon him.}

^m For he confumeth himselfe and others.

ⁿ With his whole endeuour he laboureth to bring his wickednes to passe.

^o That is, when it is ioynd with vertue: or els the elder that the wicked are, the more they are to be abhorred.

^p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shal come to passe.

^a For where as were many sacrifices, there were many portions giue to the people, wherewith they feasted.

^{* Eccles. 10. 26}

^b That is, shal be made gouernour ouer the children.

^{* Chap. 14. 3.}

The propertie of a foole.

Prouerbes.

Pride and humilitie.

† Ebr. the lip of excellencie.

† The reward hath great force to gaine the hearts of men: d He that admoniseth y prince of his fault, maketh him his enemy.

e By the messenger is ment such meanes, as God vseth to punish the rebels. f Whereby he meaneth the wicked in his rage, who hath no feare of God. * Rom. 12. 17 1. thess. 5. 15. 2. pet. 3. 9.

* 1. 2. 5. 23. chap. 24. 24. g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom? h So that he is more then a friend, yeven a brother that helpeth in time of aduersitie. i Read chap. 6. 1.

k Liffeth vp! himselfe aboute his degree.

* Chap. 15. 13

l That is, secretly, and out of the bosome of the rich. * Eccles. 2. 14. and 8. 1. m That is, wander to and fro, and seeke not after wisdom: * Chap. 10. 3

n For their well doing.

7 † Hie talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it ^e turneth.

9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the ^d prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euil, and a cruell ^e messenger shall be sent against him.

12 *It is better* for a man to meete a beare robbed of her whelpes, then a ^f foole in his folly.

13 * He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife *is as* one that openeth the waters: therefore or the contention be meddled with, leaue off.

15 * He that iustificeth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a ^s price in the hand of the foole to get wisdom, and *he hath none heart?*

17 A friend loueth at all times: and ^h a brother is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth the hand, and becommeth suretie for his neighbour.

19 Hee loueth transgression, that loueth strife: and hee that exalteth his ^k gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughtie tongue, shal fall into euill.

21 Hee that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorowfull minde dryeth the bones.

23 A wicked man taketh a gift out of the ^l bosome to wrest the wayes of iudgement.

24 * Wisdom *is* in the face of him that hath vnderstanding: but the eyes of a foole *are* in the ^m corners of the world.

25 A foolish sonne is a griefe vnto his father, and ^{*} a heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the Princes should fimit *such* ⁿ for equitie.

27 Hee that hath knowledge, spareth his wordes, and a man of vnderstanding *is* of an excellent spirit.

28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOR the desire *thereof* he wil ^a separate himselfe to seeke it, and occupie himselfe in all wisdom.

2 A foole hath no delight in vnderstanding: but that his heart may be ^b discouraged.

3 When the wicked commeth, then commeth ^c contempt, and with the vile man reproch.

4 The words of a mans mouth *are like* deepe ^d waters, and the welspring of wisdom *is like* a flowing riuier.

5 It is not good to ^e accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A foolles lippes come with strife, and his mouth calleth for stripes.

7 A foolles mouth *is* his owne destruction, and his lips *are* a snare for his soule.

8 The words of a tale bearer *are* as flatterings, and they goe downe into the ^f bowels of the belly.

9 He also that is slouthful in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord *is* a strong tower: the righteous runneth ^s vnto it, and is exalted.

11 * The rich mans riches *are* his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glory *goeth* lowlineffe.

13 * He that answereth a matter before hee heare it, it is folly and shame vnto him.

14 The spirit of a man will susteine his infirmities: ^h but a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift ⁱ enlargeth him, and lea- deth him before great men.

17 * *He that is* first in his owne cause, *is* iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot ^l causeth contentions to cease, and ^m maketh a partition among the mighty.

19 A brother offended *is harder to winne* then a strong citie, and *their* contentions *are* like the ⁿ barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shal he be filled.

21 Death and life *are* in the power of the

a He that loueth wisdom, wil separate himselfe from all impediments, and giue himselfe wholly to seeke it. b That is, that he may talke licentiously of whatsoeuer cometh to minde. c Meaning, such one as contempteth all others. d Which can neuer be drawn empty, but bring euer profite. e That is, to fauour him and support him.

f They are soone beleued and enter most deeply.

g He sheweth what is the refuge of the godly against all troubles.

* Chap. 10. 15

* Chap. 16. 18.

* Eccles. 11. 8

h The minde can well beare the infirmities of the body, but when the spirit is wounded, it is a thing most hard to susteine. i Getteth him libertie to speak, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked Iudge, but when his aduersary enquireth out the matter it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to cast lots to knowe whose the thing shall be. m Appealeth their controuersie, which are so stout that cannot otherwise be pacified.

n Which for the strength thereof will not boye nor yeeld.

By the vling
of the tongue
wel or euil com-
meth the fruit
thereof either
good or bad.
He that is ioy-
ned with a ver-
uous woman in
marriage, is blef-
fed of the Lord,
as Chap. 19. 14.
That is, oft
times such are
found which are
more ready to
doe pleasure then

* Chap. 28. 6.

* Deut. 19. 19.
dem. 13. 62.

a To haue com-
fort of them.
b He that is vp-
right in iudge-
ment, findeth fa-
uour of God.

e The free vie of
things are not to
be permitted to
him that cannot
vie them aright.
d That is, to con-
uer it by charitie
and to do there-
in as may most
ferue to Gods
glory.
* Chap. 20. 2.

* Chap. 17. 21.
* Chap. 21. 9.

e As raine that
droppeth & rot-
teth the house.
* Chap. 18. 22.

the tongue, and they that loue it, shall eate the fruite thereof.

22 He that findeth a wife, findeth a good thing, and receiueth fauoure of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shewe himselfe friendly: for a friend is needier then a brother.

he that is more bound by duty.

CHAP. XIX.

Better is the poore that walketh in his vprightnesse, then hee that abuseth his lippes, and is a foole.

2 For without knowledge the minde is not good, & he that hasteth with his feete, sinneth.

3 The foolishnes of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 A false witnes shall not be vnpunished: & he that speaketh lyes, shal not escape.

6 Many reuerence the face of the Prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him: though hee be instant with words, yet they will not.

8 He that possesseth vnderstanding, loueth his owne soule, and keepeth wisdome to finde goodnesse.

9 A false witnesse shall not be vnpunished: and he that speaketh lyes, shall perish.

10 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of man deferreth his anger: and his glory is to passe by an offence.

12 The Kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasse.

13 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping.

14 House and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.

15 Slouthfulnes causeth to fall asleepe, and a deceitfull persone shal bee affamished.

16 Hee that keepeth the commandment, keepeth his owne soule: but hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

20 Heare counsell & receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his goodnesse, and a poore man is better then a lyer.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shal continue, and shall not be visited with euill.

24 The slouthful hideth his hand in his bosome, and will not put it to his mouth againe.

25 Smite a scorner, and the foolish will beware: and reprove the prudent, and he will vnderstand knowledge.

26 He that destroyeth his father, or chafeth away his mother, is a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the words of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 The feare of the king is like the roaring of a lion: he that prouoketh him vnto anger, sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be medling.

4 The slouthful will not plow, because of winter: therefore shall he begge in summer, but haue nothing.

5 The counsell in the heart of man is like deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 He that walketh in his integritie, is iust: and blessed shall his children be after him.

8 A King that sitteth in the throne of iudgement, chafeth away all euill with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers mea-

Bbb 3 fures,

f Though for a
time he giue
place to counsell,
yet soone after
wil he giue place
to his raging af-
fections.
g Mans deuise
shall not haue
successe, except
God gouerne it,
whose purpose is
vnchangeable.
h That is, that
he be honest: for
the poore man
that is honest, is
to be esteemed
about the rich
which is not
vertuous.
* Chap. 26. 15.

* Chap. 21. 11.
i That is, the
simple and igno-
rant men learne
when they see
the wicked pu-
nished.

k Take a plea-
sure and delight
therein, as gluttons
and drunkards
in delicate
meates and
drinkes.

a By wine here
is meant him
that is giuen to
wine, and so by
strong drinke.
* Chap. 19. 12

b Putteth his
life in danger.

c It is hard to
finde out: for it
is as deepe wa-
ters, whose bot-
tome cannot be
found: yet the
wise man will
know a man
either by his
words or ma-
ners.
d Where righte-
ous iudgement is
executed, there
sinne ceaseth,
and vice dare
not appeare.
* 1. King. 8. 46.
2. chron. 6. 36.
eccles. 7. 23
1. ioh. 1. 8.
† Ebr. stone and
stone saphir and
saphir.

e Reade Chap.
16. 11.

fures, both ^e theſe are euen abomination vn-
to the Lord.

11 A childe alſo is knowne by his do-
ings, whether his worke be pure and right.

12 The Lord hath made both theſe, euen
the eare to heare, and the eye to ſee.

13 Loue not ſleepe, leſt thou come vnto
pouertie: open thine eyes, and thou ſhalt be
ſatiſſied with bread.

14 It is naught, it is naught, ſayeth the
buyer: but when he is gone apart, he boa-
ſteth.

15 There is golde, and a multitude of
precious ſtones: but the lips of knowledge
are a precious iewel.

16 * Take his ^f garment, that is ſuretie
for a ſtranger, and a pledge of him for the
ſtranger.

17 The bread of deceit is ſweet to a man:
but afterward his mouth ſhall be filled with
grauell.

18 Eſtabliſh the thoughts by counſell:
and by counſell make warre.

19 Hee that goeth about as a ſlanderer,
diſcouereth ^{*} ſecrets: therefore meddle not
with him that flattereth with his lips.

20 * Hee that curſeth his father or his
mother, his light ſhall be put out in obſcure
darkneſſe.

21 An heritage is haſtelie gotten at the
beginning, but the end thereof ſhall not bee
blessed.

22 Say not thou, * I will recompence eu-
ill: but waite vpon the Lord, and he ſhall
ſaue thee.

23 * Diuers weights are an abomination
vnto the Lord, and deceitfull ballances are
not good.

24 * The ſteps of a man are ruled by the
Lord: how can a man then vnderſtand his
owne way?

25 It is a deſtruction for a man to ^g de-
uoure that which is ſanctified, and after the
vowes to inquire.

26 A wiſe King ſcattereth the wicked,
and cauſeth the ^h wheele to turne ouer
them.

27 The ⁱ light of the Lord is the breath
of man, and ſearcheth all the bowels of the
belly.

28 * Mercie and trueth preſerue the
King: for his throne ſhalbe eſtabliſhed with
mercie.

29 The beautie of young men is their
ſtrength, and the glory of the aged is the
gray head.

30 * The blewneſſe of the wound ſerueth
to purge euill, and the ſtripes within the
bowels of the belly.

CHAP. XXI.

The ^a kings heart is in the hand of the
Lord, as the riuers of waters: he turneth
it whether ſoeuer it pleaſeth him.

2 Euery * way of a man is right in his
owne eyes: but the Lord pondereth the
heart.

3 * To doe iuſtice and iudgement, is
more acceptable to the Lord then ſacrifice.

4 A hautilooke, and a proud heart, which
is the ^b light of the wicked, is ſinne.

5 The thoughts of the diligent doe ſure-
ly bring abundance: but ^c whoſoeuer is haſty,
commeth ſurely to pouertie.

6 * The gathering of treaſures by a deceit-
full tongue is vanitie toſſed to and fro of
them that ſeek death.

7 The ^d robberie of the wicked ſhall de-
ſtroy them: for they haue refuſed to execute
iudgement.

8 The way of ſome is peruerſed and
ſtrange: but of the pure man, his worke is
right.

9 * It is better to dwell in a corner of the
houſe top, then with a contentious woman
in a ^e wide houſe.

10 The ſoule of the wicked wiſheth euil:
his neighbour hath no fauour in his eyes.

11 * When the ſcorner is puniſhed, the
fooliſh is wiſe: & when one inſtructeth the
wiſe, he will receiue knowledge.

12 The righteous ^f teacheth the houſe of
the wicked: but God ouerthroweth the wic-
ked for their euill.

13 He that ſtoppeth his eare at the cry-
ing of the poore, he ſhall alſo cry and not
be heard.

14 A ^g gift in ſecret paciſieth anger, and
a gift in the boſome great wrath.

15 It is ioy to the iuſt to doe iudgement:
but deſtruction ſhall be to the workers of ini-
quitie.

16 A man that wandereth out of the
way of wiſedome, ſhall remaine in the con-
gregation of the dead.

17 Hee that loueth paſtime, ſhall bee a
poore man: and he that loueth wine and
oyle, ſhall not be rich.

18 The ^h wicked ſhall be a ranſome for
the iuſt, and the tranſgreſſour for the right-
eous.

19 * It is better to dwell in the wilder-
nes, then with a contentious and angry
woman.

20 In the houſe of the wiſe is a pleaſant
treasure and ⁱ oyle: but a fooliſh man de-
uoureth it.

21 He that followeth after righteouſ-
nes and mercie, ſhall find life, righteouſnes,
and glory.

a Though kings
ſeeme to haue all
things at com-
mandement, yet
are they not able
to bring their
owne purpoſes
to paſſe any
otherwiſe then
God hath ap-
pointed: much
leſſe are the in-
feriours able.
* Chap. 16. 2. |
* Mich. 6. 8.
b Or, plowing.
c That is, the
thing whereby
he is guided, or
which he bring-
eth forth as the
fruite of his
worke.

e He that goeth
raſhly about his
buſines & with-
out counſell.

* Chap. 13. 11.
d He meaneth
this chiefly of
Iudges and
Princes which
leaueth that voca-
tion whereunto
God hath called
them, and poule
their ſubiects to
maintaine their
luſtes.

* Chap. 19. 13.
and 25. 24.
f Or, in a great
familie.

e Reade Chap.
19. 25.

f Though the
godly admoniſh
them both by
wordes & exam-
ple of life, yet the
wicked will not
ameade, till God
deſtroy them.
g To do a plea-
ſure to the an-
gry man paci-
fyeth him.

h God ſhall
cauſe that to fall
on their owne
heads, which
they intended a-
gainſt the iuſt,
by deliuering the
iuſt, and putting
the wicked in
their places.
* Eccl. 25. 18:
22.
i Meaning, a
bundance of all
things.

* Chap. 27. 13.
f Teach him
wit, that he caſt
not himſelfe
raſhly into dan-
ger.

* Chap. 11. 13

* Exod. 21. 17.
Leuit. 20. 9.
matth. 15. 4.

* Deut. 32. 35.
chap. 17. 13. and
24. 29. rom. 12
17. 1. theſſ. 5. 15.
1. pet. 3. 9.
* Chap. 11. 1.
and verſe 10.

* Iere. 10. 23.

g That is, to ap-
ply it, or take it
to his owne uſe,
which was ap-
pointed to Gods,
and then inquire
how they may
be exempted
from the fault.
h Which was a
kinde of puniſh-
ment then yſed.
i The word of
God giueth life
vnto man, and
cauſeth vs to ſee
and trie the ſe-
crets of our dark
hearts, Heb. 4. 12
* Chap. 29. 14.

k Sharp puniſh-
ment, that pear-
ceth euen the in-
ward parts, is
profitable for
the wicked to
bring them to
amendment.

k Wisdome o-
uercommeth
strength and
confidence in
worldly things.

l He thinketh to
live by wishing
and desiring all
things, but will
take no paine to
get ought.

* Chap. 15. 8.
isa. 1. 13.
eccles. 34. 21.

* Chap. 19. 5.

m He may bold-
ly testifie the
truth, that he
hath heard.

* Eccles. 7. 3.

a Which com-
meth by well
doing.

* Chap. 29. 13.
b Live together,
and haue neede
the one of the
other.

* Chap. 27. 12
c That is, the
punishment,
which is prepa-
red for the wic-
ked, and fleeth
to God for suc-
cour.

d Bring him vp
vertuously, and
he shall so con-
tinue.

e His authority
whereby he did
oppresse others,
shall be taken
from him.

* Eccles. 3. 1, 2, 3.
f He that is
mercifull and
liberall.

g He sheweth
that princes
should vse their
familiaritie,
whose conscience
is good, & their
talk wife and
godly.

h Favour them
that loue know-
ledge.

i He derideth
them that inuent
vaine excuses,
because they
would not doe
their duty.

22 A ^k wise man goeth vp into the citie
of the mightie, and casteth downe the
strength of the confidence thereof.

23 Hee that keepeth his mouth and his
tongue, keepeth his soule from afflictions.

24 Proud, hautie and scornfull is his
name that worketh in his arrogancie wrath.

25 The desire of the slothfull ^l slayeth
him: for his hands refuse to worke.

26 He coueteth euermore greedily, but
the righteous giueth and spareth not.

27 The ^{*} sacrifice of the wicked is an a-
bomination: how much more when hee
bringeth it with a wicked minde?

28 ^{*} A false witness shall perish: but he
that heareth, ^m speaketh continually.

29 A wicked man hardeneth his face:
but the iust, he will direct his way.

30 There is no wisdome, neither vn-
derstanding, nor counsell against the Lord.

31 The horse is prepared against the day
of battell: but saluation is of the Lord.

CHAP. XXII.

A ^{*} Good name is to bee chosen aboue
great riches, and ^{*} louing fauour is a-
boue siluer and aboue golde.

2 ^{*} The rich and poore ^b meet together:
the Lord is the maker of them all.

3 ^{*} A prudent man seeth the ^c plague,
and hideth himselfe: but the foolish goe on
still, and are punished.

4 The reward of humilitie, and the feare
of God is riches, and glory, and life.

5 Thornes and snares are in the way of
the froward: but he that regardeth his soule,
will depart farre from them.

6 Teach a childe ^d in the trade of his
way, and when he is olde, he shall not depart
from it.

7 The rich ruleth the poore, and the
borrower is seruant to the man that len-
deth.

8 Hee that soweth iniquity, shall reape
affliction, and the ^e rodde of his anger shall
faile.

9 ^{*} Hee that hath a good ^f eye, he shall
be blessed: for hee giueth of his bread vnto
the poore.

10 Cast out the scorner, and strife shall
goe out: so contention and reproch shall
cease.

11 He that loueth purenesse of heart for
the grace of his lippes, the ^g King shall be his
friend.

12 The eyes of the Lord ^h preserue know-
ledge: but he ouerthroweth the wordes of
the transgressour.

13 The slothfull man saith, ⁱ A lion is
without, I shall be slaine in the streete.

14 The mouth of strange women is as a

deepe pit: he with whom the Lord is angry,
^k shall fall therein.

15 Foolishnesse is bound ^l in the heart of
a childe: but the rod of correctio shall driue
it away from him.

16 Hee that oppresseth the poore to in-
crease himselfe, and giueth vnto the rich,
shall surely come to pouertie.

17 ¶ Incline thine eare, and heare the
wordes of the wise, and apply thine heart
vnto my knowledge:

18 For it shall be pleasant, if thou keepe
them in thy belly, and if they be directed to-
gether in thy lips.

19 That thy confidence may be in ^m the
Lord, I haue shewed thee this daye: thou
therefore take heed.

20 Haue not I written vnto thee ⁿ three
times in counsels and knowledge,

21 That I might shew thee the assurance
of the wordes of truth to answer the wordes
of trueth to them that send to thee?

22 Robbe not the poore because hee is
poore, neither oppresse the afflicted ^o in
iudgement:

23 For the Lord ^{*} wil defend their cause,
and spoyle the soule of those that spoyle
them.

24 Make ^p no friendship with an angrie
man, neither go with the furious man,

25 Lest thou learne his wayes, & receiue
destruction to thy soule.

26 Be not thou of them that touch the
hande, nor among them that are suretie for
debts.

27 If thou hast nothing to pay, why can-
st thou that he should take thy bed from vn-
der thee?

28 Thou shalt not ^{*} remooue the anti-
ent bounds which thy fathers haue made.

29 Thou seest that a diligent man in his
businesse standeth before Kings, and stan-
deth not before the base fort.

CHAP. XXIII.

W hen thou fittest to eate with a ru-
ler, ^a consider diligently what is be-
fore thee,

2 ^b And put the knife to thy throte, if
thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates:
^c for it is a deceiuable meat.

4 Trauaile not too much to be rich: but
cease from thy ^d wisdome.

5 Wilt thou cast thine eyes vpon it,
which is nothing? for riches taketh her to
her wings, as an eagle, and flyeth into the
heauen.

6 Eat thou not the bread of him that
hath an ^e euill eye, neither desire his dain-
tie meates.

k So God puni-
sheth one sinne
by another, whe-
he suffereth the
wicked to fall in-
to the acquain-
tance of an har-
lot.
l He is naturally
giuen vnto it.

m He sheweth
what the ende of
wisdome is: to
wit, to direct vs
to the Lord.
n That is, sun-
dry times.

o Ebr. in the gates

* Chap. 23. 11

p Haue not to
do with him that
is not able to
rule his affecti-
ons: for hee
would hurt thee
by his euill con-
uersation.
q Which rashly
put themselves
in danger for o-
thers, as Chap.
6. 1.

* Dent. 27. 17.
chap. 23. 10.

a Eat with
bricie.
b Bridle thine
appetite, as it
were by force
and violence.
c For oft times
the rich, when
they bid their
inferiours to
their tables, it is
not for the loue
they beare them,
but for their
owne secret pur-
poses.
d Bestow not
the gifts that
God hath gi-
uen thee, to get
worldly riches.
e That is, con-
tious, as contrary
a good eye is ta-
ken for liberall,
as Chap. 22. 9.

7 For

f He will not
cease, till he hath
done thee some
harme, and his
flattering words
shall come to no
vie. v
* Deut. 27. 17
chap. 22. 38.

* Chap. 22. 23.

* Chap. 13. 24.
and 19. 18. eccles
30. 1.

g That is, from
destruction.

* Psal. 37. 1.
chap. 24. 1.

h The prope-
ritie of the wic-
ked shall not
continue.

i In the obser-
uation of Gods
commandements.
† Ebr. wine bibbers.
† Ebr. denouers of
fleish.

k Spare no coste
for truths sake,
neither depart
from it for any
gaine.

l Giuet i y selfe
wholly to wise-
dome.
* Chap. 22. 14.

* Chap. 7. 12.
m Shee seduceth
many, and cau-
seth them to of-
fend God.

n Which by
art make wine
stronger, and
more pleasant.

7 For as though he thought it in his heart,
So will he say vnto thee, Eat and drinke: but
his heart is not with thee.

8 Thou shalt vomite thy morsels that
thou hast eaten, and thou shalt lose thy
sweet words.

9 Speake not in the eares of a foole: for
he will despise the wisdom of thy words.

10 * Remoue not the ancient bounds,
& enter not into the fields of the fatherles:

11 For he that redeemeth them, is might-
ie: he will defend their cause against thee.

12 Applie thine heart to instruction, and
thine eares to the words of knowledge.

13 * Withholde not correction from the
childe: if thou smite him with the rod, hee
shall not die.

14 Thou shalt smite him with the rod,
and shalt deliuer his soule from hell.

15 My sonne, if thine heart be wife, mine
heart shall reioyce, and I also:

16 And my reynes shall reioyce, when
thy lips shall speake righteous things.

17 * Let not thine heart bee enuious a-
gainst sinners: but let it bee in the feare of
the Lord continually:

18 For surely there is an ende, and thy
hope shall not be cut off.

19 O thou my sonne, heare, and be wife,
and guide thine heart in the way.

20 Keepe not companie with drunk-
ards, nor with gluttons:

21 For the drunkard and the glutton shal
be poore, and the sleeper shall bee clothed
with ragges.

22 Obey thy father that hath begotten
thee, and despise not thy mother when shee
is olde.

23 Buy the trueth, but sell it not: like-
wise wisdom, and instruction, and vnder-
standing.

24 The father of the righteous shall
greatly reioyce, and hee that begetteth a
wife childe, shall haue ioy of him.

25 Thy father and thy mother shall bee
glad, and shee that bare thee shal reioyce.

26 My sonne, giue me thine heart, and
let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and
a strange woman is as a narrow pit.

28 * Also she lieth in waite as for a pray,
and shee increaseth the transgressors a-
mong men.

29 To whome is woe: to whome is so-
row: to whom is strife: to whom is mur-
muring: to whome are wounds without
cause: and to whom is the rednesse of the
eyes:

30 Euen to them that tarie long at the
wine, to them that goe, and seeke mixt

wine.

31 Look not thou vpon the wine, when
it is red, and when it sheweth his colour in
the cup, or goeth downe pleasantly.

32 In the ende thereof it will bite like a
serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange
women, and thine heart shall speake lewde
things,

34 And thou shalt be as one that slee-
peth in the mids of the sea, and as hee that
sleepeth in the top of the mast.

35 They haue striken me, shalt thou say,
but I was not sicke: they haue beaten me, but
I knew not, when I awoke: therefore will I
seeke it yet still.

CHAP. XXIII.

Bee not thou enuious against euil men,
neither desire to be with them,

2 For their heart imagineth destruction,
and their lips speake mischief.

3 Through wisdom is an house build-
ed, and with vnderstanding it is establi-
shed,

4 And by knowledge shall the cham-
bers be filled with all precious and pleasant
riches.

5 A wise man is strong: for a man of vn-
derstanding encreaseth his strength:

6 * For with counsell thou shalt enter-
prise thy warre, and in the multitude of
them that can giue counsel, is health.

7 Wisdom is hie to a foole: therefore he
can not open his mouth in the gate.

8 He that imagineth to doe euil, men shal
call him an author of wickednesse.

9 The wicked thought of a foole is
sinne, and the scorner is an abomination
vnto men.

10 If thou be faint in the day of aduer-
sitie, thy strength is small.

11 Deliuer them that are drawn to
death: and wilt thou not preserue them
that are led to be slaine?

12 If thou say, Beholde, we knew not of
it: he that pondereth the hearts, doth not he
vnderstand it? and hee that keepeth thy
soule, knoweth hee it not? will not hee also
recompense euery man according to his
workes?

13 My sonne, eate hony, for it is good:
and the hony combe, for it is sweete vnto
thy mouth:

14 So shall the knowledge of wisdom
be vnto thy soule, if thou find it, and there
shall be an end, and thine hope shall not be
cut off.

15 Lay no waite, O wicked man, against
the house of the righteous, and spoyle not
his resting place:

o That is, drun-
kenesse shall
bring thee to
whoredome.

p In such great
danger shalt
thou be.

q Though drun-
kenesse make
them more in-
sensible then
beasts, yet can
they not re-
fraine.

* Psal. 37. 1.
chap. 23. 17

* Chap. 20. 18

a In the place
where wisdom
should be shew-
ed.

b Man hath no
triall of his
strength till he
be in troubles.
c None can be
excused, if he
helpe not the
innocent while he
is in danger.

d As hony is
sweet and plea-
sant to the taste,
so wisdom is
to the soule.

† Or, reward.

^b He is subiect
to many perils:
but God deliue-
reth him.

16 For a iust man ^cfalleth seuen times,
and riseth againe: but the wicked fall into
mischiefe.

17 Be thou not glad when thine enemy
falleth, and let not thine heart reioyce when
he stumbleth,

18 Left the Lord see it, and it displease
him, and he turne his wrath ^ffrom him.

19 * Fret not thy selfe because of the
malicious, neither bee enuious at the wic-
ked:

20 For there shal be none end of *plagues*
to the euill man: * the light of the wicked
shall be put out.

21 My sonne, feare the Lord, and the
King, and meddle not with them that are
seditious:

22 For their destruction shal rise sudden-
ly, and who knoweth the ruine of them
^gboth?

23 *ALSO THESE THINGS
PERTAIN TO THE WISE*, It is
not good [†]to haue respect of any person in
iudgement.

24 He that faith to the wicked, * Thou
art righteous, him shall the people curse,
and the multitude shall abhorre him:

25 But to them that rebuke *him*, shall be
pleasure, and vpon them shal come the blef-
sing of goodnesse.

26 They shall kisse the lips of him that
answereth vpriht words.

27 Prepare thy worke without, & make
ready thy things in the field, ^h and after,
build thine house.

28 Be not a witnesse against thy neigh-
bour without cause: for wilt thou deceiue
with thy lippes?

29 * Say not, I wil do to him, as he hath
done to me, I ⁱwill recompense euery man
according to his worke.

30 I passed by the field of the slouthful,
and by the vineyard of the man destitute of
vnderstanding,

31 And loe, it was all growen ouer
with thornes, and nettles had couered the
face thereof, and the stone wall thereof
was broken downe:

32 Then I behelde, and I considered it
well: I looked vpon it, and ^kreceiued instru-
ction.

33 *Yet a little sleepe, ^la little slumber, a
little folding of the hands to sleepe:*

34 So thy pouertie commeth *as* one that
trauileth by the waye, and thy necessitie
like an armed man.

CHAP. XXV.

1 *THESE ARE ALSO PARA-
BLES* of Salomon, which the ^amen of
Hezekiah King of Iudah ^bcopied out.

THe glory of God ^uis to ^cconceale a
thing secret: but the ^aKings honour ^vis
to search out a thing.

3 The heauens in height, and the earth
in deepnesse, and the ^cKings heart can no
man search out.

4 Take the ^fdrosse from the siluer, and
there shall proceede a vessel for the finer.

5 Take saway the wicked from the king,
and his throne shall bee stablished in righte-
ousnesse.

6 Boast not thy selfe before the king, and
stand not in the place of great men:

7 * For it is better, that it be saide vnto
thee, Come vp hither, then thou to bee put
lower in the presence of the Prince whom
thine eyes haue seene.

8 Goe not foorth hastily to strife, lest
thou knowe not what to doe in the ende
thereof, when thy neighbour hath put thee
to shame.

9 Debate thy matter with thy neighbour,
and discouer not the secret to another,

10 Least hee that heareth it put thee to
shame, and thine infamie doe not ^hcease.

11 A worde spoken in his place, *is like*
apples of gold with pictures of siluer.

12 He that reprooueth the wise, and the
obedient eare, *is as* a golden earering and
an ornament of fine golde.

13 As the ⁱcold of the snowe in the time
of haruest, *so is* a faithful messenger to them
that send him: for he refresheth the soule of
his masters.

14 A man that boasteth of false liberali-
tie, *is like* ^kclouds and wind without raine.

15 A prince is pacified by staying ^lof an-
ger, and a soft tongue breaketh the ^mbones.

16 If thou haue found honie, eat that is
ⁿsufficient for thee, lest thou be ouerful, and
vomite it.

17 Withdraw thy foote from thy neigh-
bours house, lest hee be wearie of thee, and
hate thee.

18 A man that beareth false witnesse a-
gainst his neighbour, *is like* an hammer and
a sworde, and a sharpe arrowe.

19 Confidence in an vnfaithfull man in
time of trouble, *is like* a broken tooth and a
sliding foote.

20 He that taketh away the garment in
the colde season, *is like* vineger *powred* vpon
^onitre, or *like* him that fingeth songs to an
heaue heart.

21 * If hee that hateth thee be hungry,
giue him bread to eate, and if he be thirstie,
giue him water to drinke:

22 For thou shalt lay ^pcoles vpon his
head, and the Lord shall recompense thee.

23 *As* the North winde driueth away
the

^c God doeth not
reueale the caus
of his iudgment
to man.

^d Because the
King ruleth by
the reuealed
word of God,
the cause of his
doings must ap-
peare, and there-
fore he must v
diligence in try-
ing out of cau-
ses.

^e He sheweth
that it is too
hard for man to
attaine to the
reason of all the
secret doings of
the King, euen
when he is vp-
right, and doeth
his duetie.

^f When vice is
remoued from
a King, he is a
meet vessel for
the Lords vse.

^g It is not e-
nough that he
be pure himselfe,
but that he put
away others
that be corrup-
ted.

^h Luke 14. 10.

ⁱ Least where-
as thou thinkest
by this meanes
to haue an ende
of the matter, it
put thee to far-
ther trouble.

^j In the time of
great heat when
men desire cold
k Which haue
an outward ap-
pearance, and
are nothing
within.

^l By not mini-
string occasion
to prouoke him
farther.

^m That is, the
heart that is
bent to anger,
as Chap. 15. 1

ⁿ We mode-
rately the plea-
sures of this
world.

^o Which mel-
terh it & confu-
meth it.

^p Or, *Alum.*

^q Rom. 12. 20

^r Thou shalt as
it were by force
ouercome him,
in so much that
his owne confi-
dence shall moue
him to acknow-
ledge thy bene-
fits, and his heart
shalbe inflamed

^f To be aucto-
red on thee.
* Psal. 37. 1.
chap. 23. 17

* Chap. 13. 9

^g Meaning, ei-
ther of the wic-
ked, and sediti-
ous, as ver. 19
and 21. or of
them that feare
not God nor o-
bey their king.
[†] *Chap. 23. 17*
face.

* Chap. 17. 15
isa. 5. 23.

^h Be sure of the
meanes how to
compasse it be-
fore thou take
any enterprise
in hand.

* Chap. 20. 22.

ⁱ Hee sheweth
what is the na-
ture of the wic-
ked, to reuenge
wrong for
wrong.

^k That I might
learne by ano-
ther mans faule.
I Reade Chap.
6. 10.

^a Whom Heze-
kiah appointed
for this purpose.
^b That is, ga-
thered out of di-
uers bookes of
Salomon.

* Chap. 21. 9.

the raine, so doeth an angry countenance the flandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 *As* are the colde waters to a weary foule, so is good newes from a farre country.

26 A righteous man falling downe before the wicked, *is like* a troubled well, and a corrupt spring.

* Eccles. 3. 12.

27 It is not good to eate much hony: * so to search their owne glory, *is not* glory.

q And so is in extreme danger.

28 A man that refraineth not his appetite, *is like* a citie which is broken downe, and without walles.

CHAP. XXVI.

AS the snowe in the summer, and as the raine in the haruest *are not meete*, so is honour vnseemly for a foole.

2 As the sparrow by flying, and the swallow by flying *escape*, so the curse *that is* causelesse, shall not come.

3 Vnto the horse *belongeth* a whippe, to the asse a bridle, and a rodde to the fooles backe.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
† Ebr. eyes.
c To wit, of the messenger who he sendeth.
d That is, receiue damage thereby.

4 Answer not a foole ^a according to his foolishnes, lest thou also be like him.

5 Answer a foole ^b according to his foolishnes, lest he be wise in his owne [†] conceit.

6 He that sendeth a message by the hand of a foole, *is as* he that cutteth off ^c the feete, and ^d drinketh iniquitie.

7 *As* they that lift vp the legs of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of stones, so *is* he that giueth glory to a foole.

e Whereby hee both hurteth him selfe and others.

9 *As* a thorne standing ^e vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.

f Meaning, God.

10 ^f The excellent that formed al things, both rewardeth the foole and rewardeth the transgressors.

* 2. Pet. 2. 22.

11 * As a dogge turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? ^g more hope *is* of a foole then of him.

g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.

13 The slouthfull man saith, ^h A lion *is* in the way: a lion *is* in the streets.

h Reade Chap. 22. 13.

14 *As* the doore turneth vpon his hinges, so *doeth* the slouthfull man vpon his bed.

* Chap. 19. 24.

15 * The slouthfull hideth his hande in his bosome, and it griueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen *men* that can render a

reason.

17 He that passeth by and medleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As hee that faineth himselfe madde, casteth fire brandes, arrowes, and mortall things,

19 So *dealeth* the deceitfull man ⁱ with his friend, and saith, Am not I in sport?

i Which dissembleth himselfe to be that he is not.

20 Without wood the fire is quenched, and without a tale bearer strife ceaseth.

21 * *As* the cole *maketh* burning coles, and wood a fire, so the contentious man *is apt* to kindle strife.

* Eccles. 28. 10.

22 * The words of a tale bearer *are* as flatterings, and they goe downe into the bowels of the belly.

* Chap. 18. 2.

23 *As* siluer drosse ouerlaide vpon a pot-sheard, so *are* burning lippes, and ^k an euill heart.

k They will soone breake out and vtter themselues.

24 He that hateth, will counterfait with his lips: but in his heart hee layeth vp deceit.

25 Though he speak fauourably, beleue him not: for *there are* ^l seuen abominations in his heart.

l Meaning many: he vseth the number certaine for the vncertaine.

16 Hatred may be couered by deceit: *but* the malice thereof shall be discouered in the ^m Congregation.

m In the assembly of the godly.
* Eccles. 10. 8.
eccles. 27. 26.

27 * He that diggeth a pit, shall fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to ⁿ morowe: for thou knowest not what a daye may bring forth.

n Delay not the time, but take occasion when it is offered.

2 Let another man praise thee, and not thine owne mouth: a stranger and not thine owne lips.

3 * A stone *is* heauie, and the sand weightie: but a fooles wrath *is* heauier then them both.

* Eccles. 22. 15.

4 Anger *is* cruell, and wrath *is* raging: but who can stand before ^o enuie?

5 Open rebuke *is* better then secrete loue.

o For the enuious are obstinate and cannot be reconciled.

6 The wounds of a louer *are* faithfull, and the kisses of an enemye *are* ^p pleasant.

7 * The person that is full, despiseth an honie combe: but vnto the hungry soule euery bitter thing is sweet.

p They are flattering, and seeming friendfull.
* Job. 6. 6.

8 As a bird that wandreth from her nest, so *is* a man that wandereth from his owne place.

9 *As* oyntment and perfume reioyce the heart, so *doeth* the sweetnesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend

^a Trust not to
any worldly
helpe in the day
of thy trouble.

^e Read Chap.
22.3.

^f Chap. 20. 16.

^g He that bleth
Hastily and
without cause.

^h Chap. 19. 13.
and 21.9

ⁱ One hastie
man prouoketh
another to an-
ger.

^j There is no
difference be-
tweene man and
man by nature,
but onely the
grace of God
maketh the dif-
ference.
^k Eccles. 14.9
^l Chap. 17.3.
^m That is, he is
either known
to be ambitious
and glorious,
or humble and
modest.

ⁿ This decla-
reth the great
goodnes of God
towards man,
and the diligence
that he requireth
of him for the
preseruatiō of
his gifts.

^o Because their
owne conscience
accuseth them.
^p The state of
the common
wealch is often-
times changed.

friend forsake thou not: neither enter into thy brothers ^a house in the day of thy calamitie: *for better is a neighbour that is neere, then a brother farre off.*

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reprochieth me.

12 ^e A prudent man seeth the plague, and hideth himselfe: *but the foolish goe on still, and are punished.*

13 ^f Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 Hee that ^g praiseth his friend with a loude voice, rising ^h early in the morning, it shall be counted to him as a curse.

15 ⁱ A continuall dropping in the day of raine, and a contentious woman are alike:

16 He that hideth her, hideth the wind, and *shee is as the oyle in his right hand, that vttereth it selfe.*

17 Yron sharpeneth yron, so doeth ^j man sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face *answereth* to face, ^k so the heart of man to man.

20 The graue and destruction can neuer be full, ^l so the eyes of man can neuer be satisfied.

21 ^m *As is the fining pot for siluer and the furnace for gold, so is euery man according to his ⁿ dignitie.*

22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell, *yet will not his foolishnesse depart from him.*

23 Be diligent to knowe the state of thy flocke, and take heed to the heards:

24 For riches *remain* not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, & the herbes of the mountaines are gathered.

26 The ^o lambs *are* for thy clothing, and the goates *are* the price of the field.

27 And let the milke of the goats *be* sufficient for thy food, for the foode of thy family, and for the sustenance of thy maides.

CHAP. XXVIII.

THe wicked ^a flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land ^b *there are many princes thereof: but by a man of vnderstanding and knowledge a realme like-wise endureth long.*

3 A poore man, if he oppresse the poore, is like a raging raine that *leaueth* no foode.

4 They that forsake the lawe, praise the wicked: but they that keep the law, set them selues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord vnderstand all things.

6 ^c Better is the poore that walketh in his vprightness, then hee that peruerteth *his* wayes, though he be rich.

7 He that keepeth the Law, *is* a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth ^d them for him that will be mercifull vnto the poore.

9 Hee that turneth away his care from hearing the law, euen his prayer shall be ^e abominable.

10 Hee that causeth the righteous to go astray by an euil way, shall fall into his owne pit, and the vpriight shall inherite good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie ^f him.

12 ^g When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man ^h is tried.

13 Hee that hideth his finnes, shall not prosper: but hee that confesseth, and forsaketh *them*, shall haue mercie.

14 Blessed *is* the man that ⁱ feareth alway: but he that hardeneth his heart, shall fall into euill.

15 *As* a roaring lion, and an hungrie beare, ^j *so is* a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnesse, shall prolong *his* dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, *and* they shall not ^k stay him.

18 He that walketh vpriightly, shall be saued: but he that is froward in *his* wayes, shall once fall.

19 ^l He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and ^m he that maketh haste to be rich, shall not be innocent.

22 To haue respect of persons is not good, for *that* man will transgresse for a piece of ⁿ bread.

22 A man with a wicked ^o eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flat-

^c Chap. 19. 1.

^e For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.
^d Because it is not of faith, which is grounded on Gods word, or Lawe, which the wicked contemne.

^g And iudge that he is not wife.
^f Chap. 29. 2.
^h He is known by his doings to be wicked.

ⁱ Which standeth in awe of God, and is afraid to offend him.

^j For hee can neuer be satisfied, but euer oppresseth and spoileth.

^k None shall be able to deliuer him.

^l Chap. 12. 11
eccles. 20. 27.

^m Chap. 13. 11
and 20. 21.

^o He will be abused for nothing.
ⁿ Meaning him that is couetous.

tereth

tereth with *his* tongue.

24 Hee that robbeth his father and mother, and faith, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be ^m fat.

26 He that trusteth in his owne heart, is a foole: but hee that walketh in wisdom, shall be deliuered.

27 He that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed and cannot be cured.

2 * When the righteous [†] are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: but * he that feedeth harlots, wasteth *his* substance.

4 A King by iudgement maintaineth the country: but a man *receiuing* giftes, destroyeth it.

5 A man that flattereth his neighbour, ^a spreadeth a net for his steps.

6 In the transgression of an euill man is his ^b snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with ^a foolish man, whether he be angrie or laugh, there is no rest.

10 Bloody men hate him that is vpriht: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a Prince that hearkneth to lies, all his seruants *are* wicked.

13 * The poore and the vsurer meet together, and the Lord lighteneth both their eyes.

14 * A King that iudgeth the poore in trucht, his throne shalbe established for euer.

15 The rodde and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne and hee will giue thee rest, & will giue pleasures to thy soule.

18 ^d Where there is no vision, the people decay: but hee that keepeth the Law, is blessed.

19 A ^e seruant will not be chastised with words: though hee vnderstand, yet hee will not ^f answer.

20 Seest thou a man hastie in his matters: *there is* more hope of a foole, then of him.

21 Hee that delicately bringeth vp his seruant from youth, at length hee will be euen *as* his sonne.

22 * An angrie man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him lowe: but the humble in spirit shall enioy glorie.

24 Hee that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a ^f snare: but he that trusteth in the Lord, shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans ^g iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iust, and he that is vpriht in *his* way, *is* abomination to the wicked.

CHAP. XXX.

^h To humble our selues in consideration of Gods workes. ⁱ The word of God is perfecte. ^j Of the wicked and hypocrites. ^k Of the things that are neuer satiate. ^l Of others that are wonderfull.

THE WORDS OF ^a AGUR the sonne of Iakch.

THE prophetic which the man spake vnto Ithiel, *euē* to ^b Ithiel, and Vcal.

2 Surely I am more ^c foolish then any man, and haue not the vnderstanding of a man in me:

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to ^d heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery worde of God is pure: he is a shield to those that trust in him.

6 * Put nothing vnto his words, least he reprocue thee, and thou be found a liar.

7 Two ^e things haue I required of thee: denie me them not before I die.

8 Remouue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede me with foode conuenient for me,

9 Least

^m Shall haue all things in abundance.

* Chap. 29. 2

* Chap. 28. 12. and 28.
[†] Or, are increased.

* Luke 15. 13:

^a He that giueth eare to the flatterer, is in danger as the bird is before the fowler.
^b Hee is euer ready to fall into the snare that he layeth for others.

^c He can beare no admonition, in what sort foruer it is spoken.

* Chap. 22. 2.

* Chap. 20. 28

^d Where there are no faithful ministers of the word of God, ^e He that is of a seruile and rebellious nature
^f Or, regard.

* Chap. 15. 18

* Job. 22. 29

^f He that feareth man more than God, falleth into a snare, and is destroyed.

^g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

^a Who was an excellent man in vertue & knowledge in the time of Salomons
^b Which were Agurs scholars or friends.
^c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but al vnto God.
^d Meaning, to know the secrets of God, as though hee would say, none.

* Psal. 19. 8.

* Deut. 4. 2 and 12. 32.

^e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, and thereby too much wealth me haue an occasion to the same.
g In accusing him without cause.

h The leach hath two forks in her tongue, which here he calleth her two daughters whereby she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.

i Which haunt in the valley for cawsons.

k She hath her delictes, and after countrefeited as though shee were an honest woman.

l These commonly abuse the state whereunto they are called.
m Which is married to her master after the death of her mistresse.
n They containe great doctrine and wisdom.

o If man be not able to compasse these common things by his wisdom, we cannot attribute wisdom to man but folly.

9 Least I bee full, and denie thee, and say, Who is the Lord? or least I bee poore and steale, and take the name of my God in vaine.

10 Accuse not a seruant vnto his master, least he curse thee, & when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceite, and yet are not washed from their filthinesse.

13 There is a generation, whose eyes are hautie, and their eye liddes are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as kniues to eate vp the afflicted out of the earth, and the poore from among men.

15 The horse leach hath two daughters, which crie, Giue, giue. There bee three things that will not be satisfied: yea, foure that say not, It is ynough.

16 The graue, and the barren wombe, the earth that cannot bee satisfied with water, and the fire, that saith not, It is ynough.

17 The eye that mocketh his father and despiseth the instruction of his mother, let the rauens of the valley picke it out, and the young eagles eat it.

18 There be three things hid from me: yea, foure that I know not.

19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a shippe in the middes of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is mooued: yea, for foure it cannot susteine it selfe:

22 For a seruant when he reigneth, and a foole when he is filled with meate:

23 For the hatefull woman, when shee is married, and for a handmaide that is heire to her mistres.

24 These bee foure small things in the earth, yet they are wise, and full of wisdom:

25 The pismers a people not strong, yet prepare they their meate in summer:

26 The conies a people not mightie, yet make their houses in the rocke:

27 The grasshopper hath no King, yet goe they forth all by bands:

28 The spider taketh holde with her

hands, and is in Kings palaces.

29 There bee three things that order well their going: yea, foure are comely in going:

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lustie grayhound, and a goate, and a King against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hande vpon thy mouth.

33 When one churneth milke, hee bringeth forth butter: and hee that wringeth his nose, causeth blood to come out: so hee that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 Hee exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wife and worthy woman.

1 THE WORDS OF KING Lemuel: The prophetic which his mother taught him.

What my sonne! and what the sonne of my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, nor thy wayes which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke,

5 Least hee drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget his pouertie, and remember his miserie no more.

8 Open thy mouth for the dumme in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 Who shal finde a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of spoyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She seeketh woole and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the shippes of marchants: shee bringeth her foode from a farre.

15 And shee riseth, while it is yet night: and giueth the portion to her houshold, and the ordinarie to her maides.

16 Shee considereth a feld, and getteth

p Make a stay and continue not in doing euill.

a That is, of Salomon, who was called Lemuel, that is of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Bathsheba taught him.
c By this often repetition of one thing, she declareth her motherly affection.
d Meaning, that women are the destruction of kings, if they haunt them.
e That is, the King must not giue himselfe to wantonnesse, & neglect his office which is to execute iudgement.
f For wine doth comfort the heart, as Psal. 104. 15.
g Defende their cause that are not able to helpe themselves.

h He shall not neede to vse any vnlawfulmeanes to gaine his lining.

i She prepares their meane betime.
k She purchaseth it with the gaines of her trauaile.

teth it: and with the fruit of her hands shee planteth a vineyard.

17 Shee girdeth her loynes with strength, and strengtheneth her armes.

18 Shee feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her hands to the wherue, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth foorth her hands to the needy.

† Or, with double.

21 She feareth not the snow for her family: for all her family is clothed with †skarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

1 In the assemblies and places of iudgement.

23 Her husband is knowen in the¹ gates, when hee sitteth with the Elders of the land.

24 She maketh †sheetes, and selleth them, and giueth girdles vnto the marchant.

25 ^m Strength and honour is her clothing, and in the latter day shee shall reioyce.

26 Shee openeth her mouth with wisdom, and the ^a law of grace is in her tongue.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise vp, and call her blessed: her husband also shall praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shall be praised.

31 Giue^p her of the fruite of her hands, and let her owne workes praise her in the^a gates.

† Or, linnen cloth.

m After^h he had spoke of the apparel of the body, he now declareth the apparel of the spirit. In Her tongue is as a book where by one might learne many good things: for she delighteth to talke of the word of God. o That is, doe her reuerence.

p Confess: her diligent labour, and commend her therefore. q For as much as the most honourable are cla¹ in the apparel that shee made.

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Salomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this world, that man should not bee addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanity, and of none endurance. 13 All mans wisdom is but folly and grieve.

a Salomon is here called a Preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world. b He condemneth the opinions of all men that set felicitie in any thing but in God alone, seeing that in this world all things are as vanitie and nothing. c Salomon doth not condemne mans labour or



He wordes of the ^a Preacher, the sonne of Dauid king in Ierusalem.

2 ^b Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his^c trauell, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succedeth: but the earth remaineth for^d a euer.

5 The Sunne riseth, and the sunne goeth

downe, and draweth to his place, where he riseth.

6 The^e wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits.

7 ^f All the riuers go into the sea, yet the sea is not full: for the riuers go vnto the place whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 ^g What is it that hath bene? that that shall be: and what is it that hath bene done? that which shall be done: and there is no newe thing vnder the sunne.

10 Is there any thing whereof one may say, Behold this, it is new? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall be, with them that shal come after.

e By the sunne, wind, & riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this world.

f Eccles. 40. 11. The sea which compasseth all the earth, filleth the vaines thereof, the which powre out springs into the sea againe.

g He speaketh of times & seasons, and things done in them, which as they haue bene in times past, so come they so passe againe.

diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie. d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption,

^h He proueth that if any could haue attained to felicity in this world by labour and study, hee chiefly should haue obtained it, because he had gifts and aids of God thereunto about all other. ⁱ Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend only upon God. ^k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faults that are committed, much lesse remedy them. ^l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. ^m Wisdom and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

12 ¶ ^h I the preacher haue bene King ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search and finde out wisdom by al things, that are done vnder the heauen: (this sore trauaile hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexation of the spirit.

15 That which is ^k crooked, can none make straight: and that which faileth, can not be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdom: all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom and knowledge, madnes and foolishnes: I knew also that this is a vexation of the spirit:

18 For in the multitude of wisdom is much ^m griefe, and he that increaseth knowledge, increaseth sorrow.

no commoditie, but griefe and trouble of conscience. ^m Wisdom and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches & possessions are but vanitie. 15 The wise and the foole haue both one ende touching the bodily death.

I Saide in mine heart, Goe to now, I will prooue ^a thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart [†] to giue my selfe to wine, and to leade mine heart in ^b wisdom, and to take holde of folly, till I might see where is that goodnesse of the children of men, which they [†] enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great works: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and orchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the house: also I had great possession of beeces and sheepe about all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings and prouinces: I haue prouided me men singers and women singers, and the ^d delights of the sonnes of men, as a woman ^e taken captiue,

and women taken captiues.

9 And I was great, and increased about al that were before me in Ierusalem: also my wisdom ^f remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my ^g portion of all my trauaile.

11 Then I looked on all my workes that mine hands had wrought, and on the trauell that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to behold ^h wisdom, and madnesse and folly: (for who is the man that [†] will come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisdom, more then in folly: as the light is more excellent then darknesse.

14 ^{*} For the wise mans ⁱ eyes are in his head, but the foole walketh in darknesse: yet I knowe also that the same ^k condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth vnto the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall bee no remembrance of the wise, nor of the foole ^l for euer: for that that now is, in the dayes to come shall all be forgotten. And ^m how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grievous vnto me: for all is vanitie and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shal leaue to the man that shall be after me.

19 And who knoweth whether he shal be wife or foolish: yet shall hee haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make my heart ⁿ abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisdom, and in knowledge and in equitie: yet to a man that hath not trauailed herein, shall he ^o giue his portion: this also is vanity and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorowes, and his trauaile griefe: his heart also taketh not

^f For all this God did not take his gift of wisdom from mee. ^g This was the fruit of all my labour, a certain pleasure mixt with care, which he calleth vanity in the next verse.

^h I bethought with my selfe whether it were better to follow wisdom, or mine owne affecti ons and pleasures, which he calleth madnesse.

[†] Or, compare with the King.

^{*} Prov. 17. 24. ⁱ He forceeth things, which the foole cannot for lacke of wisdom.

^k For both die and are forgotten, as ver. 16. or they both alike haue prosperity or aduersitie.

^l Meaning, in this world.

^m He wondreth that men forget a wise man, being dead, as they doe a foole.

ⁿ That I might seeke the true felicitie which is in God.

^o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.

^b When man hath laboured all that hee can, he can get no more then foode and refrefhing, yet he confeileth alfo that this commeth of Gods bleffing, as Chap. 3. 13. ^q Meaning, to pleasures.

rest in the night: which alfo is vanitie.

24 There is no profite to man: but that he eate and drinke, and delight his foule with the profit of his labour: I saw alfo this, that it was of the hand of God.

25 For who could eate, and who could haſte to outward things more then I?

26 Surely to a man that is good in his fight, God giueth wiſedome, and knowledge and ioy: but to the ſinner hee giueth paine, to gather, and to heape to giue to him that is good before God: this alfo is vanitie, and vexation of the ſpirit.

CHAP. III.

^a All things haue their time. 14 The workes of God are perſite, and cauſe vs to feare him. 17 God ſhall iudge both the iuſt, and vniuſ.

^a He ſpeaketh of this diuerſity of time for two cauſes: firſt, to declare that there is nothing in this world perpetual: next, to teach vs not to be grieued, if we haue not all things at once according to our deſires, neither enioy them ſo long as we would wiſh.

TO all things there is an appointed time, and a time to euery purpoſe vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted:

3 A time to ſlay, and a time to heale: a time to breake downe, and a time to build:

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce:

5 A time to caſt away ſtones, and a time to gather ſtones: a time to embrace, and a time to be farre from embracing:

6 A time to ſeeke, and a time to loſe: a time to keepe, and a time to caſt away:

7 A time to rent, and a time to ſowe: a time to keepe ſilence, and a time to ſpeake:

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh of the thing wherein he trauaileth?

10 I haue ſcene the trauaile that God hath giuen to the ſonnes of men to humble them thereby.

11 He hath made euery thing beautifull in his time: alſo he hath ſet the world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the ende.

12 I know that there is nothing good in the, but to reioyce, & to do good in his life.

13 And alſo that euery man eateth and drinketh, and ſeeth the commoditie of al his labour, this is the gift of God.

14 I know that whatſoeuer God ſhal doe, it ſhall be for euer: to it can no man adde, & from it can none diminifh: for God hath done it, that they ſhould feare before him.

15 That that hath bene, is now: and that that ſhalbe, hath now bene: for God requirereth that which is paſt.

16 And moreouer I haue ſcene vnder the ſunne the place of iudgement, where was wickedneſſe, and the place of iuſtice

where was iniquitie.

17 I thought in mine heart, God will iudge the iuſt and the wicked: for time is there for euery purpoſe & for euery worke.

18 I conſidered in mine heart the ſtate of the children of men that God had purged them: yet to ſee to, they are in themſelues as beaſts.

19 For the condition of the children of men, and the condition of beaſts are euen as one condition vnto them. As the one dieth, ſo dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beaſt: for all is vanitie.

20 All goe to one place, and all was of the duſt, and all ſhall returne to the duſt.

21 Who knoweth whether the ſpirit of man aſcend vpward, and the ſpirit of the beaſt deſcend downeward to the earth?

22 Therefore I ſee that there is nothing better then that a man ſhould reioyce in his affaires, becauſe that is his portion: for who ſhall bring him to ſee what ſhall be after him?

^a Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 15. he declarereth that man by reaſon can comprehend nothing better in this life then to vie the gift of God ſoberly and comfortably: for to know farther is a ſpecial gift of God reuealed by his Spirit.

CHAP. IIII.

^a The innocents are oppreſſed. 4 Mens labours are full of abuſe and vanitie. 9 Mans ſociety is neceſſary. 13 A young man poore, and wiſe, is to be preferred to an olde King that is a fool.

SO I turned & conſidered all the oppreſſions that are wrought vnder the ſunne, and behold, the teares of the oppreſſed, and none comforteth them: and loe, the ſtrength is of the hand of them that oppreſſe them, and none comforteth them.

2 Wherefore I praized the dead which now are dead, aboue the liuing, which are yet alieue.

3 And I count him better then them both, which hath not yet bene: for hee hath not ſene the euill workes which are wrought vnder the ſunne.

4 Alſo I beheld all trauaile, and all perfection of workes that this is the enuie of a man againſt his neighbour: this alfo is vanitie and vexation of ſpirit.

5 The fool foldeth his hands, and eateth vp his owne fleſh.

6 Better is an handfull with quietneſſe, then two handfulls with labour and vexation of ſpirit.

7 Again I returned, and ſaw vanitie vnder the ſunne.

8 There is one alone, and there is not a ſecond, which hath neither ſonne nor brother, yet is there none end of all his trauaile, neither can his eye bee ſatiſfied with riches: neither doth he thinke, For whom do I trauail and defraude my foule of pleaſure? this alſo

^g Meaning, with God, how ſoeuer man neglect his dutie. h And made that pure in their firſt creation.

i Man is not able by his reaſon and iudgement to put difference betweene man & beaſt, as touching thoſe things whereunto both are ſubject: for the eye cannot iudge any otherwiſe of a man being dead, then of a beaſt which is dead: yet by the word of God & faith we eaſily know the diuerſitie, as verſe 21.

k Meaning, that reaſon cannot comprehend that which faith beleaueth herein.

l By the often repetition of this ſentence, as

Chap. 3. 24. and

man by reaſon can comprehend nothing better in this life then to vie the gift of God ſoberly and comfortably: for to know farther is a ſpecial gift of God reuealed by his Spirit.

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Chap. 3. 24. and

man by reaſon can comprehend nothing better in this life then to vie the gift of God ſoberly and comfortably: for to know farther is a ſpecial gift of God reuealed by his Spirit.

a He maketh here another diſcourſe with himſelfe concerning the tyranny of them that oppreſſed the poore.

b Becauſe they are no more ſubject to theſe oppreſſions.

c He ſpeaketh according to the indigement of the fleſh, which cannot abide to feel or ſee troubles.

d The more perfect that the worke is, the more it is enuied of the wicked.

e For idleneſſe he is compelled to deſtroy himſelfe.

b Reade Chap. 1. 13.

c God hath giuen man a deſire, and affection to ſeeke out the things of this world, and to labour therein.

d Read Chap. 2. 24. & theſe places declare that we ſhould do all things with ſoberitie, & in the feare of God, for as much as he giueth not his gifts to the intent that they ſhould be abuſed.

e That is, man ſhall neuer bee able to let Gods worke, but as he hath determined ſo it ſhall come to paſſe.

f God only cauſeth that which is paſt, to returne.

Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to live in mutuall societie, to the intent they may be profitable one to another, and that their things may increase. By this promise he declareth how necessary it is, that men should live in societie. That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14. i Meaning, that is borne a King. k Which follow and flatter the Kings sonne, or him that shall succede, to enter into credit with them in hope of gaine. l They neuer cease by all means to creepe into fauour: but when they obtaine not their greedie desires, they thinke themselves abused, as other haue bene in time past, and so care no more for him. m That is, with what affection thou comest to heare the word of God in ceremonies, and he

is vanitie, and this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour:

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold cord is not easily broken.

13 Better is a poore and wise childe, then an olde and foolish king, which wil no more be admonished:

14 For out of the prison he cometh forth to reigne: when as he that is borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, with the second childe, which shall stand vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanity & vexation of spirit

17 Take heed to thy foote when thou entrest into the house of God, and be more neere to heare then to giue the sacrifice of foolles: for they knowe not that they doe euill.

Meaning, of the wicked, which thinke to please God with neither faith nor repentance.

CHAP. V.

Not to speake lightly, chiefly in Gods matters. 9 The covetous can neuer haue enough. 11 The labourers sleepe is sweete. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde, is the gift of God.

Be not a rash with thy mouth, nor let thine heart be hasty to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be fewe.

2 For as a dreame cometh by the multitude of businesse: so the voyce of a foole is in the multitude of wordes.

3 When thou hast vowed a vowe to God, deferre not to pay it: for he delighteth not in foolles: pay therefore that thou hast vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but feare thou God.

7 If in a country thou see the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all: the King also consisteth by the field that is tilled.

9 Hee that loueth siluer, shall not be satisfied with siluer, and hee that loueth riches, shall bee without the fruit thereof: this also is vanitie.

10 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauelleth, is sweete, whether he eate little or much: but the facietie of the rich will not suffer him to sleepe.

12 There is an euill sickenesse that I haue seene vnder the Sunne: to wit, riches referred to the owners thereof for their euill:

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shall returne naked to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenesse, that in all points as he came, so shall hee goe: and what profite hath he that hee hath trauailed for the winder?

16 Also all his dayes hee eateth in darkness, with much griefe, and in his sorowe and anger.

17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the Sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whome God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to use them.

There is an euill, which I sawe vnder the Sunne, and it is much among men:

2 A man to whome God hath giuen riches, and treasures and honour, and he wanteth nothing for his soule of all that it de-

CCCC fireth.

Meaning, that God wil redresse these things, and therefore we must depend vpon him.

The reuenues of the earth are to be preferred aboue all things which appertain to this life.

Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

That is, his great abundance of riches, or the surfeiting, which cometh by his great feeding. When covetous men heape vp riches, which turne to their destruction. He doeth not enioy his fathers riches.

Job. 1. 21. wist. 7. 6. 1. sim. 6. 7.

Meaning, in vaine, and without profite. In affliction and griefe of minde.

Read Chap. 3. 22.

He will take no great thought for the paines that he hath incurred in time past.

Either in vowing or in praying: meaning, that we should vse all reuerence to Godward. He heareth thee not for thy many wordes sake, or often repetitions, but considereth thy faith and fervent minde. Deut. 23. 21. Hee speaketh of voves which are approved by Gods word and serue to his glorie. Cause not thy selfe to sinne by vowing rashly as they do, which make a vowe to liue unmarried, and such like. That is, before Gods messenger, when he shall examine thy doing as though thy ignorance should be a iust excuse.

a I see sheweth that it is the plague of God when the rich man hath not a liberall heart to vfe his riches. b If he can neuer haue enough. c As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murdered or drowned or hangeth himselfe or such like, and so lacketh the honour of buriall, which is the last office of humanitie. d Meaning, the vntimely fruit whose life did neither profit or hurt any. e His desire and affection. f That knoweth to vfe his goods wel in the iudgement of men. g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied. h Meaning, God who will make him to fee'le that he is mortall.

a There is no state, wherein man can liue to haue perfect quietnes in this life. * Job. 14. 2. * Gal. 1. 4. 4.

* Pro. 22. 1. b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all evils: or els, because that this corporall death is the entering into life euilasting. c Where wee may see the hand of God, and learne to examine our liues.

d Which crackle for a while and profite nothing.

fireth: but ^a God giueth him not power to eate therof, but a strange man shal eate it vp: this is vanitie, and this is an euill sicknesse.

3 If a man beget an hundreth children and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule be not satisfied with good things, & he be not buried, I say that an vntimely fruit is better then he:

4 For ^d he commeth into vanitie and goeth into darkenesse: and his name shall be couered with darkenesse.

5 Also he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand yeeres twise told, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the ^e soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that ^f knoweth how to walke before the liuing?

9 The ^g sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and he cannot striue with him that is ^h stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoide the contrary.

Surely there bee many things that increafe vanitie: and what auaieth it man?

2 For who knoweth what is ^a good for man in the life and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a ^a shadowe? For who can shew vnto man what shall be after him vnder the Sunne?

3 ^a A good name is better then a good oyntment, and the day of ^b death, then the day that one is borne.

4 It is better to go to the house of mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles:

8 For like the noise of the ^d thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man

madde: and the rewarde destroyeth the heart.

10 The ^e end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Be not thou of an hastie spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire ^g wisely of this thing.

13 Wisedome is good with an ^h inheritance, & excellent to them that see the sun.

14 For man shall rest in the shadowe of wisdom, and in the shadowe of siluer: but the excellencie of the knowledge of wisdom giueth life to the possessours thereof.

15 Behold the worke of God: for who can make ⁱ straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction ⁱ consider: God also hath made this contrary to that, to the intent that man should finde ^k nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iust ^m ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Bee not thou wicked ⁿ ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on ^o this: but yet withdraw not thine hand fro ^p that: for he that feareth God, shall come forth of them all.

21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the cite.

22 ^q Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine ^r heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast ^s cursed others.

25 Al this haue I prooued by wisdom: I thought I will be wise: but it went farre from mee.

26 It is farre off, what may ^t it bee? and it is a profound deepnesse, who can find it?

27 I haue compassed about, both I and mine heart to know and to enquire and to search wisdom and reason, and to knowe the wickednesse of follie, and the foolishnesse of madnesse,

28 And I finde more bitter then death

e A man that is esteemed wise, when hee falleth to oppressio, becommeth like a beast. f He noteth their lightnesse which enterprise a thing, and suddenly leaue it off againe. g Murmure not against God when he sendeth aduersities for all mans sinnes. h He answereth to them that esteeme not wisdom, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent, and may be without riches. * Chap. 1. 15. i Consider wherefore God doth send it, and what may comfort thee. k That man should be able to controll nothing in his works. l Meaning, that cruel tyrants put the godly to death, and let the wicked goe free. m Boast not too much of thine owne iustice and wisdom. n Tary not long when thou art admonished to come out of the way of wickednesse. o To wit, on these admonitions that goe before. p Consider what desolation and destruction shall come, if thou doe not obey them. * 1. King. 3. 46. 2. chrm 6. 36. pro. 20. 9. 1. iob. 1. 8. q Credit them not, neither care for them.

r Meaning, wisdom.

s Or, spoken much of others.

t Meaning, wisdom.

the woman whose heart is as nettes and snares, and her handes as bands: hee that is before God, shall bee deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I find it not: I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous: but they haue sought many inuentions.

CHAP. VIII.

a To obey Princes and Magistrates. 17 The worker of God passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his face to shine: and the strength of his face shall be changed.

2 I aduertise thee to take heede to the mouth of the king, and to the word of the othe of God.

3 Hastenot to goeforth of his fight: stand not in an euill thing: for hee will doe whatsoeuer pleaseth him.

4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandment, shall knowe none euill thing, and the heart of the wise shall know the time and iudgement.

6 For to euery purpose there is a time and iudgement, because the miserie of man is great vpon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not Lord ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine hart to euery worke, which is wrought vnder the sunne, and I sawe a time that man ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the citie where they had done right: this also is vanity.

11 Because sentence against an euil worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner doe euill an hundred times, and God prolongeth his dayes,

yet I knowe that it shall be well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: hee shall be like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it commeth according to the worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I praised ioy: for there is no goodnesse to man vnder the sunne, saue to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisedome, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I behelde the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his end. 16 Wisedome excelleth strength.

IHaue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euil among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euil, and madnesse is in their hearts whiles they liue, and after that, they go to the dead.

4 Surely who soeuer is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lion.

5 For the liuing know that they shal die, but the dead knowe nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

god, and had no pleasure but in this life, wishing rather to be a person in this life, then a man of authoritie, and so to die, which is meant by the dogge and lion.

m Which are punished as though they were wicked, as Chap. 7. 17.

n Reade Chap. 3. 22.

a Meaning, what things hee ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whom God doeth fauour or hate: for he sendeth them as well to the wicked as to the godly.

b In outward things, as riches, and pouertie, sicknesse and health, there is no difference between the godly and the wicked: but the difference is that the godly are afflicted by faith of Gods fauour and assistance.

c He noteth the Epicures, and carnall men, which made their bellies their abiect, and vile

6 Also

That is, to come to a conclusion.

And so are cause of their own destruction.

a That is, doeth get him fauour and prosperitie. b Whereas before he was proud and arrogant, he shall become humble and meeke.

c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.

d Withdraw not thy selfe lightly from the obedience of thy prince.

e That is, when time is to obey, and how farre he should obey.

f Man of himselfe is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisedome and counsell.

g Man hath no power to saue his own life, and therefore must not rashly cast himselfe into danger.

h As commeth oft times to tyrants, and wicked rulers.

i That is, others, as wicked as they.

k They that feared God, and worshipped him according as hee had appointed,

l Where iustice is delayed, there sinne reigneth.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eate thy breade with ioy, and drinkethy wine with a cheerefull heart: for God now ^d accepteth thy workes.

8 At al times let thy garments be ^e white, & let not oyle be lacking vpon thine heade.

9 ^f Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou labourest vnder the sunne.

10 All that thine hand shal finde to doe, doe it with ^g all thy power: for there is neither worke, nor inuention, nor knowledge, nor wifdome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and ^h chance commeth to them all.

12 For neither doeth man knowe his ⁱ time, but as the fishes, which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wifdome vnder the sunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it:

15 And there was found therein a poore and wise man, and he deliuered the citie by his wifdome: but none remembred this poore man.

16 Then said I, Better is wifdome then strength: yet the wifdome of the poore is despised, and his words are not heard.

17 The wordes of the wise are more heard in quietnes, then the crie of him that ruleth among fooles.

18 Better is wifdome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

¹ The difference of foolishnesse and wifdome. ¹¹ A slanderer is like a serpent that cannot be charmed. ¹⁶ Of foolish kings and drunken princes. ¹⁷ And of good kings and princes.

Dead flies cause to stinke, and putrisie the oyntment of the apothecarie: so doeth a little follie him that is in estimation for wifdome, and for glory.

2 The heart of a ^a wise man is at his right

hande: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and hee ^b telleth vnto all that he is a foole.

4 If the ^c spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentleness pacifieth great sinnes.

5 There is an euill ^d that I haue seene vnder the sunne, as an ^e error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the ^f rich set in the lowe place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 ^g Hee that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 Hee that remooueth stones, shall hurt himselfe thereby, and he that cutteth wood shall be in danger thereby.

10 If the yron bee blunt, and one hath not whetted the edge, hee must then put to more ^h strength: but the excellencie to direct a thing is wifdome.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lippes of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth words, saying, Man knoweth not what shall bee: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for hee knoweth not to go into the ⁱ citie.

16 Woe to thee, O land, when thy king is a ^j child, and thy princes eate in the morning.

17 Blessed art thou, O lande, when thy king is the sonne ^k of nobles, and thy princes eate in time, for strength, and not for drunkennesse.

18 By slouthfulnesse the rooofe of the house goeth to decay, and by the idlenesse of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bedchamber: for the ^l foule of the heauen shall carie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

¹ To be liberall to the poore. ⁴ Not to doubt of Gods providence. ⁸ All worldly prosperitie is but vanity. ⁹ God will iudge all.

^b By his doings he bewrayeth himselfe.

^c If thy superiour be angry with thee, be thou discrete, and not moued.

^d Meaning, that it is an euill thing when they that are in authority, faile, and doe not their duetie.

^e They that are rich in wifdome and vertue.

^f Psal. 7. 16.

^g Pro. 26. 27.

^h Eccles. 27. 26.

ⁱ Without wifdome whatsoever a man taketh in hand, turneth to his ovyen hurt.

^j The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet wil they discusse high matters.

^k That is, without wifdome and counsell.

^l As giuen to their lustes and pleasures.

^m Meaning, when he is noble for vertue and wifdome, and with the gifts of God.

ⁿ Thou canst not worke euill so secretly, but it shall be knowne.

^d They flatter themselves to be in Gods fauour, because they haue all things in abundance.

^e Reioyce, be merie, and spare for no cost, thus speake the wicked bellygods.

^f Et regard the life.

^g Chap. 5. 18.

^h Thus the worldlings say to proue that all things are lawfull for them, & attribute that to chance and fortune, which is done by the providence of God.

ⁱ That is, hee doth not fore-see what shall come.

^a So that hee doeth all things well and iustly, whereas the foole doth the contrary.

Cast

a That is, be liberall to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profite.

b As the clouds that are full, powre out raine to the rich that haue abundance, must distribute it liberally.

c He exhorteth to be liberall while we liue: for after there is no power.

d He that feareth incommen-
ences, when ne-
cessity requirerh,
shall neuer doe his dutie.

e Be not weary of well doing.
f That is, which of thy works are most agreeable to God.

g That is, of af-
fection and trouble.

h He denieth them that set their delight in worldly pleasures, as though God would not call them to an account.

i To wit, anger, and enuie.

k Meaning, carnall lusts, whereunto youth is giuen.

a Before thou come to a continuall miserie: for while the cloudes remaine after the raine, mans griefe is increased.

Cast thy bread vpon the ^a waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the ^b clouds be full, they will powre forth raine vpon the earth: and if the ^c tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the ^d winde, shall not sow, and hee that regardeth the clouds, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones *do grow* in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hande ^e rest: for thou knowest not whether shall prosper, this or ^f that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet hee shall remember the dayes of ^g darkenesse, because they are many, all that commeth *is* vanitie.

9 ^h Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away ⁱ griefe out of thine heart, and cause euill ^k to depart from thy flesh: for childhood & youth *are* vanity.

CHAP. XII.

To thinke on God in youth, and not to deserve till age. 7 The soule returneth to God. 11 Wisdome is the gift of God, and consisteth in fearing him, and keeping his commandments.

Remember now thy Creator in the daies of thy youth, whiles the euil daies come not, nor the yeeres approch, where- in thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

3 When the ^b keepers of the house shall tremble, and the ^c strong men shall bow themselves, and the ^d grinders shal cease, because they are few, and they waxe darke that ^e looke out by the windowes:

4 And the ^f doores shall be shut without by the base sound of the ^g grinding, and he shall rise vp at the voyce of the ^h bird: and all the ⁱ daughters of singing shal be abased.

5 Also they shall be afraide of the ^k hie thing, and feare *shall be in* the way, and the almond tree shall ^m flourish, and the ⁿ grasshopper shall bee a burden; and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners go about in the streete:

6 Whiles the ^o siluer corde is not lengthened, nor the golden ^p ewer broken, nor the ^q pitcher broken at the ^r wel, nor the ^s wheel broken at the ^t cisterne:

7 And dust returne to the earth as it was, and the ^u spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, *even* the words of trueth.

11 The words of the wise are like goads, and like nailes ^v fastened by the masters of the assemblies, *which* are giuen by one ^w pastor.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making many ^x books, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandments: for this is the whole *dutie* of man.

14 For God will bring euery worke vnto iudgement, with euery secrete thing, whether it be good or euil;

whom he calleth masters. ^y That is, by God. ^z These things cannot be comprehended in books or learned by study, but God must instruct thine heart that thou maiest onely know that wisdome is the true felicitie, and the way thereunto is to feare God.

b The hands, which keepe the body.

c The legs.

d The teeth.

e The eyes.

f The lips, or mouth.

g When the chawes shall scarce open and not be able to chewe no more.

h He shall not be able to sleepe.

i That is, the winde pipes, or the eares shall be deafe and not able to heare singing.

k To clime hie because of their weaknesse, or they stoupe downe, as though they were afraid least any thing should hit them.

l They shall tremble as they go, as though they were afraid.

m Their heads shall be as white as the blossomes of an almond tree.

n They shall be able to heare nothing.

o Meaning, the marrowe of the backe bone and the sinewes.

p The little skin that couereth the brain, which is in colour like gold.

q That is, the veins.

r Meaning, the liuer.

s Which is the head.

t That is, the heart, out of the which the head draweth the powers of life.

u The soule incontinently either goeth to ioye or torment, and sleepeth not as the wicked imagine.

x Which are well applied by the ministers.

y That is, by God.

z These things cannot be comprehended in books or learned by study, but God must instruct thine heart that thou maiest onely know that wisdome is the true felicitie, and the way thereunto is to feare God.

11 Wisdome is the gift of God, and consisteth in fearing him, and keeping his commandments.

12 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

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whom he calleth masters. ^y That is, by God. ^z These things cannot be comprehended in books or learned by study, but God must instruct thine heart that thou maiest onely know that wisdome is the true felicitie, and the way thereunto is to feare God.

11 Wisdome is the gift of God, and consisteth in fearing him, and keeping his commandments.

12 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

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AN EXCELLENT SONG WHICH VVAS SALOMONS.

THE ARGVMENT.

In this Song, Salomon by most sweet and comfortable allegories and parables describeth the per-
foule of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church,
which he hath sanctified and appointed to be his spouse, holie, chaste and without reprehension. So that
here

[†] Ebr. a song of songs: so called, because it is the chiefest of those 1005, which Salomon made, as is mentioned, 1st King. 4. 32.

here is declared the singular loue of the bridegrome towards the bride, and his great and excellent benefits, wherewith he doeth enrich her of his pure bounty and grace without any of her desertings. Also the earnest affection of the Church, which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betwene Iesus Christ and his Church. 6. The domesticall enemies that persecute the Church.



Let him ^a kisse mee with the kisses of his mouth: for thy loue is better then wine.

² Because of the ^b fauour of thy good oyntments, thy name is as an oyntment pow-

red out: therefore the ^c virgins loue thee.

³ ^d Draw me: we will runne after thee: the King hath brought me into his ^e chambers: wee will reioyce and be glad in thee: we wil remember thy loue more then wine: the righteous doe loue thee.

⁴ I am ^f blacke, O daughters of Ierusalem, but comely, as the tents of ^g Kedar, and as the ^h curtaines of Salomon.

⁵ Regarde yee mee not because I am ⁱ blacke: for the ^k sunne hath looked vpon me. The ^l sonnes of my mother were angrie against me: they made me the keeper of the vines: but I ^m kept not mine owne vine.

⁶ Shew mee, ⁿ O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of ^o thy companions?

⁷ ^p If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tents of the shepherds.

⁸ I haue compared thee, O my loue, to the troupe of horses in the ^q charets of Pharaoh.

⁹ Thy cheeks are comely with rowes of stones, and thy necke with chaines.

¹⁰ We will make thee borders of golde with studdes of siluer.

¹¹ ^r Whiles the King was at his repast, my spikenard gaue the smell thereof.

¹² My welbeloued is as a bundle of myrrhe vnto me: hee shall lie betweene my ^s breasts.

¹³ My welbeloued is as a cluster of camphire vnto mee in the vines of Engedi.

¹⁴ My loue, behold, thou art ^t faire: behold, thou art faire: thine eyes are like the doves.

¹⁵ My welbeloued, beholde, thou art

^a This is spoken in the person of the Church, or of the faithfull oule inflamed with the desire of Christ, whom she loueth. ^b The feeling of thy great benefits. ^c They that are pure in heart and conuersation. ^d The faithfull confesse that they cannot come to Christ except they be drawn. ^e Meaning, the secret icy that is not known to the world. ^f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ. ^g Kedar was Ithmaels sonne, of whom came the Arabians that dwelt in tents. ^h Which with in were all set with precious stones and iewels. ⁱ Consider not the Church by the outward appearance. ^k The corruption of nature through sinne and afflictions. ^l Mine owne brethren, which should haue most fauoured mee. ^m She confesseth her owne negligence. ⁿ The spouse feeling her fault, fleeth to her husband onely for succour. ^o Whom thou hast called to the dignitie of pastors, and they set forth their owne dreames in stead of thy doctrine. ^p Christ speaketh to his Church, bidding them that are ignorant to goe to the pastors to learne. ^q For thy spirituall beautie and excellencie there was no worldly treasure to be compared vnto thee. ^r The Church reioyceth that she is admitted to the companie of Christ. ^s He shall be most deare vnto mee. ^t Christ accepteth his Church and commendeth her beautie.

faire and pleasant: also our ^u bed is Greene.

¹⁶ The beames of our house are cedars, our raftes are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the dove, 15 And the enemies to the foxes.

I Am the rose of the field, and the lillie of the valleys.

² Like a lillie among the thornes, so is my ^a loue among the daughters.

³ ^b Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men, vnder his shadowe had I delight, and sate downe: and his fruite was sweete vnto my mouth.

⁴ He brought mee into the wine cellar, and loue was his banner ouer me.

⁵ Stay me with flagons, and comfort me with apples: for I am sicke of loue.

⁶ His left hand is vnder mine head, and his right hand doeth imbrace me.

⁷ ^c I charge you, O daughters of Ierusalem, by the roes & by the hinds of the field, that ye stirre not vp, nor waken my loue, vntill she please.

⁸ ^d It is the voyce of my welbeloued: behold, hee commeth leaping by the mountaines, and skipping by the hilles.

⁹ My welbeloued is like a roe, or a yong hart: loe, he ^e standeth behind our wall, looking forth of the windowes, shewing himselfe through the ^f grates.

¹⁰ My welbeloued spake, and said vnto me, Arise, my loue, my faire one, and come thy way.

¹¹ For behold, ^g winter is past: the raine is changed, and is gone away.

¹² The flowres appeare in the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land.

¹³ The figge tree hath brought forth her young figges: and the vines with their small grapes haue cast a fauour: arise, my loue, my faire one, and come away.

¹⁴ My doue, that art in the ^h holes of the rocke, in the secret places of the staires, shew me thy sight, let mee heare thy voice: for thy voice is sweete, and thy sight comelie.

¹⁵ Take vs the foxes, the ⁱ little foxes, which destroy the vines: for our vines haue small grapes.

¹⁶ My welbeloued is mine, and I am his: he feedeth among the lilies,

^u That is, the hart of the faithfull wherein Christ dwelleth by his holy Spirit.

^a Thus Christ preferreth his Church aboue all other things. ^b The spouse testifieth her great desire toward her husband, but her strength faileth her, & there fore she desireth to be comforted, and felt it.

^c Christ charge the which haue to doe in the Church, as were by a solemne othe, that they trouble not the quietnesse thereof. ^d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church. ^e Forasmuch as his diuinitie was hid vnder the cloke of our flesh. ^f So that wee cannot haue full knowledge of him in this life. ^g That is, sinne and error is driven backe by the coming of Christ, which is here described by the spring time, when all things flourish.

^h Thou that art ashamed of thy finnes, come and shew thy selfe vnto me. ⁱ Suppress the heretikes while they are yong, that is, when they begin to shew their malice and destroy the vine of the Lord.

^a The Church desireth Christ to be most ready to helpe her in all dangers.

^a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.

^b Shewing that although we be not heard at the first, yet we must still continue in prayer till wee feele comfort.

^c Which declareth, that wee must seeke vnto all, of whom we hope to haue any succour.

^d Reade Chap. 2. 7.

^e This is referred to ^f Church of Israel, which was led by the wilderness fourty yeres.

^f ^g ^h By the bed is meant the Temple, which Salomon made.

^g He alludeth to the watch, which kept the Temple.

^h Or, charis:

^h All ye, that are of the number of the faithfull, ⁱ Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

^a Because Christ delighteth in his Church, he commendeth all that is in her.

^b Chap. 6. 4. ^c He hath respect to the multitude of the faithful which are many in number.

17 Vntil the day breake, & the shadowes flee away: returne, my welbeloued, and bee like a ^k roe, or a young hart vpon the mountaines of Bether.

CHAP. III.

¹ The Church desireth to be ioyned inseparably to Christ her husband. ⁶ Her deliuerance out of the wilderness.

IN my bed by ^a night I fought him that my soule loued: I fought him, but I found him not.

² I will rise ^{therefore} now, and go about in the citie, by the streetes and by the open places, and will ^b seeke him that my soule loueth: I fought him, but I found him not.

³ The ^c watchmen that went about the citie, found mee: *to whom I said*, Haue you seene him, whom my soule loueth?

⁴ When I had past a little from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceived me.

⁵ I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that yee stirre not vp, nor waken my loue vntill she please.

⁶ Who is shee that commeth vp out of the ^c wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the ^f spices of the marchant?

⁵ Behold his ^f bed, which is Salomons: threescore strong men *are* round about it, of the valiant men of Israel.

⁸ They all handle the sword, and *are* expert in warre, euery one *hath* his sword vpon his thigh for the feare ^g by night.

⁹ King Salomon made himselfe a ^h palace of the trees of Lebanon.

¹⁰ He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose middes *was* paved with the loue of the daughters of Ierusalem.

¹¹ Come forth, yee ^h daughters of Zion, and behold the King Salomon with the ⁱ crowne, wherewith his mother crowned him in the daye of his marriage, and in the day of the gladnes of his heart.

CHAP. IIII.

¹ The praises of the Church. ⁷ Shee is without blemish in his sight. ⁹ The loue of Christ towards her.

BEholde, thou art ^a faire, my loue: beholde thou art faire: thine eyes *are* like the ^b doves: among thy lockes ^c thine haire is like the ^b flocke of goates, which looke downe from the mountaine of Gilead.

² Thy teeth *are* like a flocke of ^{sheepe} in good order, which go vp from the washing, which euery one bring out twinnes, and

none is barren among them.

³ Thy lips *are* like a threed of skarlet, and thy talke is comely: thy temples *are* within thy lockes as a peece of a pomegranate.

⁴ Thy necke is as the tower of David built for defence: a thousand shieldes hang therein, and all the targets of the strong men.

⁵ Thy two ^c breastes *are* as two young roes that *are* twinnes, feeding among the lilies.

⁶ Vntill the day breake, and the shadowes flee away, I will go into the mountaine of mirrhe and to the mountaine of incense.

⁷ Thou art all faire, my loue, and there is no spot in thee.

⁸ ^a Come with me from Lebanon, my spouse, *euē* with mee from Lebanon, and looke from the toppe of Amanah, from the toppe of Shenir, and Hermon, from the dennes of the lions, and from the mountaines of the leopards.

⁹ My ^c sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine ^e eyes, and with a chaine of thy necke.

¹⁰ My sister, my spouse, how faire is thy loue? howe much better is thy loue then wine? and the fauour of thine oyntments then all spices?

¹¹ Thy ^g lips, my spouse, droppe *as* honie combes: honie and milke *are* vnder thy tongue, and the fauour of thy garments *is* as the fauour of Lebanon.

¹² My sister my spouse *is* as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

¹³ Thy plants *are* as an orchard of pomegranates with sweete fruites, *as* camphire, spikenard,

¹⁴ *Euē* spikenard, and saffron, calamus, and cynamom with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

¹⁵ ^h O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

¹⁶ Arise, O ⁱ North, and come O South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

¹ Christ calleth his Church to the participation of all his treasures. ² She heareth his voice. ³ Shee confesseth her nakednes. ¹⁰ She praiseth Christ her husband.

I Am come into my ^a garden, my sister, my spouse: I gathered my myrrhe with my spice: I eate mine honie combe with mine honie

^c Wherein *are* knowledge and zeale, two precious iewels.

^d Christ promisseth his Church to call his faithful from all the corners, of the world.

^e Christ calleth his Church sister, in respect that he had taken the flesh of man. ^f In that hee made his Church beautifull and rich, he loued his gifts in her.

^g Because of thy confession and thanksgiving.

^h The Church confesseth that all her glory & beauty commeth of Christ, who is the true fountaine of al grace, ⁱ She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North & South winde.

^a The garden signifieth the kingdome of Christ, where he prepareth ^b banquet for his elect.

The Bridegromes description. Salomons Song. The beautie of the Bride.

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praises of the Church. 8 Shee is but one and vnde- filed.

M^a welbeloued is gone downe into his garden to the beds of spices, to feede in the gardens, and to gather lilies.

² I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

³ Thou art beautifull, my loue, as ^b Tirzah, comely as Ierusalem, terrible as an armie with banners.

⁴ Turne away thine eyes from me: for they ouercome mee: * thine heare is like a flocke of goates, which looke downe from Gilead.

⁵ Thy teeth are like a flocke of sheepe, which go vp from the washing, which euery one bring out twinnes, and none is barren among them.

⁶ Thy temples are within thy lockes as a piece of a pomegranate.

⁷ There are ^d threescore Queenes and fourescore concubines, and of the damsels without number.

⁸ But my doue is alone, and my vndefiled, shee is the only daughter of her mother, and she is deare to her that bare her: the daughters haue seene her & counted her blessed: euen the Queenes and the concubines, and they haue praised her.

⁹ Who is shee that looketh foorth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

¹⁰ I went downe to the garden of nuts, to see the fruites of the valley, to see if the vine budded, and if the pomegranates flourished.

¹¹ I knew nothing, my soule set me ^h as the charets of my noble people.

¹² Returne, returne, O ⁱ Shulamite, returne: returne that wee may beholde thee. What shall you see in the Shulamite, but as the companie of an armie?

CHAP. VII.

1 The beautie of the Church in all her members. 10. Shee is assured of Christs loue toward her.

How beautifull are thy ^a goings with shoes, O Princes daughter! the ioynts of thy thighs are like iewels: the work of the hande of a cunning workeman.

² Thy nauel is as a round cup that wanteth not licour: thy belly is as an heape of wheate compassed about with lilies.

³ Thy two breastes are as two young roes that are twinnes.

⁴ Thy necke is like a towre of yuorie: thine eyes are like the fish-poolles in Heshbon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon, that looketh

honie, I dranke my wine with my milke: eat, O friends, drinke, and make you merrie, O welbeloued.

² I sleepe, but mine heart waketh, it is the voice of my welbeloued that knocketh, saying, Open vnto mee, my sifter, my loue, my doue, my vndefiled: for mine head is full of dew, and my locks with the drops of the night.

³ I haue put off my ^d coate, how shall I put it on? I haue washed my feete, how shall I defile them?

⁴ My welbeloued put in his hand by the hole of the doore, and ^t mine heart was affectioned toward him.

⁵ I rose vp to open to my welbeloued, and mine handes did drop downe myrrhe, and my ^e fingers pure myrrhe vpon the handles of the barre.

⁶ I opened to my welbeloued, but my welbeloued was gone, and past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him: but he answered me not.

⁷ The ^f watchmen that went about the citie, found me: they smote me and wounded me: the watchmen of the wals tooke away my vaile from me.

⁸ I charge you, ^g O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

⁹ O the fairest among women, what is thy welbeloued more then ^o other welbeloued? what is thy welbeloued, more then another louer, that thou doest so charge vs?

¹⁰ My welbeloued is white and ruddy, the chiefeft of ten thousand.

¹¹ His ⁱ head is as fine golde, his lockes curled, and blacke as a rauen.

¹² His eyes are like doues vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

¹² His cheeks are as a bed of spices, and as sweet flowers, and his lips like lilies dropping downe pure myrrhe.

¹⁴ His handes as rings of golde set with the ^t chrysolite, his belly like white yuorie couered with saphires.

¹⁵ His legs are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

¹⁶ His mouth is as sweet things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

¹⁷ O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that wee may seeke him with thee?

^b The spouse saith that she is troubled with the cares of worldly things, which is meant by sleeping.

^c Declaring the long patience of the Lord toward sinners.

^d The spouse confesseth her nakednesse, and that of her selfe she hath nothing: or seeing that she is once made cleane, shee promiseth not to defile her selfe againe.

^t Her my bowels were moued towards him.

^e The spouse which should be anoynted of Christ, shal not finde him if shee thinke to anoint him with her good works.

^f These are the false teachers, which wound the conscience with their traditions.

^g She asketh of them which are godly (forasmuch as the law and saluation should come out of Zion and Ierusalem) that they would direct her to Christ.

^h Thus say they of Ierusalem.

ⁱ She describeth Christ to be of perfect beautie and comeliness.

^t Ebr. Tarbisib.

^k Hearing of the excellency of Christ, the faithful desire to know how to finde him.

^a That is, is conuerfant here in earth among men.

^b Which was faire and strong citie, 1. King. 14. 17.

^c This declareth the exceeding loue of Christ toward his Church. Chap. 4. 12

^d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.

^e He sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.

^f He went down into the Synagogue to see what fruits came of the Law, and the Prophets. I found nothing but rebellion.

^h I ranne as swift as the nobles of my people in their charets.

ⁱ O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

^a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spirittually.

^b Read chap. 4. 5

toward Damascus.

5 Thine head vpon thee is as skarlet, and the bush of thine head like purple: the King is tied in the rafters.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I saide, I will goe vp into the palme tree, I will take holde of her boughs: thy breastes shall now be like the clusters of the vine: and the fauour of thy nose like apples,

9 And the roofof thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lips of the ancient to speake.

10 I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smel, & in our gates are al sweete things, new & old: my welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 3 Shee is upheld by him. 6 The vehement loue wherewith Christ loveth her. 11 She is the vine that bringeth forth fruit to the Spirituall Salomon, which is Iesus Christ.

O H that thou werest as my brother that sucked the breasts of my mother: I would finde thee without, I would kisse thee, then they should not despise thee.

2 I wil lead thee and bring thee into my mothers house: there thou shalt teach mee: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hande shall be vnder mine

head, and his right hand shal embrace me.

4 I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill she please.

5 (Who is this that commeth vp out of the wilderneffe, leaning vpon her welbeloued?) I rayfed thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee!

6 Set mee as a seale on thine heart, and as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the coles thereof are fierie coles, and a vehement flame.

7 Much water cannot quenche loue, neither can the floods drowne it: if a man should giue al the substance of his house for loue, they would greatly contemne it.

8 We haue a little sifter, and she hath no breasts: what shal we do for our sifter when shee shall be spoken for?

9 If she be a wall, we wil build vpon her a siluer palace: and if she be a doore, we will keepe her in with boardes of cedar.

10 I am a wall, and my breasts are as towres: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: he gaue the vineyarde vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of siluer.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundred to them that keepe the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voice: cause me to heare it.

14 O my welbeloued, flee away, and be like vnto the roe, or to the young hart vpon the mountaines of spices.

e Reade Chap. 3. 5

d The spouse desireth Christ to be ioyned in perpetuall loue with him:

e The Iewish church speaketh this of the church of the Gentiles. f If shee be sure and fast, she is meet for the husband to dwell in. g The church promisseth fidelity & constancie.

h This is the vineyard of the Lord hired out, Math. 21. 33.

i Christ dwelleth in his Church, whose voice the faithful heare. k The Church desireth Christ that if he depart from them, yet that he would haue to helpe them in their troubles.

ISAIAH.

THE ARGUMENT.

God, according to his promise, Deut. 18. 15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare to the people the things to come, whereof they had a special reuelation, but also to interpret and declare the Law, and to applie particularlie the doctrine, contained briefly therein, to the vtilitie and profit of those, to whome they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaratiō of the law they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly to the couenant of grace and reconciliation, grounded vpon our Sauour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly intreated it then Moses, and set forth more liuely Iesus Christ, to whom this couenant of reconciliation was made. In all these

Ddd

things

e He delighteth to come neere thee and to be in thy company. f Or, galleries.

d This the spouse speaketh.

e If the people that are called to Christ bring forth any fruit.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem. f Or, me.

b Reade Chap. 3. 6.

things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, & consolations: euer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, The vocation of the Gentiles, & their union with the Iewes. Which are as most principal points contained in this booke, & a gathering of his sermons that he preached. Which after certain daies that they had stood vpon the Temple doore (for the maner of the Prophets was to set vpon the summe of their doctrine for certain daies that the people might the better marke it, as Isa. 8. 1. & Hab. 2. 2.) the Priests took it down & reserued it among the registers: & so by Gods prouidence these booke were preserued as a monument to the Church for euer. As touching his person & time, he was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the beste writers agree) & prophesied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in Law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come as though they were now past, because of the certaintie therof, & that they could not but come to passe, because God had ordained them in his secret counsel, and so reuealed them to his Prophets.

CHAP. I.

2 Isaiah reproveth the Iewes of their ingratitude and stubbornnesse that neither for benefites nor punishments would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true service standeth. 24 He prophesieth of the destruction of Ierusalem, 25 And of the restitution thereof.



^a Vision of Isaiah, the sonne of Amoz, which he saw ^b concerning Iudah and Ierusalem: in the dayes of ^c Vzziah, Iotham, Ahaz and Hezekiah Kings of Iudah.

2 Heare, O ^d heauens, and hearken, O earth: for the Lord hath saide, I haue nourished and brought vp ^e children, but they haue rebelled against me.

3 The ^f ox knoweth his owner, and the asse his masters cribbe: but Israel hath not knownen: my people hath non vnderstand.

4 Ah, sinfull nation, a people laden with iniquitie, ^a a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the ^b Holy one of Israel to anger: they are gone backward.

5 Wherefore should ye be ⁱ smitten any more: for ye fall away more and more: the whole ^k head is sicke, and the whole heart is heavy.

6 From the ^l sole of the foote vnto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption: they haue not bene wrapped, ^m nor bound vp, nor mollified with oyle.

7 Your lande is waste: your cities are burnt with fire: strangers deuoure your

land in your pefence, and it is desolate like the ouerthrow ⁿ of strangers.

8 And the daughter of ^o Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes ^p had reserued vnto vs, euen a small remnant, wee should haue bene as ^q Sodom, and should haue bene like vnto Gomorah.

10 Heare the worde of the Lord, O ^r princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord: I am full of the burnt offerings of rammes, and of the fat of fed beafts: and I ^s desire not the blood of bullockes, nor of lambes, nor of goates.

12 When yee come to appeare before mee, who required this of your handes to tread in my courts?

13 Bring no more oblations ^t in vaine: incense is an abomination vnto me: I cannot suffer your newe moones, nor Sabbaths, nor solemne dayes (^u it is iniquitie) nor solemne assemblies.

14 My soule hateth your ^v new moones and your appointed feasts: they are a burden vnto me: I am wearie to beare them.

15 And when you shall stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full ^w of blood.

16 ^x Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to ^y doe wel, seeke iudgement, relieue the oppressed: iudge the fatherlesse

^a That is, a relation or prophetic, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Num. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9.

^b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also.

^c Called also Azariah, 2. Kings 15. 1. of these Kings read 2. King. from Chap. 33. vnto Chap. 38.

^d Because men were obstinate and insensible, he calleth to the dumbe creatures which were more prompt to obey Gods word as Deut. 32. 1.

^e He declareth his great mercie toward ^f Iewes, for as much as he chose them aboue al other nations to be his people & children, as Deut. 10. 15.

^f The most brutish and beasts do more acknowledge their dutie towards their masters, the my people do toward me, of who they haue receiued benefites without comparison. ^g They were not only wicked, as were their fathers, but vterly corrupt, & by their euill example infected others. ^h That is, him that sanctifieth Israel.

ⁱ What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more yee rebel? ^k By naming the chiefe parts of the body, he signifieth that there was no part of the whole bodie of the Iewes free from his Rods. ^l Every part of the body, as wel the least as the chiefe, was plagued. ^m Their plagues were so grinous that they were incurable, and yet they would not repent.

ⁿ Meaning, of them that dwell farre off, which because they looke for no advantage of that which remaineth destroy all before them. ^o That is, Ierusalem. ^p Because that he wil euer haue a Church to call vpon his Name. ^q That is, all destroyed. ^r Ye that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercie reserued a litle number, Lament. 3. 22.

^s Although God commanded these sacrifices for a time, as aides and exercises of their faith: yet because the people had not faith nor repentance, God determeth them, as Psal. 50. 3. Ier. 6. 20. Amos 5. 21. Micah. 6. 7.

^t Without faith and repentance. ^u Your sacrifices offered in the newe moones and feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, & they themselves are void of faith and mercie.

^v He sheweth that where men be giuen to auarice, deceit, cru-

elty and extortion, which is meant by blood, there God will shew his anger and not accept them, though they seeme neuer so holy, as Chap. 59. 3. ^y By this our ward warning he meaneth the spiritual: exhorting the Iewes to repent and amend their liues. ^z This kind of reasoning, by the second Table, the scriptures vse in many places against the hypocrites, who pretend most holines and religion in word, but when their charitie & loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

To know if
doe accuse you
without cause.
Least sinners
should pretend
any rigour on
Gods part, he
holy willet
them to be pure
in heart, and hee
will forgieue all
their finnes,
were they neuer
so many or great.
Hee sheweth
that whatsoever
aduersity man
endureth, it
ought to be at-
tributed to his
owne increduli-
tie and disobe-
dience.
d That is, Ieru-
salem, which had
promised fidel-
tie vnto mee, as a
wife to her hus-
band.
e Given to co-
metouneesse and
extortion, which
he signified be-
fore by blood,
verse 15.
f Whatsoeuer
was pure in thee
before, is now
corrupt, though
thou haue an
outward shew.
g That is, they
maintaine the
wicked and the
extortioners, &c
not only do not
punish them, but
are themselves
such.
h When God
will shew him-
selfe mercifull
to his Church, hee
callet himselfe,
The holy one of
Israel: but when
he hath to doe
with his ene-
mies, he is called
Mightie, as a-
gainst whome
no power is a-
ble to resist.
i I will take ven-
geance of mine
aduersaries the
Iewes, and so
satisfie my desire
by punishing
them: which
thing yet he doth
with a griefe be-
cause of his coue-
nant. k Left
faithfull among
the should be
ouercome with
this threatening,
he addeth this
consolation. l It
is onely the
worke of God to
purifie the heart
of man, which
thing he doeth
because of his
promise, made
concerning the
saluation of his
Church. m By
iustice is meant
Gods faithfull
promise, which
is the cause of
the deliuerance
of his Church. n
The wicked shall
not be partakers
of Gods promise,
Psal 92. 9. o
That is, the trees
and pleasant
places, where
ye commit idola-
trie, which was
forbidden, deut
16. 22. p The
false God, where-
in ye put your
confidence, shall
be consumed as
easily as a
piece of towne.

and defend the widow.

18 Come now, ^a and let vs reason to-
ther, saith the Lord: though your finnes
were as crimsin, they shal be made ^b white
as snow: though they were red like skarlet,
they shal be as wooll.

19 If ye ^c consent and obey, ye shal eate
the good things of the land.

20 But if ye refuse and be rebellious, yee
shal be deuoured with the sworde: for the
mouth of the Lord hath spoken it.

21 How is the ^d faithful citie become an
harlot: it was full of iudgement, and iustice
lodged therein, but now ^e they are murderers

22 ^f Thy siluer is become drosse: thy
wine is mixt with water.

23 Thy Princes are rebellious and com-
panions of ^g theeues: euery one loueth
gifts, and followeth after rewardes: they
iudge not the fatherlesse, neither doeth the
widowes cause come before them.

24 Therefore saith the Lord God of
hostes, the ^h mightie one of Israel, Ah, I wil
ease mee of mine aduersaries, and auenge
me of mine enemies.

25 Then I will turne mine hand vpon
thee, and burne out thy drosse, till it ⁱ bee
pure, and take away all thy tinne.

26 ^j And I will restore thy iudges as at
the first, and thy counsellors as at the begin-
ning: afterward shalt thou bee called a citie
of righteousness, and a faithful citie.

27 Zion shal be redeemed in iudgement,
and they that returne in her, in ^k iustice.

28 And the ^l destruction of the transgres-
sors & of the sinners shal be together: & they
that forsake the Lord, shal be consumed.

29 For they shal be confounded for the
^m okes, which ye haue desired, and ye shal be
ashamed of the gardens, that ye haue chose.

30 For ye shall be as an oke, whose leafe
fadeth: and as a garden that hath no water.

31 And the strong shal be as ⁿ towne, & the
maker thereof, as a sparke: & they shal both
burne together, & none shal quench them.

CHAP. II.

^a The Church shall be restored by Christ, and the Gentiles
called. ^b The punishment of the rebellious and obstinate.

The worde that I saiah the sonne of A-
moz saw vpon Iudah and Ierusalem.

2 ^{*} It shall be in the last dayes, that the
mountaine of the house of the Lord shal be
prepared in the top of the mountaines, and
shal be exalted aboue the hills, and al nati-

ons shal flow vnto it.

3 And many people shall goe, and say,
Come, and let vs go vp to the ^a mountaine
of the Lord, to the house of the God of Iaa-
kob, and he will teach vs his wayes, and we
will walke in his paths: for the ^b Law shal
goe foorth of Zion, and the worde of the
Lord from Ierusalem.

4 And ^c hee shal iudge among the nati-
ons, and ^d rebuke many people: they shal
breake their swordes also into mattocks,
and their speares into sithes: nation shal not
lift vp a sworde against nation, neither shall
they learne to ^e fight any more.

5 O house of Iakob, come ye, and let vs
walke in the light of the Lord.

6 Surely thou ^f hast forsaken thy peo-
ple, the house of Iakob, because they are
^g full of the East maners, and are forcerers,
as the Philistims, ^h and abound with strange
children.

7 Their land also was ful of ⁱ siluer and
golde, and their ^j was none end of their trea-
sures: and their land was full of horses, and
their charrets were infinite.

8 Their land also was ful of idoles: they
worshipped the worke of their owne
hands, which their own fingers haue made.

9 And a man bowed himself, and a man
shumbled himselfe: therefore ^k spare them
not.

10 Enter into the rocke, and hide thee
in the dust from before the feare of the
Lord, and from the glory of his Maiestie.

11 The high looke of man shal be hum-
bled, and the loftinesse of men shal be aba-
sed, and the Lord onely shal bee exalted in
^l that day.

12 For the day of the Lord of hostes is
vpon al the proude and hautie, and vpon al
that is exalted: and it shall be made low.

13 Euen vpon al the cedars of Lebanon,
that are high and exalted, and vpon all the
okes of Bashan,

14 And vpon al the high ^m mountaines,
and vpon al the hilles that are lifted vp,

15 And vpon euery high tower, and v-
pon euery strong wal,

16 And vpon ⁿ all the shippes of Tar-
shish, and vpon al pleasant pictures.

17 And the hautinesse of men shal
be brought low, and the loftinesse of men

for their finnes. ^a Full of the corruptions that reigned chiefly in the East parts.
^b They altogether giue themselves to the fashions of other nations. ^c The Pro-
phet first condemned their superstition and idolatrie: next their couetousnes, and
thirdly their vaine trust in worldly meanes. ^d Hee noteth the nature of the idola-
ters, which are neuer satisfied in their superstitions. ^e This the Prophet saith,
being inflamed with the zeale of Gods glory, and that he might feare them with
Gods iudgement. ^f Meaning, as soone as God shall begin to execute his iudge-
ments. ^g By his trees and mountaines are meant them that are proud and lofty
and think themselves most strong in this world. ^h Hee condemneth their vaine
confidence, which they had in strong holdes and in their rich merchandises, which
brought in vaine pleasures, wherewith mens mindes became effeminate.

Ddd 2 shall

c When the
kingdome of
Christ shall be
enlarged by the
preaching of the
doctrine. Here
also is declared
the zeale of the
children of God
when they are
called.
d Alluding to
mount Zion,
where the visi-
ble Church then
was.
e Micah. 4. 2.
f Meaning, the
whole doctrine
of saluation.
g This was ac-
complished, when
the Gospell was
first preached in
Ierusalem, and
from thence
went thorow
all the world.
h The Lord,
which is Christ,
shall haue all
power giue him.
i That they may
acknowledge
their finnes, and
turne to him.
j He sheweth
the fruit of the
peace, which the
Gospell should
bring to wit,
that men should
doe good one to
another, whereas
before they were
enemies.
k He speaketh
not against the
use of weapons,
& lawfull warre,
but sheweth
how the hearts
of the godly shal
be affected one
toward another:
which peace and
loue doth begin
& grow in this
life but shall bee
perfected when
we are ioyned
with our head
Christ Iesus.
l Seeing the
Gentiles will be
so ready, make
you haite and
shew them the
way to worship
God.
m The Prophet
seeing the small
hope that the
Iewes would
conuert, com-
platteth to God
as though he
had utterly for-
saken them.

^a Micah. 4. 1.
^b The decree and
ordinance of
God, touching
the restoration
of the Church,
which is chiefly
meant of the
time of Christ.
^c In an euident
place to be seene
and discerned.

shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will hee vtterly destroy.

19 Then they shall goe * into the holes of the rocks, and into the caues of the earth, from before the feare of the Lord, and from the glorie of his Maiestie, when he shal arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) * to the mowles and to the backes,

21 To goe into the holes of the rockes, and into the tops of the ragged rocks from before the feare of the Lord, and from the glorie of his Maiestie, when he shall arise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is hee to be esteemed?

CHAP. III.

For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The countenances of the gouernours. 16 The pride of the women.

For loe, the Lord God of hostes wil take away from Ierusalem and from Iudah the stay^a and the strength: *euē* al the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, ^b the iudge and the prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and ^c the eloquent man.

4 And I wil appoint ^d children to be their Princes, and babes shall rule ouer them.

5 The people shall be ^e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall ^f take holde of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, and let this fall be vnder thine hand.

7 In that day hee shal ^g sweare, saying, I cannot bee an helper: for there is no bread in mine house, nor clothing: *therefore* make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and works *are* against the Lord, to prouoke the eyes of his glory.

9 The ^h trial of their countenance testifieth against them, yea, they declare their finnes as Sodom, they hide them not. Woe be vnto their soules: for they haue rewarded euil vnto themselues.

10ⁱ Say ye, Surely it shal be wel with the iust: for they shall eate the fruite of their workes.

11 Woe be to the wicked, it shall be euil *with him*: for the reward of his hande shal be giuen him.

12 ^k Children *are* extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to plead, yea, he standeth to iudge the people.

14 The Lord shal enter into iudgement with the ^l Ancients of his people, and the princes thereof: for yee haue eaten vp the vineyard: the spoyle of the poore *is* in your houses.

15 What haue ye to doe, that yee beate my people to peeces, ^m and grind the faces of the poore, sayeth the Lord, *euē* the Lord of hostes?

16 The Lord also sayeth, ⁿ Because the daughters of Zion are haucie, and walke with ^o stretched out neckes, and with ^p wandring eyes, walking and ^q minsing as they goe, and making a ^r tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tires,

19 The sweete bals, and the bracelets, and the bonnets,

20 The tires of the head, and the flosps, and the headbands, and the tablets, and the earerings,

21 The rings, and the mufflers,

12 The costly apparel and the vailles, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linnen, and the hoods and the ^t lawnes,

24 And in stead of sweete fauour, there shal be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.

25 Thy men ^u shall fall by the sword, and thy strength in the battell.

26 Then shal her gates mourne and lament, and shee, being desolate, shal sit vpon the ground.

CHAP. IIII.

The small remnant of men after the destruction of Ierusalem. a The graces of God vpon them that remaine.

ⁱ Be yee that are godly assured that God will defend you in the middes of these troubles. ^k Because the wicked people were more addicted to their princes, then to the commandments of God. ^l he sheweth that hee would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be foolish and effeminate. ^m Meaning, that the rulers and gouernours had destroyed his Church, and not preferred according to their duetie. ⁿ That is, yee shew all crueltie against them. ^o Hee menaceth the people, because of the arrogancie and pride of their women, which gaue themselves to all wantonnesse and dissolution. ^p Which declared their pride. ^q As a signe, that they were not chaste. ^r Which sheweth their wantonnesse. ^s They delighted then in slippers that did creak, or had little plates sowed vpon them, which tinkled as they went. ^t In rehearsing all these things particularlie, hee sheweth the lightnesse, and vanitie of such as cannot be content with comely apparell according to their degree. ^u Meaning, that God will not onely punish the women, but their husbandes, which haue furthered this dissoluteness, and also the common weale, which hath not remedied it.

^a Hosa. 10. 8. luke 23. 30. mathe. 6. 16. and 9. 6.

^x They shal cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.

^y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to do with God.

^a Because they trusted in their abundance and prosperity, hee sheweth that they should bee taken from the.

^b The temporall gouernour and the minister.

^c By these hee meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

^d Not onely in age, but in wit, manners, knowledge and strength.

^e For lacke of good regiment and order.

^f Hee sheweth that this plague shal be so horrible, that contrary to the common manner of men, which by nature are ambitious, none shall be found able or willing to bee their gouernour.

^g Feare shall rather cause him to forswear himselfe, then to take such a dangerous charge vpon him.

^h When God shall examine their deedes whereupon they now set an impudent face, hee shall finde the marke of their impietie in their forehead.

When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastness shall seeke vnto men, and offer themselves to any condition.

Be thou our husband, and let vs be called thy wives.

For so they thought it to be without an head and husband.

He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithful, as though they sprang out of the earth, as Chap. 45. 8.

Some by the budde of the Lord, meane Christ.

He alludeth to the booke of life, wherof read Exodus 32. 32. meaning Gods secret counsell, wherein his elect are predestinate to life euerslasting. f That is, the crueltie, extortion, auarice, and all wickednes. g When things shalbe redressed that were amisse. h He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods fauour and protection should appeare in euery place. i The faithful are called the glory of God, because his image, and tokens of his grace shine in them. k God promitteth to be the defence of his Church against all troubles and dangers.

The Prophet by this song dooth set before the peoples eyes their ingratitude & Gods mercy. b That is, to God.

Isa. 2. 21.

mat. 21. 33.

c Meaning, that he had planted his Church in a place most plentiful and abundant.

d He spared no diligence nor cost.

e In the seventh verse he declarerth what they were.

f He maketh them iudges in their own cause, for as much as it was euident that they were the cause of their owne ruine.

g I will take no more care for it, meaning that he would take from them his word and ministers, and all other comforts, and sende them contrary plagues.

And in that day shall leuen women take hold of one man, saying, We will eate our owne bread, and wee will weare our owne garments: onely let vs be called by thy name, and take away our reproch.

2 In that day shall the bud of the Lord be beautifull and glorious, and the fruite of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and euery one shall be written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the blood of Ierusalem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the glorie shall be a defence.

6 And a covering shall bee for a shadow in the day for the heate, and a place of refuge and a couert for the storme and for the raine.

Exodus 32. 32. meaning Gods secret counsell, wherein his elect are predestinate to life euerslasting. f That is, the crueltie, extortion, auarice, and all wickednes. g When things shalbe redressed that were amisse. h He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods fauour and protection should appeare in euery place. i The faithful are called the glory of God, because his image, and tokens of his grace shine in them. k God promitteth to be the defence of his Church against all troubles and dangers.

CHAP. V.

Under the similitude of the vine he describeth the state of the people, & Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

Now wil I sing to my beloued a song of my beloued to his vineyard, * My beloued had a vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the stones of it, and hee planted it with the best plants, and hee built a towre in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, betweene me, and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it: why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I wil

break the wall thereof, and it shall bee troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briars and thornes shall grow vp: I wil also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and he looked for iudgement, but behold oppression: for righteousness, but behold a crying.

8 Woe vnto them that ioyne house to house, and lay field to fiede, til there bee no place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine eares, saith the Lord of hostes. Surely many houses shall bee desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shall yeeld one bath, and the seede of an homer shall yeeld an ephah.

11 Woe vnto them, that rise vp early to follow drunkennesse, and to them that continue vntill night, till the wine doe inflame them,

12 And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, and the multitude thereof is dried vp with thirst.

14 Therefore he hath enlarged it selfe, and hath opened his mouth, without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth among them, shall descend into it.

15 And man shall be brought downe, & man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hostes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

17 Then shall the lambes feede after their maner, and the stranger shall eate the desolate places of the fat.

18 Woe vnto them, that draw iniquitie with cordes of vanitie, and sinne, as with cart-ropes:

19 Which say, Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere & come, that we may know it.

20 Woe vnto them that speake good of

h Iudgement and righteousness are true fruits of the feaste of God, & therefore in the cruel oppression there is no religion.

i Of them that are oppressed. k To wit, for the poore to dwell in.

l I haue heard the complaint and crie of the poore.

m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.

n Which containeth an hundred pottels.

o An Ephah containeth ten pottels, and is in drie things as much as Bath is in licours.

p That spare no paine nor diligence to follow their lusts.

q Which are neuer wearie of their rioting and excessive pleasures, but vse all meanes to procure to y fame.

r They regarde not the prouident care of God ouer them, nor for what ende hee hath created them.

s That is, shall certainly goe for so the Prophets vse to speak, as though the thing which shall come to passe, were done already.

t Because they would not obey the word of God.

u Meaning, the graue shall swallow vp the that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.

x God comforteth the poore lambes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, wherof they had bene depreied by the fat and cruel tyrants.

y Which vse all allurements, occasions, and excuses to harden their confidence in sinne.

z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, a. Pet. 3. 4.

1. Pet. 3. 4.

2. Pet. 3. 4.

3. Pet. 3. 4.

4. Pet. 3. 4.

5. Pet. 3. 4.

6. Pet. 3. 4.

7. Pet. 3. 4.

8. Pet. 3. 4.

9. Pet. 3. 4.

^a Which are not ashamed of sin, nor care for honestie, but are growen to a desperate impietie. ^b Which are contempters of all doctrine and admonition. ^c Which are neuer wearie, but shew their strength, & brag in gluttonie and drunkenesse.

^d Both they & their posteritie, so that nothing shalbe left.

^e He sheweth that God had fore punished this people, that the dumbe creatures, if they had bene so plagued, would haue bin more sensible, and therefore his plagues must continue, til they beginne to feele them.

^f He will make the Babylonians to come against them at his becke, and to fight vnder his standard.

^g They shall be prompt & lusty to execute Gods vengeance.

^h The enemy shall haue none impediment.

ⁱ Whereby is declared the crueltye of the enemye.

^k The Iewes shall finde no succour.

^l In the land of Iudah.

^a God sheweth not himselfe to man in his maiestie, but according as mans capacite is able to comprehend him: that is, by visible signes, as Iohn Baptiste saw the holy Ghost in the forme of a dove. ^b As a iudge ready to giue sentence. ^c Of his garment, or of his throne. ^d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.

euill, * and euill of good, which put darkenesse for light, and light for darkenesse, that put bitter for sweete, and sweete for sowre.

21 Woe vnto them that are ^b wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are ^c mighty to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their ^d roote shall bee as rottenesse, and their bud shall rise vp like dust, because they haue cast off the law of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and hee hath stretched out his ^e hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streetes, and for al this his wrath was not turned away, but his hande was stretched out still.

26 And he will lift vp a signe ^f vnto the nations a farre, * and will hisse vnto them from the end of the earth: and behold, they shall come hastily with speede.

27 None shall ^g faint nor fall among them: none shal slumber nor sleepe, neither shall the girdle of his loynes bee loosed, nor ^h the latchet of his shoes be broken:

28 Whose arrowes shall bee sharpe, and all his bowes bent: his horse hooves shalbe thought like flint, and his wheelles like a whirlwind.

29 His roaring shall be like a lion, and hee shal roare like lions whelps: they shal roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if ^k they looke vnto the earth, behold darkenesse, and sorow, and the light shal be darkened in their

skie.

CHAP. VI.

¹ *Isaiah sheweth his vocation by the vision of the diuine Maiesie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserved.*

IN the yeere of the death of King Vzziah, ^a I saw also the Lord sitting vpon an ^b high throne, and lifted vp, and the lower ^c partes thereof filled the Temple.

2 The ^d Seraphims stood vpon it: eue-

ry one had sixe wings: with twaine hee couered his ^e face, and with twaine hee couered his ^f feete, and with twaine he did ^g flie.

3 And one cried to another, and saide, ^h Holy, holy, holy is the Lord of hostes: the whole ⁱ world is full of his glory.

4 And the lintels of the doore cheekes ^k mooued at the voyce of him that cryed, and the house was filled with smoke.

5 Then I said, ^l Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the middes of a people of polluted lips: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hote cole in his hand, ^m which he had taken from the ⁿ altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquitie shall be taken away, and thy ^o sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whome shall I send? and who shall goe for vs? Then I said, Here am I, sende mee.

9 And hee saide, Goe, and say vnto this people, ^p Ye shall heare in deed, but ye shall not vnderstand: yee shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert, and he heale them.

11 Then said I, Lord, ^q how long? And hee answered, Vntill the cities bee wasted without inhabitant, and the houses without man, and the land bee vtterly desolate,

12 And the Lord haue remooued men farre away, and ^r there be a great desolation in the mids of the land.

13 But yet in it shall be ^s a tenth, and shall returne, and shall be eaten vp as an elme ^t or as an oke, which haue a substance in them, when they cast ^u their leaues: so the holy seede shall be the substance thereof.

the fire neuer went out. ⁿ This declareth that man cannot render true obedience to God, till he haue purged vs. ^o Whereby is declared, that for the malice of man, God will not immediatly take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their duty, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Mat. 13. 14, acts 28. 26. rom. 11. 8. ^p As hee was mooued with the zeale of Gods glorie, so was he touched with a charitable affection toward the people. ^q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophecie, that ten kings should come before their captiuitie, as were from Vzziah to Zedekiah. ^r For the fewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter loofeth his leaues, and seemeth to be dead, yet in summer is fresh and greene.

CHAP. VII.

¹ *Jerusalem besieged. Christ is promised.*

⁴ *Isaiah comforteth the King. 14*

And

^e Signifying, that they were not able to endure the brightness of Gods glory.

^f Whereby was declared that man was not able to see the brightness of God in them.

^g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

^h This oft repetition signifieth, that the holy Angels cannot satisfie themselves in praising God, to teach vs that in all our liues wee should giue our selues to the continual praise of God.

ⁱ His glory doth not only appeare in the heavens, but through all the world, and therefore all creatures are bounde to praise him.

^k Which thing were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes.

^l He speaketh this for two causes: the one, because he that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approacheth to God, the more doeth he knowe his owne sinne and corruption.

^m Of the burnt offerings, where

* 2. King. 16. 5.

† Or, Syria.

a To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, the kings house.

c That is, Israel, because y^e Tribe was the greatest Gen. 48. 19.

d For feare.

e That is to say, the rest shall returne: which name Iſaiah

gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.

f Which haue but a little smoke and shall quickly be quenched.

g Which was an Israelite, and as seemeth, enemy to the house of Dauid.

h Counting from the five & twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Iſaiah confirmeth that the Israelites should be led into perpetual captiuitie, which thing came to passe within 20. yeeres after that Iſaiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preferred.

k Not to beleue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the aide & helpe of our infirmities, is to rebell against him.

l You thinke you haue to doe with men, when yee contemne Gods messengers: but it is God against who you bend your felices.

m Forasmuch as thou art unworthy, the Lord for his owne promise sake will giue a signe, which shall be that Christ, the Saviour of his Church

and the effect of all signes, and miracles that be revealed.

n Meaning, that Christ is not onely God, but man also, because he shall be nourished as other men, vntill the age of discretion.

And in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the King of † Aram ^a came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was tolde the house of ^b Dauid, saying, Aram is ioyned with ^c Ephraim: therefore his heart was ^d moued, and the heart of his people as the trees of the forest are moued by the winde.

3 ¶ Then saide the Lorde vnto Iſaiah, Go forth now to meete Ahaz (thou and ^e Sheariah thy sonne) at the ende of the conduit of the vpper poole, in the path of the fullers fildes,

4 And say vnto him, Take heede, and be still: feare not, neither be faint hearted for the two tailes of these smoking ^f firebrands, for the furious wrath of Rezin and of Aram and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a King in the middes thereof, *euē* the sonne of ^g Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram *is* Damascus, and the head of Damascus *is* Rezin: and within five and ^h threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne. If yee beleue not, surely yee shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske a signe for thee of the Lord thy God: aske it, *either* in the depth beneath or in the height aboue.

12 But Ahaz said, I will not aske, neither will I ^k tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, is it a small thing for you to grieve ^l men, that yee will also grieve my God?

14 Therefore the Lord ^m himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and shee shall call his name ⁿ Immanuel.

15 ⁿ Butter and honie shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the ^o childe shall haue knowledge to eschew the euill, and to chuse the good, the land, that thou abhorrest, shall be forsaken of both her Kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that ^p Ephraim departed from Iudah) *euē* the king of ^q Asshur.

18 And in that day shall the Lord hisse for the ^r flie that is at the vttermost part of the floods of Egypt, and for the bee which is in the land of Asshur,

19 And they shall come and shall light al in the desolate valleyes, and in the holles of the rockes, and vpon all thornie places, and vpon all bushie ^s places.

20 In that day shall the Lord shauē with a rasour that is hired, *euē* by them beyond the riuer, by the king of Asshur, the head and the haire of the ^t feete, and it shall consume the beard.

21 And in the same day shall a man ^u nourish a young kow, and two sheepe.

22 And for the ^v abundance of milke, that they shall giue, he shall eate butter: for butter and honie shall euery one eate, which is left within the land.

23 And at the same day euery place, wherein shall be a thousand vines, shall be at a thousand ^w pieces of siluer: so it shall be for the briers and for the thornes.

24 With arrowes and with bow shall one come thither: because all the land shall be briers and thornes.

25 But on ^x al the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6

The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked.

19 The word of God must be inquired at.

Moreouer, the Lord said vnto me, Take thee a ^a great roll, and write in it ^b with a mans pen, Make speede to the spoile: haste to the pray.

2 Then I tooke vnto mee ^c faithfull witnesses to record, Vriah the Priest, and Zachariah the sonne of Ieberechiah.

3 After, I came vnto the ^d Prophetesse, which conceiued, and bare a sonne. Then said the Lord to me, Cal his name, ^e Maher-shalal-hash-baz.

4 For before the ^f childe shall haue knowledge with the people, when he set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11. d Meaning, to his wife, and this was done in a vision. † Or, make speede to the spoyle: haste to the pray. e Before any child be able to speake.

o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the Kings of Samaria and Syria shall be destroyed.

p Since the time that the twelue Tribes rebelled vnder Roboam.

q In whom thou hast put thy trust.

r Meaning, the Egyptians, for by reason the countrey is hote and moist, it is full of flies, as Assyria is full of bees.

s Signifying, that no place shall be free from them.

t That is, that which is from the belly downward: meaning, that he would destroy both great and small.

u He that before had a great number of cattel, shall be content with one kowe and two sheepe.

x The number of men shall be so small, that a few beads shall be able to nourish all abundantly.

y As they that go to seeke wild beasts among the bushes.

z The mountaines contrary to their wont, shall be tilled by such as shall see to them for succour.

a That thou maiest write in great letters to the intent it may be more easily read.

b Meaning, after the common fashion, because all men might read it.

c Because the thing was of great importance, he tooke these two witnesses, which were of credit.

d Meaning, to his wife, and this was done in a vision.

e Before any child be able to speake.

F That is, the
g Which was a
 fountaine at the
 foote of mount
 Zion, out of the
 which ranne a
 small riuer
 through the city:
 meaning, that
 they of Iudah,
 distrustinge their
 owne power,
 which was small,
 desired such
 power & riches
 as they saw in
 Syria and Israel.
h That is, the
 Assyrians, which
 dwell beyond
 Euphrates.
i It shalbe ready
 to drown them,
 k He speaketh
 this to Messiah
 or Christ, in
 whom the faith-
 full were com-
 mitted, and who
 would not suffer
 his Church to be
 destroyed vterly.
l To witte, that
 are enemies to
 the Church, as
 the Assyrians, E-
 gyptians, Syri-
 ans, &c.
m To encour-
 age me that I
 should not shrink
 for the infidelity
 of this people, &
 so neglect mine
 office.
n Consent not
 ye that are god-
 ly to the league
 and friendship
 that this people
 seeke with stran-
 gers & idolaters.
o Meaning, that
 they should not
 feare the thing
 that they feared,
 which haue no
 hope in God.
p In putting
 your trust onely
 in him, in calling
 vpon him in ad-
 uersity, patient-
 ly looking for
 his helpe, and
 fearing to doe
 any thing con-
 trary to his will.
q He wil defend
 you which are
 his elect, and re-
 lect all the rest,
 which is meant
 of Christ against
 whom the Iewes
 should stumble
 and fall, Luke
 2. 34. rom. 9. 33
 1. pet. 2. 7. 8.
r Though all
 forsake mee, yet
 ye that are mine,
 keepe my words
 sure sealed in
 your hearts.
s Meaning, them
 that were willing to heare and obey the word of God, whom the world hated, as
 though they were monstres, and not worthy to liue. **t** This was a consolation
 in their troubles, knowing that nothing could come vnto them but by the will of
 the Lord.

ledge to cry, My father, and my mother, he
 shall take away the riches of Damascus and
 the spoyle of Samaria, before the King of
 Asshur.

5 ¶ And the Lord spake yet againe vnto
 me, saying,

6 Because this people hath refused the
 waters of ^s Shiloah that runne softly, and
 reioyce with Rezin, and the sonne of Re-
 maliah,

7 Now therefore, beholde, the Lord
 bringeth vp vpon them the waters of ^h the
 riuer mightie and great, *euen* the King of
 Asshur with all his glorie, and he shall come
 vp vpon all their riuers, and goe ouer all
 their banks,

8 And shall breake into Iudah, and shall
 ouerflow and passe through, and shall come
 vp to the ⁱ necke, and the stretching out of
 his wings shal fill the breadth of thy land, O
^k Immanu-el.

9 Gather together on heapes, O yee
 people, and yee shall be broken in pieces,
 & hearken al ye of farre countries: gird your
 selues, and you shall be broken in pieces:
 girde your selues, and you shall be broken in
 pieces.

10 Take counsell together, yet it shall be
 brought to nought: pronounce a decree, yet
 shall it not stand: for God is with vs.

11 For the Lord spake thus to me in ta-
 king ^m of mine hand, and taught mee, that
 I should not walke in the way of this peo-
 ple, saying,

12 Say yee not, A ^a confederacie to all
 them, to whome this people faith a confe-
 deracie, neither feare you ^o their feare, nor
 be affrayd of them.

13 ^p Sanctifie the Lord of hostes, and let
 him be your feare, and let him be your
 dread,

14 And he shall be as a ^q Sanctuarie: *but*
 as a stumbling stone, and as a rocke to fall
 vpon, to both the houses of Israel, and as a
 snare, and as a net to the inhabitants of Ie-
 rusalem.

15 And many among them shall stum-
 ble, and shall fall and shall be broken and
 shall be snared, and shall be taken.

16 ^r Bind vp the testimonie: seale vp the
 Law among my disciples.

17 Therefore I wil waite vpon the Lord
 that hath hid his face from the house of Iaa-
 kob, and I will looke for him.

18 Behold, I and the ^s children whom
 the Lord hath giuen me, *are* as signes and as
 wonders in Israel, ^t by the Lord of hostes,

which dwelleth in mount Zion.

19 And when they shall say vnto you,
 Enquire at them that haue a spirit of diuina-
 tion, and at the soothsayers which whisper
 and murmure, ^u Should not a people en-
 quire at their God? from the ^v liuing to the
 dead?

20 To the ^w Law, and to the testimonie,
 if they speake not according to this word, ^x
is because there is no ^y light in them.

21 Then he that is afflicted and fami-
 shed, shall goe to and fro in ^z it: and when he
 shall be hungry, he shall euen fret himselfe,
^a and curse his king and his gods, and shall
 looke vpward.

22 And when he shall looke to the earth,
 behold trouble, and ^b darkenes, vexation
 and anguish, and he is driuen to darknes.

not thus grievously offended God. ^b In whome afore they
 c They shall thinke that heauen and earth and all creatures are
 to trouble them.

CHAP. IX.

*The vocation of the Gentiles. 6 A prophetic of Christ. 14
 The destruction of the ten Tribes for their pride and con-
 tempt of Gods.*

YET ^a the darkenesse shall not *be* accor-
 ding to the affliction, ^b that it had when
 at the first he touched lightly the land of Ze-
 bulun and the land of Naphtali, nor after-
 ward ^c *when* he was more grievous by the way
 of the sea beyond Iorden in Galile of ^d the
 Gentiles.

2 The people that ^e walked in darkenesse
 haue seene a great ^f light: they that dwelled
 in the land of the shadow of death, vpon
 them hath the ^g light shined.

3 Thou hast ^h multiplied the nation, and
 not increased *their* ioy: they haue reioyced
 before thee according to the ioy in haruest,
 and as men reioyce when they diuide a
 spoyle.

4 For the ⁱ yoke of their burthen, and
 the staffe of their shoulder, and the rodde of
 their oppressour hast thou broken, as in the
 day of Midian.

5 Surely euery battel of the warriour *is*
 with noise, and with tumbling of garments
 in blood: but *this* shall be ^j with burning
 and deuouring of fire.

6 For vnto ^k vs a childe is borne, and vnto
 vs a Sonne is giuen: and the gouernment is
 vpon his shoulder, and hee shall call his
 Name Wonderfull, Counsellor, The migh-
 tie God, The euerlasting ^l Father, the

our captiuitie by sinne, and of our deliuerance by Christ: through the preaching
 of the Gospel, Mat. 4. 15. 16. ^g Their number was greater when they went in-
 to captiuitie, then when they returned, but their ioy was greater at their returne,
 Hagge. 2. 10. ^h Thou gauest them perfect ioy, by deliuering them, and by de-
 stroying the tyrants that had kept them in cruell bondage: as thou diddest deliue-
 them by Gideon from the Midianites, Iudg. 7. 22. ⁱ He speaketh of the deliue-
 rance of his Church, which he hath deliuered miraculously from his enemies, but
 specially by the coming of Christ, of whom he prophesieth in the next verse.
^k The author of eternitie, and by whom the Church and euery member thereof
 of shall be preserved for euer, and haue immortall life.

n Answer the
 wicked thus,
 Should not
 Gods people
 seeke succour
 onely at him?
x That is, will
 they refuse to be
 taught of the
 Prophet, who is
 the mouth of
 God, and seeke
 helpe at the
 dead, which is
 the illusion of
 Satan?
y Seeke remedy
 in the word of
 God where his
 will is declared.
z They haue no
 knowledge, but
 are blinde: a-
 ders of ^z blind-
 ness. ^a That is, in Iu-
 dah, where they
 should haue had
 rest if they had
 put their trust
 bent against them

a He comforteth
 the Church a-
 gaine after their
 great threatenings
 promising to re-
 store them to
 great glory in
 Messiah.
b Where with Ie-
 rael was puni-
 shed first by Ti-
 glath-pileser,
 which was a
 light scourge in
 respect of that
 which they suffer-
 ed afterward by
 Sennacherib,
 who carried the
 Israelites away
 captiues.

c Whereas the
 Iewes and Gen-
 tiles dwelt to-
 gether by reason
 of those twentie
 cities, which Sa-
 lomons gaue to
 Hiram.

d Which were I
 captiue in Baby-
 lon: and the Pro-
 phet speaketh of
 that thing, which
 should come to
 passe three score
 yeres after, as
 though it were
 now done.

e Meaning, the
 comfort of their
 deliuerance.

f This captiuitie
 and deliuerance
 were figures of

prince of peace,

7 The increase of *his* gouernement and peace shall haue none ende: hee shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from hence forth, *euē* for euer: ¹ the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iakob, and it hath lighted vpon ^m Israel.

9 And all the people shall know, *euē* Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The ⁿ brickes are fallen, but we will build it with hewen stones: the wilde figge trees are cut downe, but we wil change them into cedars.

11 Neuerthelesse the Lord will raise vp the aduersaries of ^o Rezin against him, and ioynē his enemies together.

12 Aram before and the Philistines behind, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand *is* stretched out still.

13 For the people turneth not vnto him that smitteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel heade and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the heade: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shall the Lord haue no pleasure in their young men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, & euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand *is* stretched out still.

18 For wickednesse ^r burneth as a fire: it deuoureth the briers and the thornes, and wil kindle in the thicke places of the forest: and they shall mount vp *like* the lifting vp of smoke.

19 By the wrath of the Lord of hostes shal the land be darkened, and the people shal be as the meate of the fire: no man shal spare his brother.

20 And hee shall snatch at the right hand, and be hungrie: and he shal cate on the left hand, and shal not be satisfied: euerie one shal cate the ^r flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, & they both shal be against Iudah:

yet for all this his wrath is not turned away, but his hand *is* stretched out stil.

CHAP. X.

¹ Of wicked law makers. ⁵ God will punish his people by the Assyrians and after destroy them. ²¹ The remnant of Israel shall be saved.

WOe vnto them that decree wicked decrees, and ^a write grieuous things, ² To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What will yee doe now in the day of visitation, and of destruction, which shal come from ^b farre: to whom wil yee flee for helpe: and where wil ye leaue your ^c glorie?

4 ^d Without me *euery* one shal fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand *is* stretched out stil.

5 ¶ O ^e Asshur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I wil send ^f him to a dissembeling nation, and I wil giue him a charge against the people of my wrath to take the spoyle, and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my Princes altogether Kings?

9 Is not Calno as ⁸ Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboute Ierusalem, and aboute Samaria:

11 Shal not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished ^h all his worke vpon mount Zion and Ierusalem, I wil visite the fruit of the proud heart ⁱ of the King of Asshur, and his glorious and proud lookes,

13 Because hee said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to mooue the wing

^a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe should be first punished.

^b To wit, from Assyria.

^c Your riches and authoritie, that they may be safe, and that yee may receiue them againe.

^d Because they haue forsake me, some shal go into captiuitie, & the rest shal be slaine.

^e God calleth for the Assyrians to be the executioners of his vengeance.

^f That is, the Assyrians against the Iewes which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the work of God and of the wicked in one very thing and acte:

for Gods intention is to chastise them for their amendment, & the Assyrians purpose is to destroy them to enrich themselves:

thus in respect of Gods iustice, it is Gods work: but in respect of their owne malice, it is ^g works of the deuil.

^g Seeing that I haue overcome, as wel one cite as another, so that none could resist, shal Ierusalem be able to escape mine hands?

^h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will hee burne the rods.

ⁱ Meaning of Sennacherib.

^l His singular loue and care for his elect.

^m This is another prophetic against them of Samaria, which were mockers and contempters of Gods promises and menaces. ⁿ We were but weak, when the enemy ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatenings.

^o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistines.

^p Wickednes as a bellows kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

^q Though there were no forren enemy, yet they shall destroy one another.

^r Their greedines shal be insatiable, so that one brother shal cate vp an other, as though hee should cate his owne flesh.

k Here we see, that no creature is able to do any thing, but as God appointeth him, and that they are all but his instruments to doe his work though the intentions be diuers, as verse 6.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.
m That is, the Assyrians.
n To wirybody and soule vterly
o When the battell is lost, and the standard taken.

p This is the ende of Gods plagues towards his, to bring them to him, and to forsake all trust in others.

q This small number, which seemed to bee consumed, and yet according to Gods decree, is saued, shall be sufficient to fill all the world with righteousnesse.

r God will destroy this land as he hath determined, and after saue a small portion.

s As the Egyptians did punish thee

t Reade Chap. 9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

x Because of the promise made to that kingdom, when by Christs kingdom was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be deliuered.

wing or to open the mouth or to whisper.

15 Shal the axe boast it selfe against him that heweth therewith: or shal the saw exalt it selfe against him that mooueth it: as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe as it were no wood.

16 Therefore shall the Lord God of hostes send among his fatte men, leanness, and vnder his glory he shal kindle a burning like the burning of fire.

17 And the light of Israel shalbe as a fire, and the Holy one thereof as a flame, and it shal burne, and deuoure his thornes and his briars in one day:

18 And shall consume the glory of his forest, and of his fruitful fields both soule and flesh: and he shal be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shal be few, that a childe may tel them.

20 ¶ And at that day shal the remnant of Israel, and such as are escaped of the house of Iacob, stay no more vpon him that smote them, but shall stay vpon the Lord the Holy one of Israel in trueth.

21 The remnant shal returne, *euen* the remnant of Iacob vnto the mightie God.

22 For though thy people, O Israel, be as the sand of the sea, yet shal the remnant of them returne. The consumption decreed shal ouerflow with righteousness.

23 For the Lord God of hostes shal make the consumption, *euen* determined, in the mids of all the land.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraide of Asshur: hee shall smite thee with a rod, and shal lift vp his staffe against thee after the maner of Egypt:

25 But yet a very little time, and the wrath shal be consumed, and mine anger in their destruction.

26 And the Lord of Hostes shal raise vp a scourge for him, according to the plague of Midian in the rocke Oreb: and as his staffe was vpon the sea, so hee will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from of thy necke: and the yoke shal be destroyed because of the annoynting.

28 He is come to Aiath: he is passed into Migron: at Michmash shal he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Galilim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remooued: the inhabitants of Gebim haue gathered themselves together.

32 Yet there is a time that hee will stay at Nob: he shal lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shal cut off the bough with feare, and they of his stature shal bee cut off, and the high shal bee humbled.

34 And hee shal cut away the thicke places of the forest with yron, and Lebanon shal haue a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His vertues and kingdom. 3 The fruites of the Gospell. 4 The calling of the Gentiles.

¶ Vt there shall come a rodde forth of the stocke of Ishai, and a graffe shal grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom & vnderstanding, the Spirit of counsell & strength, the Spirit of knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of the Lord: for he shal not iudge after the sight of his eyes, neither reprocue by the hearing of his eares,

4 But with righteousness shall he iudge the poore, and with equitie shall he reprocue for the meeke of the earth: and hee shall smite the earth with the rod of his mouth, and with the breath of his lippes shal hee slay the wicked.

5 And iustice shall be the girdle of his loynes, & faithfulness the girdle of his reines.

6 The wolfe also shal dwell with the lambe, and the leopard shal lie with the kid, and the calfe, and the lion, and the fatte beast together, and a little childe shal leade them.

7 And the kow and the beare shal feede: their young ones shal lie together: and the lion shal eate straw like the bullocke.

8 And the sucking child shal play vpon the hole of the aspe, and the wained childe shal put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holiness: for the earth shal bee full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Ishai, which shal stand vp for a signe vnto the people, the nations shal seeke vnto it, and his rest shal be glorious.

11 And in the same day shall the Lord

cruell affections, Chap. 65. 25. d It shall be in as great abundance as the waters in the sea. e He prophesieth of the calling of the Gentiles. f That is, the Church, which he also calleth his rest, Psal. 133. 14.

z Feare and destruction shall come vpon Iudah: for the princes & the people shall all be led away captiue.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as David came out of Ishai a man without dignitie: so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 3. 3.

b All these properties can agree to none, but onely vnto Christ: for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences, and to the wicked he is the fauour of death, and to them that shall perish: so that al the world shall be smitten with this rod, which is his word.

c Men because of their wicked affections are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and work in them such mutual charitie, that they shall be like lambs, fauouring and louing one another, and cast off all their

stretch

^b For God first delivered his people out of Egypt, and now promisseth to deliver them out of their enemies hands, as from the Parthians, Persians, Chaldeans and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.
^h Here he describeth the consent that shall be in his Church, & their victorie against their enemies.
ⁱ Meaning, a corner of the sea, that entereth into the land, and hath the forme of a tongue.
^k To wit, Nilus, the great river of Egypt, which entereth into the sea with seven streames.

stretch out his hand againe the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, & of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the Iles of the sea.

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The hatred also of Ephraim shal depart, and the aduerfaries of Iudah shal be cut off: Ephraim shall not enuie ^h Iudah, neither shall Iudah vex Ephraim:

14 But they shall see vpon the shoulders of the Philistims toward the West: they shal spoyle them of the East together: Edom and Moab shall bee the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall vtterly destroy the ⁱ tongue of the Egyptians sea, and with his mightie wind shall lift vp his hand ^k ouer the riuer, and shall smite him in his seven streames, and cause men to walke therein with shooes.

16 And there shall be a path to the remnant of his people which are left of Asshur, like as it was vnto Israel in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

And thou ^a shalt say in that day, O Lord, I will praise thee: though thou wast angrie with mee, thy wrath is turned away, and thou comfortest me.

2 Behold, God ^{is} my ^b saluation: I will trust, and will not feare: for the Lord God ^{is} my strength and song: he also is become my saluation.

3 Therefore with ioy shall yee ^c draw waters out of the wels of saluation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in al the world

6 Crie out and shoute, ^d O inhabitant of Zion: for great ^{is} the holy one of Israel in the middes of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

The ^a burden of Babel, which I saiah the sonne of Amoz did see.

^a That is, the great calamitie, which was prophesied to come on Babel, as a most grievous burden, which they were not able to beare. In these twelue chapters following, hee speaketh of the plagues wherewith God would smite these strange nations, (whom they knew) to declare that God chastised the Israelites as his children, & these other as his enemies: and also that if God spare not these, that are ignorant, that they must not thinke strange, if hee punished them, which haue knowledge of his Law and keepe it not.

2 Lift vp a standard vpon the high mountaine: lift vp the voice vnto them: wagge the ^b hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue sanctified: and I haue called the mightie to my wrath, and them that reioyce in my ^d glorie.

4 The noise of a multitude ^{is} in the mountaines, like a great people: a tumultuous voice of the kingdomes of the nations gathered together: the Lord of hostes numbrell the hoste of the battell.

5 They come from a far countrey, from the ende of the heauen: ^{euen} the Lord with the ^e weapons of his wrath to destroy the whole land.

6 Howle ^f you, for the day of the Lord is at hand: it shall come as a destroyer from the Almightye.

7 Therefore shal all hands be weakened, and all mens hearts shall melt,

8 And they shall be afraide: anguish and sorow shall take them, and they shall haue paine, as a woman that trauaileth: euery one shall bee amased at his neighbour, and their faces shall be like ^g flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and hee shall destroy the sinners out of it.

10 For the ^h stars of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going foorth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the ^k proude to cease, and will cast downe the pride of tyrants.

12 I will make a ^l man more prcious then fine golde, ^{euen} a man aboute the wedge of gold, of Ophir.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And ^m it shall be as a chased doe, and as a sheepe that no man taketh vp, euery man shal turne to his owne people, and see eachone to his owne land.

15 Euery one that is found, shall be stricken through: and whoeuer ioyneth himselfe, shall fall by the sword.

16 * Their ⁿ children also shall be broken in peeces before their eyes: their houses shall be spoyled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against

^b To wit, to the Medes and the Persians.
^c That is, prepared and appointed to execute my iudgements.
^d Which willingly goe about the worke whereunto I appointed them, but how the wicked doe this, see Chap. 30. 6.

^e The armie of the Medes and the Persians, against Babylon.
^f Yee Babylonians.

^g The Babylonians anger, and griefe, shall be so much, that their faces shall burne as fire.

^h They that are overcome shall thinke that all the powers of heauen and earth are against them, Ezek. 32. 7. Iocel 3. 15. Math. 24. 29.
ⁱ He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great Empire.
^k He noteth the principal vice, whereunto they were most giuen, as are all that abound in wealth.
^l He noteth the great slaughter that shall be, seeing the enemies shall neither for gold, or silver spare a mans life, as verse 17.
^m Meaning, the power of Babylon with their hired fouldiers.
ⁿ This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

gainst

gainst them, which shall not regarde siluer, nor be desirous of golde.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shall bee as the destruction of God * in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepheards make their folds there.

21 But Ziim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, & the Satyrs shall daunce there.

22 And Iim shall crie in their palaces, and Dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

For the Lord will haue compassion of Iacob, and wil yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioine him selfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and handmaides: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorowe, and from thy feare, and from the sore bondage wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, and say, How hath the oppressour ceased: and the gold thirstie Babel rested?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laide downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy comming, raising vp the

dead for thee, *euē* all the princes of the earth and hath raised from their thrones all the kings of the nations.

10 All they shall crie, and say vnto thee, Art thou become weake also as wee? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sound of thy viols: the worme is spread vnder thee, & the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning: and cut downe to the ground, which diddest cast lots vpon the nations?

13 Yet thou saidest in thine heart, I will ascend into heauen, and exalt my throne: aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend aboue the height of the clouds, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke vpon thee, and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wildernes, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, *euē* they all sleepe in glory, enery one in his owne house:

19 But thou art cast out of thy graue like an abominable branche: like the raiment of those that are slaine, and thrust through with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt be ioined with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not be renowned for euer.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I wil rise vp against them (saith the Lord of hostes) and will cut of from Babel the name & the remnant, and the sonne and the nephew, saith the Lord:

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 ° That

* Gen. 19. 24.
Ier. 50. 40.

o Who vseth to goe from countrey to countrey to find pasture for their beasts, but there shall they find none.
p Which were either wilde beasts or foules, or wicked spirits, whereby Satan deluded man, as by the faeries, goblins, and such fantasies.

a He sheweth why God will haue to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioined with the Church, and worship God.

c Signifying that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ.

2. Cor. 10. 5.

d That is, hee suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared least thou shouldst trouble the dead as thou diddest the liuing: and here he decideth the vniuersal tyrannie of the wicked, that they may reioyce.

g In stead of thy costly carpets and coverings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning Ierusalem, where the Temple was on the North side, as Psal. 48. 2.

k In maruelling at thee.

l To set them at libertie: noting his crueltie.

g In stead of thy costly carpets and coverings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning Ierusalem, where the Temple was on the North side, as Psal. 48. 2.

k In maruelling at thee.

l To set them at libertie: noting his crueltie.

m Thou wilt not be buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

† Or, Turne it.

^a As I haue be-
gun to destroy
^b the Assyrians in
Sanherib, so
will I continue,
and destroy
them wholly,
when I shall de-
liver you from
Babylon.
^c From the
Iewes.

^d Reade Chap.
13. 1.

^e He willeth the
Philistims not
to reioyce, be-
cause the Iewes
are diminished
in their power:
for their strength
shall be greater
then euer it was.
^f The Israelites
which were
brought to most
extreme miserie.
^g To wit, my
people.

^h That is, from
the Iewes, or As-
syrians: for they
were both north
from Palestina.
ⁱ But they shall
be all readie, and
ioyne together.
^j Which shall
come to enquire
of the state of
the Church.

^k They shall an-
swere, that the
Lord doth de-
fend his Church
and them that
ioyne themselves
thereunto.

^a Read Chap.
13. 1.

^b The cheife ci-
tie, whereby the
whole countrey
was meant.

^c The Moabites
shall flee to their
idols for succor,
but it shall bee
too late.

^d Which were
cities of Moab.

^e For as in the
West parts the
people vsed to
let their haire
grow long, when
they mourned, so
in the East parts
they cut it off.

^f The Prophet
speakes this in
the person of the
Moabites, or as
one that felt the
great iudgement
of God that
should come vp-
on them.

^g Meaning, that
it was a cite
that euer liued
in pleasure, and
neuer felt sor-
row.

^h He describeth
the miserable
disipation and
fright of the
Moabings.

25 ^a That I wil breake to pieces Afshur in
my land, and vpon my mountaines will I
tread him vnder foote: so that his yoke shall
depart from ^b them, and his burden shall be
taken from off their shoulder.

26 This is the counsell that is consulted
vpon the whole world, and this is the hand
stretched out ouer all the nations,

27 Because the Lord of hostes hath de-
termined it, and who shall disanull it? and
his hand is stretched out, and who shall
turne it away?

28 ^a In the yeere that King Ahaz died,
was this ^b burden.

29 Reioyce not, (thou whole ^c Palestina)
because the rod of him that did beat thee, is
broken: for out of the serpents roote shall
come forth a cockatrice, and the fruit
thereof *shalbe* a fierie flying serpent.

30 For the ^d first borne of the poore shall
be fed, and the needie shall lie down in safe-
tie: and I will kill thy roote with famine, and
it shall slay thy remnant.

31 Howle, O gate: crie, O citie: thou
whole land of Palestina art dissolued, for
there shall come from the ^e North a smoke,
& none *shalbe* alone, at his time appointed.

32 What shall then one answer ^f the
messengers of the Gentiles? That the Lord
hath stablished ^g Zion, and the poore of his
people shall trust in it.

CHAP. XV.

A prophesie against Moab.

^a The burden of Moab, Surely ^b Ar of
Moab was destroyed, and brought to
silence in a night: surely Kir of Moab was
destroyed, and brought to silence in a night.

2 ^c He shall goe vp to the Temple, and
to Dibon to the high places to weepe: for
^d Nebo and for Medeba shall Moab howle:
vpon all ^e their heads *shall be* baldnesse, and
euery beard shauen.

3 In their streetes shall they be girded
with sackcloth: on the tops of their houses,
and in their streetes euery one shall howle,
and come downe with weeping.

4 And Heshbon shall crie, and Elealeh:
their voice shall be heard vnto Iahaz: there-
fore the warriors of Moab shall shoute: the
soule of euery one shall lament in himselfe.

5 Mine ^f heart shall crie for Moab: his fu-
gitiuus *shall flee* vnto Zoar, ^g as an heifer of
three yeere olde: for they shall goe vp with
weeping by the mounting vp of Luhith:
and by the way of Horonaim they ^h shall
raise vp a crie of destruction.

6 For the waters of Nimrim shall be dried
vp: therefore the graspe is withered, the herbes
consumed, and there was no greene herbe.

7 Therefore what *euery man* hath left,

and their substance shall they beare to the
ⁱ brooke of the willowes.

8 For the crie went round about the bor-
ders of Moab: and the howling thereof vnto
Eglaim, and the skriking thereof vnto Beer
Elim,

9 Because the waters of Dimon shall be
full ^k of blood: for I will bring more vpon
Dimon, euen lions ^l vpon him that esca-
peth of Moab, and to the remnant of the
land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

^a Send ^b yee a lambe to the ruler of the
world from the rocke of the wildernes,
vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that ^c flieth, and
a nest forsaken: the daughters of Moab shall
be at the foordes of Arnon.

3 Gather a counsell, execute iudgement:
^d make thy shadow as the night in the mid-
day: hide them that are chased out: bewray
not him that is fled.

4 Let my banished dwell with thee: Mo-
ab be thou their couert from the face of the
destroyer: for the extortioner ^e shall end: the
destroyer shall be consumed, and the op-
pressour shall cease out of the land.

5 And in mercie shall the throne be pre-
pared, and ^f he shall sit vpon it in stedfast-
nesse, in the Tabernacle of Dauid, iudging,
and seeking iudgement, and hastening iustice.

6 We haue heard of the pride of Moab,
(he is very proud) euen his pride, and his ar-
rogancie, and his indignation, *but his ^g lies
shall not be so.*

7 Therefore shal Moab howle vnto Mo-
ab: euery one shall howle: for the foundati-
ons of Kir-hareseth shall yee mourne, yet
they shall be ^h stricken.

8 For the vineyards of Heshbon are cut
downe, and the vine of Sibmah: ⁱ the lords
of the heathen haue broken the principall
vines thereof: they are come vnto ^j Iazer:
they wandred in the wildernes: her goodly
branches stretched out themselues; and
went ouer the sea.

9 Therefore will ^k I weepe with the wee-
ping of Iazer, and of the vine of Sibmah, O
Heshbon: and Elealeh, I will make thee
drunke with my teares, because vpon thy
summer fruites, and vpon thy haruest ^l a
showting is fallen.

10 And gladnesse is taken away, and ioy
out of the plentifulle felde: and in the vine-
yards shall be no singing nor shouting for
ioy: the treader shall not tread wine in the

are come vpon thee, and shoute for ioy, when they carie thy
chee, as Iere. 48. 33.

ⁱ To hide them-
selue, and their
goods there.
^k Of them that
are slaine.
^l So that by no
means they
should escape the
hand of God: thus
will God
punish the ene-
mies of his
Church.

^a That is, offer
a sacrifice: wher-
by he derideth
their long delay,
which would
not repent when
the Lord called
them, shewing
them that it is
now too late,
seeing the ven-
geance of God is
vpon them.
^b There is no
remedie, but you
must flee.
^c He sheweth
what Moab
should haue
done, when Isra-
el their neigh-
bour was in af-
flictio, to whom
because they
would giue no
shadow nor
comfort, they are
now left com-
fortlesse.
^d The Assyrians
shall oppresse
the Israelites, but
for a while.
^e Meaning,
Christ.

^f Their vaine
confidence, and
proud bragges
shall deceiue
them, as Iere.

^g For all your
mourning, yet
the cite shall be
destroyed, euen
vnto the founda-
tions.

^h That is, the
Assyrians, and o-
ther enemies.

ⁱ Meaning, that
the countrey of
Moab was now
destroyed, and
all the precious
things thereof
were caried into
the borders, yet
into other coun-
tries, and ouer
the sea.

^k He sheweth
that their plague
was so great
that it would
haue moued any
man to lament
with them, as
Psal 141. 5.

^l The enemies
commodities from

Ecc wine

m For very sorrow and compassion. n They shall vse all meanes to seeke helpe of their idols and all in vaine: for Chemoz their great god shall not be able to helpe them. o He appointed a certaine time to punish the enemies in. p Who will obserue iustly the time, for the which he is hired, and serue no longer but will euer long for it.

a Reade Chap.

13. 1. b The chiefe citie of Syria. c It was a countrey of Syria by the riuer Arnon. d It seemeth that the Prophet would comfort the Church in declaring the destruction of these two kings of Syria and Israel, when as they had conspired the overthrow of Iudah. e The ten tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shall bee brought downe, and the Syrians also. f Meaning, of the ten tribes, which boasted themselves of their nobilitie, prosperitie, strength and multitude. g As the abundance of corne doeth not feare the haruest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them. h Which valley was plentifull and fertile. i Because God would haue his

covenant stable, he promisseth to reserue some of his people, and to bring them to repentance. k He sheweth that Gods corrections euer bring forth some fruit, and cause his to turne from their sinnes, and to humble themselves to him. l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then boughes, when God shall send the enemy to plague them.

wine presses: I haue caused the reioycing to cease.

11 Wherefore, my ^m bowels shall sound like an harpe for Moab, and mine inward parts for Ker-hareh.

12 And when it shall appeare that Moab shall be wearie of his high places, then shall hee come to his ^a temple to pray, but hee shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, ^o In three yeeres, as the yeeres of a hireling, and the glory of Moab shall bee contemned in all the great multitude, and the remnant shall be very small and feeble.

CHAP. XVII.

1 *Prophecie of the destruction of Damascus and Ephraim. 7 Calamitie mooueth to repentance.*

THe ^a burden of ^b Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of ^c Aroer shall bee forsaken: they shall bee for the flockes: for they shall lie *there*, and none shall make them afraid.

3 The munition also shall cease from ^d Ephraim, and the kingdome from Damascus, & the remnant of Aram shall be as the ^e glory of the children of Israel, saith the Lord of hostes.

4 And in that day the glory of ^f Iacob shall bee impouerished, and the fatnesse of his flesh shall be made leane.

5 And it shall be as when the haruest man gathereth ^g the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of ^h Re-phaim.

6 Yet a gathering of grapes shall ⁱ be left in it, as the shaking of an oliue tree, two or three berries *are* in the toppe of the vpmost boughes, and foure or fise in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his ^k maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall hee looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which ^l they did forsake, because of the children of Israel, and there shall bee

desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange ^m vine branches:

11 In the day shalt thou make thy plant to grow, & in the morning shalt thou make thy feede to flourish: *but* the haruest shall be gone in the day ⁿ of possession, and *there* shall be desperate sorow.

12 ^o Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.

13 The people shall make a sound like the noyse of many waters: *but* God shall rebuke them, and they shall flee farre off, and shall be chafed as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewind.

14 And loe, in the euening there is ^p trouble: *but* afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs.

CHAP. XVIII.

1 *Of the enemies of the Church, 7 And of the vocation of the Gentiles.*

OH, the ^a land shadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of ^b reedes vpon the waters, saying, ^c Goe, ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible ^d people from their beginning euen hitherto: a nation by little and little, euen troden vnder foote, whose land the ^e floods haue spoyled.

3 All yee the inhabitants of the world & dwellers in the earth, shall see when ^f he setteth vp a signe in the mountaines, and when hee bloweth the trumpe, ye shall heare.

4 For so the Lord said vnto me, I wil erect and behold in my Tabernacle, as ^h the heate drying vp the raine, and as a cloud of dewe in the heate of haruest.

5 For afore the haruest when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes:

6 They shall be left together vnto the fouls

Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatned, Deut. 28. 37. e Meaning, the Assyrians, as chap. 8. 7. f When the Lord prepareth to fight against the Ethiopians. g I will stay a while from punishing the wicked h Which two seasons are most profitable for the riping of fruits: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.

m Which are excellent, & brought out of other countreies. n As the Lord threatneth the wicked in his Law, Lev. 26. 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. p He addeth this for the consolation of the faithful, which were in Israel. q He compareth the enemies the Assyrians to a tempest, which riseth ouer night, and in the morning is gone.

a He meaneth that part of Ethiopia, which lieth toward the sea, which was so full of ships, that the failes (which he compareth to wings) seemed to shadow the sea. b Which in those countreys were great: in so much as they made ships of them for swiftnesse. c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did sollicite the Egyptians, and promised them aide to goe against Iudah. d To wit, the

Not onely men
shall contemne
them, but the
bruite beasts.

Meaning, that
God will pite
his Church, and
receiue that litte
remnant as an
offering vnto
himselfe.

a Reade Chap. 13.

b Because the E-
gyptians trusted
in the defence of
their country, in
the multitude of
their idoles, and
in the valianties
of their men, the
Lord sheweth
that he wil come
ouer all their
munitions in a
swift cloud, and
that their idoles
shall tremble at
his coming, &
that mens hearts
shall faint.

c As he caused
the Ammonites,
Moabites, and
Idumeans to kill
one another,
when they came
to destroy the
Church of God,
2.Chro. 20.22.
chap. 49.26.

d Meaning, their
policie and
wisdome,

e He sheweth
that the sea and
Nilus their
great riuer,
whereby they
thought them-
selves most sure,
should not be
able to defend
them from his
anger, but that
he would send
the Assyrians a-
mong them, that
should keep them
vnder as slaues.
f For Nilus ran
into the sea by
seuen streames,
as though they
were so many
rivers.

g The Hebrew
word is mouth,
whereby they
meane the
spring, out of
the which the
water gusheth
as out of a
mouth.

h The Scriptures
use to describe
the destruction
of a country by
taking away of the commodities thereof, as by vines, flesh, fish, &
such other things, whereby countreies are enriched. i Called also Tanes, a famous
citie vpon Nilus. k He noteth the flatterers of Pharaoh: who perswaded the king
that he was wise, and noble, and that his house was most ancient, and so he flattered
himselfe, saying, I am wise.

of the mountaines, and to theⁱ beasts of the
earth: for the foule shall summer vpon it,
& euery beast of the earth shal winter vp^o it.

7 At that time shal a^k present be brought
vnto the Lord of hostes, (a people that is scat-
tered abroad, and spoiled, and of a terrible
people from their beginning hitherto, a na-
tion, by little and little euen troden vnder
foote, whose land the riuers haue spoiled)
to the place of the Name of the Lord of
hostes, euen the mount Zion.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18.
Of their conuersion to the Lord.

THE^a burden of Egypt. Behold, the Lord
rideth vpon a swift cloud, and shall
come into Egypt, and the idoles of Egypt
shall bee moued at his presence, & the heart
of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against
the Egyptians: so euery one shall^c fight a-
gainst his brother, and euery one against his
neighbour, citie against citie, and kingdome
against kingdome.

3 And the^d spirit of Egypt shall faile in
the mids of her, & I wil destroy their coun-
sell, and they shall seeke at the idoles, and at
the forcerers, and at them that haue spirits
of diuination, and at the southsayers.

4 And I will deliuer the Egyptians into
the hand of cruell lords, and a mighty King
shall rule ouer them, faith the Lord God of
hostes.

5 Then the waters of the sea shall^e faile,
and the riuers shall be dried vp, and wasted.

6 And the^f riuers shal go farre away: the
riuers of defence shall be emptied and dried
vp: the reedes and flags shall be cut downe.

7 The grasse in the riuer, and at the head
of the riuers, and all that groweth by the ri-
uer, shall wither, and be driuen away, and be
no more.

8 The fishers also shall^h mourne, and all
they that cast angle into the riuer, shall la-
ment, and they that spred their net vpon the
waters, shall be weakened.

9 Moreouer, they that worke in flaxe of
diuers sorts, shall be confounded, and they
that weaue nets,

10 For their nets shall be broken, and all
they, that make ponds, shall be heavy in heart.

11 Surely, the princes ofⁱ Zoan are
fooles: the counsell of the wise counsellors
of Pharaoh is become foolish: how say yee
vnto Pharaoh, I^k am the sonne of the wise:
I am the sonne of the ancient kings?

12 Where are now thy wife men, that they
may tell thee, or may knowe what the Lord
of hostes hath determined against Egypt?

13 The princes of Zoan are become
fooles: the princes of^l Noph are deceived,
they haue deceiued Egypt, euen the^m cor-
ners of the tribes thereof.

14 The Lord hath mingled among them
the spiritⁿ of errorrs: and they haue caused
Egypt to erre in euery worke thereof, as a
drunken man erreth in his vomite.

15 Neither shall there bee any worke in
Egypt, which the head may^o doe, nor the
taile, the branch, nor the rush.

16 In that day shall Egypt be like vnto
women: for it shall be afraid and feare, be-
cause of the moouing of the hand of the
Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare
vnto Egypt: euery one that maketh men-
tion of it, shall be afraid thereat, because of
the counsell of the Lord of hostes, which he
hath determined vpon it.

18 In that day shall hie cities in the land
of Egypt^p speake the language of Canaan,
and shall^q sweare by the Lord of hostes: one
shall be called the citie of^r destruction.

19 In that day shall the altar of the Lord
be in the mids of the land of Egypt, and^s a
pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a
witness vnto the Lord of hostes in the land
of Egypt: for they shall^t erie vnto the Lord,
because of the oppressours, and he shal send
them a^u Sauour and a great man, and shall
deliuer them.

21 And the Lord shall be known of the
Egyptians, and the Egyptians shall knowe
the Lord in that day, and doe^v sacrifice and
oblation, and shall vowe vnto the
Lord, and performe them.

22 So the Lord shall^w smite Egypt, he shal
smite and heale it: for he shall returne vnto
the Lord, and he shall be intreated of them,
and shall heale them.

23 In that day shall there be a path from
Egypt to Asshur, and Asshur shal come in-
to Egypt, and Egypt into Asshur: so the E-
gyptians shall worship with Asshur.

24 In that day shall Israel be the third
with Egypt and Asshur, euen a blessing in
the mids of the land.

25 For the Lord of hostes shall blesse it,
saying, Blessed bee my people Egypt and
Asshur, the worke of mine hands, and Israel
mine inheritance.

2 The three yeeres captiuitie of Egypt and Ethiopia descri-
bed by the three yeeres going naked of Isaiab.

CHAP. XX.

By these two na-
tions, which were then cheife enemies of the Church, he sheweth
that the Gentiles,
and the Iewes should be ioyned together in one faith and religion, and should bee
all one fold vnder Christ their shephard.

Ecc 2

l Or, Memphis,
others Alexan-
dria, and now
called the great
Caira.

m The princi-
pall vpholders
thereof, are the
chiefest cause
of their destru-
ction.

n For the spirit
of wisdome, he
hath made them
drunken and
giddie with the
spirit of errorr.

o Neither the
great nor the
small, the strong
nor the weak,

p Considering
that through
their occasion the
Iewes made not
God their de-
fence, but put
their trust in
them, and were
therefore now
punished, they
shall feare least
the like lighte vpe
on them.

q Shall make
one confession
of faith with the
people of God:
by the speech of
Canaan, mean-
ing the lan-
guage, wherein
God was then
serued.

r Shall renounce
their superstiti-
ons, and protest
to serue God
aright.

s Meaning, of
sixe cities hie
should serue
God, and the sixe
remaine in their
wickednesse: and
so of the sixe part
there should be
but one lost.

t There shall be
evident signes
and tokens, that
Gods religion
is there: which
manner of speech
is taken of the
Patriarks, and
ancient times,
when God had
not as yet ap-
pointed the
place, and full
manner how he
would be wor-
shipped.

u This decla-
reth that this
prophecie should
be accomplished
in the time of
Christ.

x By these cere-
monies, he comprehendeth the spirituall seruice vnder Christ.

y By these two na-
tions, which were then cheife enemies of the Church, he sheweth
that the Gentiles,
and the Iewes should be ioyned together in one faith and religion, and should bee
all one fold vnder Christ their shephard.

z The three yeeres captiuitie of Egypt and Ethiopia descri-
bed by the three yeeres going naked of Isaiab.

In

a Who was a captain of Sannacherib, 2. King. 18. 17.
b A cite of the Philistims.
c The Ebrewes write that Sannacherib was so called.
d Which signifieth that the Prophet did lament the miserie that he saw prepared before the three yeeres, that he went naked and barefooted.

e In whose aide they trusted.
f Of whom they boasted and gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an Ile with waters.

a On the side betwene Iudea, and Caldea was a wilderness, where by he meaneth Caldea.

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians, and Chaldeans, which had destroyed other nations, shall be our come of the Medes and Persians, and this he prophesied an hundredth yeeres before it came to passe.

d By Elam, he meaneth the Persians.

e Because they shall find no succour, they shall mourne no more, or I have caused them to cease mourning, whom Babylon had afflicted.

f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.

h Whiles they are eating and drinking, they shall be commanded to runne to their weapons. i To wit, in a vision by the spirit of prophetic. k Meaning, charrets of men of warre and others that carried the baggage.

IN the yeare that ^a Tartan came to ^b Ashdod, (when ^c Sargon King of Asshur sent him) and had fought against Ashdod, and taken it.

2 At the sametime spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the ^d sackcloth from thy loynes, & put off thy shooe from thy foote, And he did so, walking naked and barefoot.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt, and Ethiopia, *

4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and old men, naked and barefoote, with their buttockes vncovered, to the shame of Egypt.

5 And they shall feare, and be ashamed of ^e Ethiopia their expectation, and of Egypt ^f their glorie.

6 Then shall the inhabitant of this ^g Ile say in that day, Behold, such is our expectation, whither we fled for helpe to be deliuered from the king of Asshur, and how shall we bee deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes.
11 The ruine of Idumea, 13 And of Arabia.

THE burden of ^a the desert sea. As the whirlewindes in the South vse to passe from the wilderness, so shall it ^b come from the horrible land.

2 A grievous vision was shewed vnto me, The ^c transgressour against a transgressour, and the destroyer against a destroyer. Goe vp ^d Elam, besiege Media: I haue caused all the mourning ^e thereof to cease.

3 Therefore are my ^f loynes filled with sorowe: sorowes haue taken mee as the sorowes of a woman that trauieth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearfulness troubled me: the night ^g of my pleasures hath returned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: cate, drinke: ^h arise, yee princes, anoynt the shield.

6 For thus hath the ⁱ Lord said vnto me, Goe, set a watchman, to tell what he seeth.

7 And he sawe a charet with two horsemen: ^k a charet of an asse, and a charet of a camel: and he hearkened and tooke diligent heede.

8 And hee cried, A ^l lion: my lord, I stand continually vpon the watch towre in the

day time, and I am set in my watch euery night:

9 And behold, this mans charet cometh with two horsemen. And ^m he answered and said, ⁿ Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O ^o my threshing, and the ^p corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of ^q Dumah. He calleth vnto me out of ^r Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The ^s morning commeth, and also the night. If yee will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In ^t the forest of Arabia shall yee tarie all night, ^u euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth ^v water to meet the thirstie, and preuent him that fleeth with his bread.

15 For they flee fro the drawn swords, ^w euen from the drawn sword, and from the bent bowe, and from the grievousnesse of warre.

16 For thus hath the Lord said vnto me, Yet a yeere ^x according to the yeares of an hireling, & all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of ^y Kedar shall bee fewe: for the Lord God of Israel hath spoken it.

the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge, or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Nebuchad-nezzar. 15. A threatening against Shebna, 20 To whose office Eliakim is preferred.

THE burden of the ^a valley of vision. What ^b aileth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of ^c noise, a cite full of brute, a ioyous cite: thy slaine men shall not be slaine ^d with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shall be ^e bound: all that shall be found in thee, shall be bound together, which haue fled from ^f farre.

4 Therefore said I, Turne away from me: I will weepe ^g bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For ^h it is a day of trouble, & of ruine, & of perplexitie by the Lord God of hosts in

captiuitie. f Which haue fled from other places to Ierusalem for succour. g He sheweth what is the due of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Ierem. 9. 1.

m The watchman whom Isaiah set vp, tolde him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.

* Iere. 51. 8. ruel. 14. 8. n Meaning, Babylon, f Ebr. sonne.

o Which was a cite of the Idumaeites, and was so named of Dumah, Ger. 25. 14.

p A mountaine of Idumea. q He describeth the vnquietnesse of the people of Dumah who were night and day in feare of their enemies, & euer ran to and fro to enquire newes.

r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take.

s Signifying that for feare: they shall not tarie to cate nor drinke. t He appointeth them respite for one yeere only, and then they should be destroyed.

u Reade Chap. 16. 14.

x Which was of all these nations, he teacheth the Iewes that there is no place for refuge, or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

a Meaning, Iudea, which was compassed about with mountains and was called the valley of visions, because of the Prophets, which were alwaies there, whom they named Seers.

b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.

c Which wast wont to be full of people and ioy. d But for hunger.

e And led into

h That is, the
thout of the ene-
mies whom God
had appointed to
destroy the
citie.

i He putteth
them in minde
how God deli-
uered them once
from Saneherib,
who brought
the Persians and
Cyrenians with
him, that they
might by retur-
ning to God, a-
void that great
plague which
they should els
suffer by Nebu-
chadnezzar.

k The secret
place where the
armour was: to
wit, in the house
of the forest, 1.
Kings 7. 2.

l Ye fortified
the ruinous pla-
ces, which were
neglected in
time of peace:
meaning, the
whole citie and
the citie of Da-
uid which was
within the copas
of the other.
m Either to pull
downe such as
might hurt, or
els to knowe
what men they
were able to
make.

n To provide if
need should be
of water.

o To God that
made Ierusalem:
that is, they tru-
sted more in
these worldly
meanes then in
God.

p In stead of re-
pentance ye were
joyful and made
great cheere, con-
temning the ad-
monitions of the
Prophets, saying,
Let vs eate and
drinke: for our
Prophets say,
that we shall die
to morrow.

q Because the
Hebrew word
doth also signifie
one that doeth
nourish & che-
rish, there are of
the learned that
thinke that this
wicked man did
nourish secret
friendship with
the Assyrians
and Egyptians,
to betray the
Church and to
provide for him-
selfe against all

dangers: in the meane season he packt craftily and gate of the best offices into his
hand vnder Hezekiah, euer aspiring to the highest. r Meaning, that he was a
stranger and came vp of nothing. s Whereas he thought to make his name
immortal by his famous sepulchre, he died most miserably among the Assyrians.
t Signifying that whatsoever dignitie the wicked attaine vnto, at length it will
turne to the shame of those Princes, by whom they are preferred. u To be ste-
ward againe, out of the which office he had bene put by the craft of Shebna.

in the valley of vision, breaking downe the
citie: and a^h crying vnto the mountaines.

6 ¶ And Elamⁱ bare the quiver in a
mans charret with horsemen, and Kir vnco-
uered the shilde.

7 And thy cheife valleys were full of
charets, and the horsemen set themselues in
aray against the gate.

8 And he discouered the^k couering of
Iudah: and thou diddest looke in that day
to the armour of the house of the forest.

9 And ye haue scene^l the breaches of
the citie of Dauid: for they were many, and
ye gathered the waters of the lower poole.

10 And ye numbred the houses^m of Ie-
rusalem, and the houses haue ye broken
downe to fortifie the wall,

11 And haue also made a ditch between
the two walles, for theⁿ waters of the olde
poole, and haue not looked vnto the maker^o
thereof, neither had respect vnto him that
formed it of old.

12 And in that day did the Lord God of
hostes call vnto weeping and mourning,
and to baldnes and girding with sackcloth.

13 And behold, ioy and gladnesse, slay-
ing oxen and killing sheepe, eating flesh, and
drinking wine, ^p eating and drinking: for to
morow we shall die.

14 And it was declared in the eares of
the Lord of hostes. Surely this iniquitie shal
not be purged from you, till ye die, saith the
Lord God of hostes.

15 Thus saith the Lord God of hostes,
Goe get thee to that^q treasurer, to Shebna,
the steward of the house, and say,

16 What hast thou to do here? and whom
hast thou^r here? that thou shouldest here
hew thee out a sepulchre, as he that heweth
out his sepulchre in an high place, or that
graueth an habitation^s for himselfe in a
rocke?

17 Beholde, the Lord will carie thee a-
way with a great captiuitie, and will surely
couer thee.

18 He will surely roll and turne thee like
a ball in a large countrey: there shalt thou
die, and there the charets of thy glory shall
bee the^t shame of thy lords house.

19 And I will driue thee fro thy station,
and out of thy dwelling will hee destroy
thee.

20 And in that day will I^u call my ser-
uant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe

him, and with thy girdle will I strengthen
him: thy power also will I commit into his
hand, and he shall be a father of the inhabi-
tants of Ierusalem, and of the house of Iu-
dah.

22 And the^x key of the house of Dauid
will I lay vpon his shoulder: so he shall open,
and no man shall shut: and he shall shut, and
no man shall open.

23 And I will fasten him as a^y naile in a
sure place, and he shall be for the throne of
glory to his fathers house.

24 And they shall hang vpon him all the
glory of his fathers house, ^z euen of the ne-
phewes and posteritie^a all smal vessels, from
the vessels of the cuppes, euen to all the in-
struments of musicke.

25 In that day, saith the Lord of hostes,
shall the^a naile, that is fastened in the sure
place, depart and shall be broken, and fall:
and the burden, that was vpon it, shall be cut
off: for the Lord hath spoken it.

CHAP. XXIII.

ⁱ A prophesie against Tyrus. 17. A promise that it shall
be destroyed.

THe^a burden of Tyrus. Howle, ye ships
of^b Tarshish: for^c it is destroyed, so that
there is none house: none shall come from
the land of^d Chittim: it is^e reuealed vnto
them.

2 Bestill, ye that dwell in the yles: the
marchants of Zidon, and such as passe ouer
the sea, haue^f replenished thee.

3 The^g seede of Nilus growing by the a-
bundance of waters, and the haruest of the
riuer was her reuenues, and shee was a marte
of the nations.

4 Bee ashamed, thou Zidon: for the^h sea
hath spoken, ^g euen the strength of the sea, say-
ing, I haue notⁱ trauailed, nor brought
foorth children, neither nourished young
men, nor brought vp virgins.

5 When the fame commeth to the E-
gyptians, they shall be^k forie, concerning
the rumour of Tyrus.

6 Goe you ouer to^l Tarshish: howle, ye
that dwell in the yles.

7 Is not this that your glorious citie: her
antiquitie is of ancient daies: her owne
feete shall lead her a farre off to be a sojour-
ner.

8 Who hath decreed this against Tyrus
(that^m crowneth men) whose marchants
are princes: whose chapmen are the nobles
of the world?

9 The Lord of hostes hath decreed this,
to staine the pride of all glory, and to bring
to contempt al them that be glorious in the
earth.

10 Passe through thy land like a flood to

x I will commit
vnto him the ful
charge and go-
uernment of the
kings house.

y I will establish
him and con-
firm him in his
office: of this
phrase reade
Ezra 9. 9.

z Meaning, that
both small and
great that shall
come of Elia-
kim, shall haue
praise and glory
by this faithfull
officer.

a Hee meaneth
Shebna, who in
mans iudgement
should neuer
haue fallen.

a Reade Chap^t
13. 11.

b Ye of Cilicia
that come thi-
ther for mar-
chandise.

c Tyrus is de-
stroyed by Ne-
buchadnezzar.

d By Chittim
they meant all
the yles and
countreies West-
ward from Pa-
lestina.

e All men know
of this destructi-
on.

f Haue haunted
thee, and enri-
ched thee.

g Meaning, the
come of Egypt,
which was fed
by the ouerflow-
ing of Nilus.

h That is, Tyrus
which was the
chiefe port of
the sea.

i I haue no peo-
ple left in mee, &
am as a barren
woman that
neuer had child.

k Because these
two countreies
were ioy ned in
league together.

l Tyrus willett
other marchants
to go to Cilicia,
and to come no
more there.

m Who maketh
her marchants
like Princes.

n Thy strength will no more serue thee: therefore flee to other countreies for succour.

o For Tyrus was neuer touched nor afflicted before.

p Because Tyrus was built by them of Zidon.

q The Caldeans which dwell in tents in the wilderness, were gathered by the Assyrians into cities.

r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyrus.

s That is, Tyrus by whom ye are enriched.

t Tyrus shall lie destroyed seuenie yeares, which he calleth the reigne of one King or a mans age.

u Shall vse all craft and subtiltie to entise men againe to her.

x Shee shall labour by all means to recover her first credit, as an harlot when she is long forgotten, seeketh by all means to entertain her lovers.

y Though shee haue bin chastised of the Lord, yet shee shall returne to her old wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.

z He sheweth that God yet by the preaching of the Gospell will call Tyrus to repentance, and turne her heart from auarice and filthy gain, vnto the true worshipping of God and liberalitie toward his Saints.

a This prophesie is as a conclusion of that which hath bin threatened to the Iewes and other nations from the 13. chap. and therefore by the earth hee meaneth those lands, which were before named.

b Because this was a name of dignitie, it was also applied to them, which were not of Aarons familie, and so signifieth also a man of dignitie,

as 2. Sam. 8. 18. and 20. 25. 1. Chr. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order nor policie, Hosea. 4. 9.

the ^a daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioyce when thou art oppressed: ^o O Virgin ^a daughter of Zidon: rise vp, goe ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: ^a Asshur founded it by the inhabitants of the wilderness: they set vp the towers thereof: they raised the palaces thereof, and he ^a brought it to ruine.

14 Howle yee shippes of Tarshish, for your ^a strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres, (according to the yeeres of one King) at the end of ^a seuentie yeeres shall Tyrus ^a sing as an harlot.

16 Take an harpe, and goe about the citie: (thou harlot that hast bene forgotten) ^a make sweete melody, sing moe songs that thou mayest be remembred.

17 And at the end of seuentie yeeres shall the Lord visite Tyrus, and shee shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be ^a holy vnto the Lord: it shall not be layed vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

19 Yet her occupying and her wages shall be ^a holy vnto the Lord: it shall not be layed vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

CHAP. XXIII.

*A prophesie of the curse of God for the sinnes of the people. 13
A remnant reserved shall praise the Lord.*

BEholde, the Lord maketh the ^a earth empty, and he maketh it waste: he turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like ^b Priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsurie.

3 The earth shall be cleane emptied, and vtterly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away: the world is feeble and decayed: the proud

people of the earth are weakened.

5 The earth ^a also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

6 Therefore hath the ^a curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^a burned vp, and few men are left.

7 The wine fayleth, the vine hath no might: all that were of merie heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of ^f vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streets: all ioy is darkened: the ^s mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 [¶] Surely, thus shall it be in the mids of the earth, among the people, ^h as the shaking of an oliue tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shoute for the magnificence of the Lord: they shall reioyce from ⁱ the sea.

15 Wherefore prayse yee the Lord in the valleyes, *euē* the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth we haue heard prayses, *euē* glory to the ^k iust, and I saide, ^l My leanness, my leanness, woe is me: the transgressours haue offended: yea, the transgressours haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the ^m windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remooued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 [¶] And in that day shall the Lord ^a visit ⁿ escape no more then they did at Noahs floud: ⁿ There is no mightie, but God will visit him with his rods.

c That is, rendereth not her fruit for the sinne of the people, whom the earth deceived of their nourture, because they deceived God of his honour.

d Written in the Law, as Leuit. 26. 14. Deut. 32. 16. thus the prophet vsed to apply particularly the menaces, and promises which are generall in the law.

e With heate and drought, or else, that they were consumed with the fire of Gods wrath.

f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

g Because they did not vse Gods benefits aright, their pleasures should faile, and they fall to mourning.

h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shall praise his Name, as Chap. 10. 22.

i From the vtmost coasts of the world, where the Gospell shall be preached, as verse 16.

k Meaning, to God who will publish his Gospell through all the world.

l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domestically.

Some read, My secret, my secret: that is, it was reuealed to the Prophet that the good should be preferred, and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not power so high

site

^a Not with his rods, as ver. 21 but shal be comforted.
^b When God shall restore his Church, the glorie thereof shall so shine, and his Ministers (which are called his ancient men) that the Sunne and the Moone shall be darke in comparison thereof.

sitie the hoste aboute that is on hie, euen the Kings of the world that are vpon the earth.

22 And they shall be gathered together, as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shall they be ^a visited.

23 ^p Then the moone shall be abashed, and the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

CHAP. XXV.

A thanksgiving to God, in that that hee sheweth himselfe iudge of the world, by punishing the wicked and maintaining the godly.

O Lord, thou ^a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of olde, with a stable trueth.

2 For thou hast made of a ^b citie an heape, of a strong citie, a ruine: euen the palace of ^c strangers of a citie, it shall neuer be built.

3 Therefore shall the ^d mighty people giue glory vnto thee: the citie of strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, ^e as the heate in a drie place: he will bring downe the song of the mightie, as the ^f heate in the shadow of a cloud.

6 And in this ^h mountaine shall the Lord of hostes make vnto all people a feast of fatte things, euen a feast of fined wines, and of fat things full of marowe, of wines fined and purified.

7 And he will destroy in this mountaine ⁱ the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will ^k wipe away the teares from all faces, and the rebuke of his people will he take away out of al the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and hee will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and ^l Moab shall be threshed vnder him, euen as strawe is threshed in ^m Madmenah.

11 And hee shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth ⁿ them out to swimme) and with the strength of his handes shall he bring downe their pride.

12 The defence also of the height of thy walles shall hee bring downe and lay lowe, and cast them to the ground, euen vnto the dust.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what confidence they be saluation of the Church, and wherein they ought to trust.

IN that day shall ^a this song bee sung in the land of Iudah. We haue a strong citie: ^b saluation shall God set for walles & bulwarkes.

2 ^c Open yee the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured ^d purpose wilt thou preserve perfit peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwel on high: ^e the high citie he will abase: euen vnto the ground will he cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the ^f poore, and the steppes of the needy.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also wee, O Lord, haue waited for thee in the way of thy ^g iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in thee morning: for seeing thy iudgements are in the earth, the inhabitants of the worlde shall learne ^h righteousnesse.

10 Let mercie ⁱ bee shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnesse will he doe, wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not behold thine hie hand: but they shall see it, & be confounded with ^k the zeale of the people; and the fire of thine ^l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other ^m lords beside thee, haue ruled vs, but we will remember thee onely, and thy Name.

14 The ⁿ dead shall not liue, neither shall the dead arise, because thou hast visited and scat-

^a This song was made: to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance for the which they should sing this song.

^b Gods protection and defence shall be sufficient for vs. ^c He assureth the godly to restore after the captiuitie to Ierusalem.

^d Thou hast decreed so, and thy purpose cannot be changed.

^e There is no power so hie, that can let God, when he will deliuer his.

^f God will set the poore afflicted ouer the power of the wicked.

^g We haue constantly abide in the aduersities wherewith thou hast afflicted vs.

^h Meaning, that by afflictions men shal learne to feare God.

ⁱ The wicked, though God shew them euident signes of his grace, shal be neuer the better.

^k Through enuy and indignation against thy people.

^l The fire and vengeance, where with thou dost destroy thine enemies.

^m The Babylonians, which haue not gouerned according to thy word.

ⁿ Meaning, that the reprobate, euen in this life, shal haue the beginning of everlasting death.

^a Thus the Prophet giueth thanks to God, because he will bring vnder subjection these nations by his corrections, & make them of his Church which before were his enemies.
^b Not only of Ierusalem, but also of these other cities, which haue bin thine enemies.
^c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace.
^d The arrogant & proud which before would not know thee, shall by thy corrections feare and glorifie thee.
^e The rage of the wicked is furious, till God breake the force thereof.
^f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.
^g As a cloud shadoweth from the heate of the sunne, so shall God assuage the reioicing of the wicked against the godly.
^h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banquet, as Matt. 22. 2.
ⁱ Meaning, that ignorance and blindness, whereby we are kept backe from Christ. ^k Hee will take away all occasions of sorow and fill his with perfect joy, Reuel. 7. 17. and 21. 4.
^l By Moab are meant all the enemies of his Church. ^m There were two cities of this name: one in Iudah, 1. Chro. 2. 49. and another in the land of Moab, Iere. 48. 2. which seemeth to haue bene a plentiful place of come, chap. 16. 3.

o To wit, the company of the faithful by the calling of the Gentiles.

p That is, the faithful by thy rods were moved to pray vnto thee for deliuerance.

q To wit, in extreme sorrow.

r Our sorowes had none ende, neither did wee enioy the comfort that wee looked for.

s The wicked and men without religion were not destroyed.

t He comforteth the faithful in their afflictions, shewing them that euen in death they shall haue life: & that they should most certainly rise to glory: the contrary should come to the wicked, as vers. 14.

u As herbes dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioye when they feele the dewe of Gods grace.

x Hee exhorteth the faithful to be patient in their afflictions, & to waite vpon Gods worke.

y The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

z The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

aa The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

ab The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

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at The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

au The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

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ax The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

ay The earth shall vomit out and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

scattered them, and destroyed all their memorie.

15 Thou hast increased the nation, O Lord: thou hast encreased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorow, and cryeth in her paines, so haue wee bene in thy sight, O Lord.

18 We haue conceived, we haue borne in paine, as though we should haue brought forth: winde: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 ¶ Thy dead men shall liue: euen with my bodie shall they rise. Awake, and sing yee that dwell in dust: for thy dewe is as the dewe of herbes, and the earth shall cast out the dead.

20 Come my people: * enter thou into thy chambers, & shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slaine.

22 For loe, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slaine.

CHAP. XXVII.

A propheticke against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

IN that day the Lord with his fore and great and mightie sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I wil keepe it night and day.

4 Anger is not in mee: who would set the briers and the thornes against me in battell: I would goe through them, I would burne them together.

5 Or will hee feele my strength, that hee may make peace with me, and be at one with mee?

6 Hereafter, Iacob shall take roote:

7 Hereafter, Iacob shall take roote:

8 Hereafter, Iacob shall take roote:

9 Hereafter, Iacob shall take roote:

10 Hereafter, Iacob shall take roote:

11 Hereafter, Iacob shall take roote:

12 Hereafter, Iacob shall take roote:

13 Hereafter, Iacob shall take roote:

Israel shall flourish and grow, and the world shall be filled with fruit.

7 Hath hee smitten him as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iacob be purged, and this is all the fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the defenced citie shall bee desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calfe feede, and there shall he lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall be broken: the women come, and set them one fire: for it is a people of none vnderstanding: therefore he that made them shall not haue compassion of them, and he that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the riuer vnto the riuer of Egypt, and yee shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkenness of Israel. 9 The vntowardness of them that should learne the word of God.

24 God doeth all things in time and place.

Woe to the crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading flowre, which is vpon the head of the valley of them that be fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and strong hoste, like a tempest of haile, and a whirlwind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall betreden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading flowre, which is vpon the head of the valley of them that be fat, and as the hastie fruite afore sommer, which when hee that looketh vpon it, seeth it, while it is in his way.

d Which is not of long continuance, but is soone ripe, and

g Hee sheweth that God punisheth his in me-

cie, and his enemies in iustice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to

perish by the sharpe winde of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God,

till the heart be purged from all idolatrie, and the monuments thereof destroyed

k Notwithstanding his fauour that hee will shew them after, yet Ierusalem shall bee destroyed, and

grasse for cattell shall grow in it

l God shall not haue neede of mighty enemies for the very women shall doe in

to their great shame,

m Hee shall destroy all from Euphrates to Nile

n In the time of Cyrus, by whom they should bee deliuered: but this was chiefly accomplished vnder Christ.

o Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperitie:

p Because the Israelites for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them,

that had abundance of worldly prosperitie, and were, as it were crowned there with, as

with garlands.

q Hee seemeth to meane the Assyrians, by whom the ten tribes were carried

and first eaten.

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hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the residue of his people.

6 And for a spirit of iudgement to him that sitteth in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the priest and the prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 Whom shall hee teach knowledge? and whom shall he make to vnderstand the thinges that he heareth? them that are weined from the milke, and drawn from the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a stammering tongue and with a strange language shall he speake vnto this people.

12 Vnto whom he saide, This is the rest: giue rest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shall the worde of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle and there a litle, that they may goe, and fall backward, and be broken, and be snared, and be taken.

14 Wherefore, heare the word of the Lord, yee scornful men that rule this people, which is at Ierusalem.

15 Because yee haue saide, Wee haue made a couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made falshood our refuge, and vnder vanitie are we hid.

16 Therefore thus saith the Lord God, Beholde, I will lay in Zion a stone, a tried stone, a precious cornerstone, a sure foundation. He that beleueth, shall not make haste.

17 Iudgement also wil I lay to the rule, and righteousness to the balance, and the haile shall sweepe away the vaine confidence, and the waters shall ouerflowe the secret place.

^e Signifying that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shall be preferred.

^f He will giue counsel to the gouernour, and strength to the captaine, to driue the enemies in at their owne gates.

^g Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenness and vomiting.

^h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeet as young babes.

ⁱ They must haue one thing oftentimes tolde.

^k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.

^l That is, the Prophet, whom God should send.

^m This is the doctrine, whereupon ye ought to stay and rest.

ⁿ Shewe to them that are weary and haue neede of rest, what is the true rest.

^o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chapter 6. 9.

^p They thought they had shifts to auoide Gods iudgements, and that they could escape though all other perished.

^q Though the Prophets condemned their idoles, & vaine trust, of falshood and vanitie, yet the wicked thought in themselves that they would trust in these things.

^r That is, Christ by whom all the building must be tried, and vpholden, Psal. 118. 22. mat. 21. 42. act. 4. 11 rom. 9. 33. 1. pet. 2. 6.

^s He shall be quiet, and seeke none other remedies, but be content with Christ.

^t In the restitution of his Church, iudgement and iustice shall reigne.

^u Gods corrections and affliction.

^x Affliction shall discouer their vaine confidence, which they kept secret to themselves.

18 And your couenant with death shall be disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall yee be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be only feare to make you to vnderstand the hearing.

20 For the bed is strait that it cannot suffice, and the couering narrowe that one can not wrap himselfe.

21 For the Lord shall stand as in mount Perazim: he shall be wroth as in the valley of Gibeon, that he may doe his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Nowe therefore be no mockers, leaue your bondes increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken yee, and heare my voyce: hearken yee, and heare my speach.

24 Doeth the plow-man plow all the day, to sowe? doeth he open, and breake the clots of his ground?

25 When he hath made it plaine, will hee not then sowe the fitches, and sowe cummin, and cast in wheate by measure, & the appointed barely & rie in their place?

26 For his God doeth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hostes, which is wonderfull in counsell and excellent in workes.

CHAP. XXIX.

A prophetic against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

A H^a altar, altar of the citie that David dwelt in: adde yeere vnto yeere: let them kill lambes.

2 But I will bring the altar into distresse, and there shall be heauinesse and sorowe, and it shall be like an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt

^y Terrour and destruction shall make you to leaue that which exhortations and gentlenesse could not bring you vnto.

^z Your affliction shall be so fore that you are not able to indure it.

^a When David ouercame the Philistines, 2 Sam. 5. 20. 1. Chro. 14. 11

^b Where Ioshua discomfited the Kings of the Amorites, Ioshua 10. 12.

^c As the plowman hath his appointed time, & diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten, and tried, but not broken as are the wicked.

^a The Ebrewe word Ariel signifieth the lion of God, & signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

^b Your vaine confidence in your sacrifices shall not last long.

^c Your cite shall be full of blood, as an altar whereon they sacrifice.

speake

¶ Thy ſpeech ſhall no more be ſo ſoftie, but abated and lowe as the very charmers which are in low places, and whiſper ſo that their voyce can ſcarce be heard. ¶ Thine hired ſouldiers, in whoſe thou truſteſt, ſhall be deſtroyed as duſt or chaffe in a whirlewinde

¶ The enemies that I will bring to deſtroy thee, and that which thou makeſt thy vaine truſt, ſhall come at vnawares, even as a dreame in the night. Some read as if this were a comfort to the Church for the deſtruction of their enemies. ¶ That is, he thinketh that he ſaſteth.

h Muſe hereon as long as yee liſt, yet ſhall yee finde nothing but occaſion to be affronted: for your Prophets are blinde, and therefore can not direct you.

i Meaning, that it is all alike, either to read, or not to read, except God open the heart to vnderſtand.

k Becauſe they are hypocrites and not ſincere in heart, as Mat. 23. 5.

l That is, their religion was learned by mans doctrine, & not by my word.

m Meaning, that where as God is not worſhipped according to his word, both magiſtrates and miniſters are but fooles, & without vnderſtanding.

n This is ſpoken of them which in heart deſpiſed Gods word and mocked at the admonitions, but outwardly bare a good face.

ſpeake out of the ^d ground, and thy ſpeech ſhall bee ^{as} out of the duſt: thy voyce alſo ſhall be out of the ground like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt:

5 Moreouer, the multitude of ^e thy ſtrangers ſhall be like ſmall duſt, and the multitude of ſtrong men ſhall be as chaffe that paſſeth away, and it ſhall be in a moment, ^e men ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoſtes with thunder, & ſhaking, and a great noiſe, a whirlewinde, and a tempeſt, and a flame of a deuouring fire.

7 And the ^f multitude of all the nations that fight againſt the altar, ſhall be as a dreame or viſion by night: euen all they that make the warre againſt it, and ſtrong holds againſt it, and lay ſiege vnto it.

8 And it ſhall bee like as an hungrie man dreameth, and beholde, ^g he eateth: and when he awaketh, his ſoule is emptie: or like as a thirſtie man dreameth, and loe, hee is drinking, and when hee awaketh, behold, he is faint, and his ſoule longeth: ſo ſhall the multitude of all nations be that fight againſt mount Zion.

9 ^h Stay your ſelues, and wonder: they are blinde, and make ⁱ you blinde: they are drunken, but not with wine: they ſagger, but not by ſtrong drinke.

10 For the Lord hath couered you with a ſpirit of ſlumber, and hath ſhut vp your eyes: the Prophets, and your chiefe Seers hath hee couered.

11 And the viſion of them all is become vnto you, as the words of a booke that is ſealed vp, which they deliuer to one that can read, ſaying, Reade this, I pray thee. Then ſhall hee ſay, I can ⁱ not: for it is ſealed.

12 And the booke is giuen vnto him that can not reade, ſaying, reade this, I pray thee. And he ſhall ſay, I can not reade.

13 Therefore the Lord ſaide, Becauſe this people ^k come neere vnto me with their mouth, and honour me with their lips, but haue remooued their heart farre from me, and their ^l feare toward mee was taught by the precept of men,

14 Therefore behold, I will againe doe a marueilous worke in this people, ^{euen} a marueilous worke, and a wonder: for the wiſedome of their wiſe men ſhall ^m periſh, and the vnderſtanding of their prudent men ſhall be hid,

15 Woe vnto them that ⁿ ſeek deepe to hide their counſel from the Lord: for their workes are in darkneſſe, and they ſay, Who ſeeth vs? and who knoweth vs?

16 Your turning of ^{deniſes} ſhall it not bee

eſteemed ^o as the potters clay: for ſhall the worke ſay of him that made it, He made me not? or the thing formed ſay of him that faſhioned it, He had none vnderſtanding?

17 Is it not yet but a little while, and Lebanon ſhall be ^p turned into Carmel: and Carmel ſhall be counted as a foreſt?

18 And in that day ſhall the deafe heare the words of the booke, and the eyes of the blinde ſhall ſee out of obſcuritie, and out of darkneſſe.

19 The meeke in the Lord ſhall receiue ioy againe, and the poore men ſhall reioyce in the holy one of Iſrael.

20 For the cruell man ſhall ceaſe, and the ſcornfull ſhall be conſumed: and all that haſted to iniquitie, ſhall be cut off:

21 Which made a man to ſinne in the ^q word, and tooke him in a ſnare: which reprooued ^{them} in the gate, and made the iuſt to fall without cauſe.

22 Therefore thus ſaith the Lord vnto the houſe of Iaakob, ^{euen} hee that redeemed Abraham, Iaakob ſhall not now be confounded, neither now ſhall his face be pale.

23 But when he ſeeth his children, the worke of mine hands, in the middes of him, they ſhall ſanctifie my Name, and ſanctifie the holy one of Iaakob, and ſhall feare the God of Iſrael.

24 Then they that erred in ſpirit, ^r ſhall haue vnderſtanding, and they that murmured, ſhall learne doctrine.

CHAP. XXX.

¹ Hee reprooueth the Iewes which in their aduerſity vſed their owne counſels, ² And ſought helpe of the Egyptians, ¹⁰ deſpiſing the Prophets. ¹⁶ Therefore he ſheweth what deſtruction ſhall come vpon them, ¹⁸ but offereth mercie to the repentant.

WOe to the ^a rebellious children, ſaith the Lord, that take counſell, but not of me, and ^b couer with a couering, but not by my ſpirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadowe of Egypt:

3 But the ſtrength of Pharaoh ſhall bee your ſhame, and the truſt in the ſhadow of Egypt your confuſion.

4 For his ^c princes were at Zoan, and his ambaffadours came vnto Hanes.

5 They ſhall be all aſhamed of the people that cannot profite them, nor helpe nor doe them good, but ſhall bee a ſhame and alſo a reproch.

6 The ^d burden of the beaſtes of the South, in a land of trouble and anguiſh, ſhall be puniſhed much from

o For all your craft, ſaith the Lord, you can not be able to eſcape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it ſelfe.

p Shall there not be a change of all things? and Carmel that is a plentiſull place in reſpect of that it ſhall be then, may be taken as a foreſt, as Chap. 32. 15. and thus hee ſpeaketh to comfort the faithful.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but would entangle and bring them into danger.

r Signifying, that except God giue vnderſtanding and knowledge, man can not but ſtill erre and murmure againſt him.

a Who contrary to their promiſe, take not me for their protectour, and contrary to my commandement ſeek helpe at ſtrangers.

b They ſeek ſhifts to cloake their doings, and not godly means.

c The chief of Iſrael went into Egypt in ambaffie to ſeek helpe, and abode at theſe cities.

d That is, a heauie ſentence or prophecy againſt the beaſts that carried their treaſures into Egypt by the wilderneſſe, which was South from Iſrael: ſignifying that if the beaſts ſhould not be ſpared, the men ſhould be puniſhed much more grieuouſly.

from whence shal come the young and olde lion, the viper and fiery flying serpent *against them* that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bunches of the camels, to a people that cannot profite.

7 For the Egyptians are vanity, and they shall helpe in vaine. Therefore haue I cried vnto ^e her, Their strength ^f is to sit still.

8 Now goe, and write ^g it before them in a table, and not it in a booke that it may be for the ^h last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not heare the lawe of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: *but* speake flattering things vnto vs: prophecie ^k errors.

11 Depart out of the way: goe aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the Holy one of Israel, Because you haue cast of this word and trust in ^l violence, and wickednesse, and stay thereupon,

13 Therefore this iniquitie shal be vnto you as a breach that falleth, *or* a swelling in an hie wal, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found ^m a sheard to take fire out of the hearth, or to take water out of the pit.

15 For thus said the ⁿ Lord God, the holy One of Israel, In rest and quietnesse shall yee be faued: in quietnesse and confidence shall be your strength, but yee would not.

16 For yee haue said, No, but we will flee away vpon ^o horses. Therefore shall yee flee. We will ride vpon the swiftest. Therefore shall your persecutors be swifter.

17 A thousand *as* one shall flee at the rebuke of one: at the rebuke of fise shall yee flee, till yee be left as a ship mast vpon the ^p top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord waite, that he may haue ^q mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord ^r is the God of ^s iudgement. Blessed *are* all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainly haue mercie vpon thee at the voyce of thy cry: when he heareth thee, he will answere thee.

20 And when the Lord hath giuen you

the bread of aduersitie, and the water of afflictioⁿ, thy raine shalbe no more kept backe, but thine eyes shall see thy ^t raine.

21 And thine eares shall heare a word behinde thee, saying, This is the way, ^u walke yee in it, when thou turnest to the right hand and to the left.

22 And yee shall ^v pollute the covering of the images of siluer, and the rich ornament of thine images of golde, and cast them away as a menstruous cloth, and thou shalt say vnto it, ^w Get thee hence.

23 Then shall he giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat and as oyle: in that day shal thy cattell bee fed in large pastures.

24 The oxen also and the young asses, that till the ground, shall eate cleane pro- uender, which is winnowed with the shoule and with the fanne.

25 And vpon euery high ^x mountaine, and vpon euery high hill shall there bee ri- uers and streames of waters, in the day of the great slaughter, when the towers shal fall.

26 Moreouer, the light of the moone shal be as the light of the ^y sunne, and the light of the sunne shall be seuen folde, and like the light of seuen dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, ^z the Name of the Lord cometh from farre, his face is burning, and the burden thereof ^a is heauie: his lippes are full of indignation, and his tongue ^b is as a deuouring fire.

28 And his spirit ^c is as a riuier that ouerfloweth vp to the necke: it diuideth a sun- der, to fanne the nations with the fanne of ^d vanitie, and there shall bee a bridle to cause them to erre in the chawes of the people.

29 *But* there shall be a song vnto you as in the ^e night, when a solemne feast is kept: and gladnesse of heart, as hee that commeth with a pipe to goe vnto the mount of the Lord to the mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shal declare the ligh- ting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile- stones.

31 For with the voyce of the Lord shal Asshur be destroyed, which smote with the ^f rodde.

32 And in euery place that the staffe shal passe, it shall ^g cleaue fast, which the Lord shall lay vpon him ^h with tabrets and barps: and with battels, and lifting vp of hands shall he fight ⁱ against it.

[†] Or, in strength.

[†] God shal direct all thy wayes, and appoint thee how to goe either hither or thither.

[†] Ye shall cast away your idoles which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.

[†] Shewing that there can be no true repentance, except both in heart and deede we shewe our selues enemies to idolatrie.

[†] By these diuers manners of speech he sheweth that the felicity of the Church shalbe so great that none is able sufficiently to expresse it.

[†] When the Church shall be restored, the glorie thereof shall passe seuen times [†] brightness of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shalbe the glory of the children of God in the kingdom of Christ.

[†] This threatening is against the Assyrians, the chiefe enemies of the people of God.

[†] To driue them to nothing: and thus God confumeth the wicked by that meanes, whereby he cleanseth his.

[†] Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the evening.

[†] Gods plague.

[†] It shall destroy.

[†] With ioy and assurance of the victorie.

[†] Against Babel: meaning the Assyrians and Babylonians.

33 For

^e To wit, to Ierusalem.

^f And not to come to and fro to seeke helpe.

^g That is, this prophecie.

^h That it may be a witnesse against them for all posteritie.

ⁱ He sheweth what was the cause of their destruction and bringeth also all miserie to man:

^j To wit, because they would not heare the word of God, but delighted to be flattered, and led in error.

^k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as

Isa. 11. 21.

^l Meaning, in their stubburne- nesse against God and the admonitions of his Prophets.

^m Signifying, that the destruction of the wicked shalbe without recouerie.

ⁿ Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.

^o We will trust to escape by our horses.

^p Whereas all the trees are cut downe saue two or three to make masts.

^q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

^r Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^s Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^t Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^u Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^v Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^w Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^x Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^y Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^z Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^a Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^b Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^c Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^d Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^e Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^f Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^g Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

^h Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

ⁱ Not onely in punishing, but in vjing moderation in the same, as Isa. 10. 24. and 30. 11.

Here it is taken for hell, where the wicked are tormented, reade 2. kin. 23. 10.

h So that their estate or degree cannot exempt the wicked.

i By these figuratiue speeches he declareth the condition of the wicked after this life.

33 For ^a Tophet is prepared of olde : it is euen prepared for the ^b king : hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kindle it.

CHAP. XXXI.

^a Hee curseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that ^a goe downe into Egypt for helpe, and stay vpon horses, and trust in charrets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor ^b seeke vnto the Lord.

2 But he yet is ^c wisest: therefore hee will bring euil, and not turne backe his word, but he wil arise against the house of the wicked, and against the helpe of them that worke vanity.

3 Nowe the Egyptians *are* men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hande, the ^d helper shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the lion, or lions whelpe roareth vpon his pray, against whom if a multitude of shepherds bee called, hee will not bee afraide at their voice, neither will humble himselfe at their noise: so shall the Lord of hostes come ^e downe to fight for mount Zion, and for the hill thereof.

5 As birds that flee, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preserving it.

6 O yee children of Israel, turne againe, in as much as yee are ^f sunken deepe in rebellion.

7 For in that day euery man shall ^g cast out his idoles of siluer, & his idoles of gold, which your handes haue made you, *euen* a sinne.

8 ^h Then shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, and he shall flee from the sword, and his yong men shal faint.

9 And he shall go for feare to his ⁱ towre, and his princes shall be afraide of the standard, faith the Lord, whose ^k fire is in Zion, and his fornace in Ierusalem.

10 They are almost drowned and past recourie. ^g By these fruits your repentance shall be known, as Chap. 2. 18. ^h When your repentance appeareth. ⁱ This was accomplished soone after, when Saneheribs armie was destroyed, and he fled to his castle Nineueh for succour. ^k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEholde, ^a a King shall reigne in iustice, and the princes shall rule ^b in iudgement.

2 And *that* man shall be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in ^c a wearie land.

3 The eyes of the ^d seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shal vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A ^e niggard shall no more bee called liberall, nor the churle rich.

6 But the niggard wil speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsly against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle *are* wicked: he deuifeth wicked counsels, to vndoe the poore with lying words, and to speake *against* the poore in iudgement.

8 But the liberall man wil deuise of liberall things, and hee will continue *his* liberallitie.

9 ¶ Rise vp, yee women that are at ease: heare my voyce, yee ^f carelesse daughters: hearken to my words.

10 Yee women, that are carelesse, shall bee in feare ^g aboute a yeere in dayes: ^h for the vintage shal faile, and the gatherings shal come no more.

11 Yee women, that are at ease, be astonished: feare, O yee carelesse women: put off the clothes: make bare, and girde *sackcloth* vpon the loynes.

12 Men shall lament for the ⁱ teats, *euen* for the pleasant fields, and for the fruitfull vine.

13 Vpon the land of my people shall growe thornes and briars: yea, vpon all the houses of ioy in the citie of reioicing.

14 Because the palace shall be forsaken, and the ^j noise of the citie shall be left: the towre and fortresse shall bee dennes for euier, and the delight of wilde asses, and a pasture for flockes,

15 Vntill the ^k Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull felde, and the ^l plenteous felde be counted as a forest.

16 And iudgement shal dwell in the de-

ked, vfe to comfort the godly, least they should faint. ^l The felde which is now fruitfull, shall be but as a barren forest in comparison of that it shalbe then, as Chap. 29. 17. which shall be fulfilled in Christs time, for then they that were before as the barren wildernes, being regenerate, shall be fruitfull: and they that had some beginning of godlines shall bring forth fruites in such abundance, that their former life shall seeme but as a wildernes, where no fruites were.

^a This prophetic is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

^b By iudgement and iustice is meant an vpright gouernment, both in pollicie and religion.

^c Where men are wearie with traueiling for lacke of water.

^d Hee promisseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

^e Vice shall no more be called vertue, nor vertue esteemed by power & riches.

^f He prophesieth of such calamitie to come, that they wil not spare the women and children, and therefore willett them to take heed and provide.

^g Meaning, that the affliction should continue long: and when one yeere were past, yet they should looke for new plagues.

^h God will take from you the meane, and occasions, which made you to contemne him: to wit, abundance of worldly goods.

ⁱ By the teats he meaneth the plentiful fields, whereby men are nourished, as children with the teat: or, the mothers for sorrow and leannesse shall lacke milke.

^j Or, multitude.

^k That is, when the Church shall be restored: thus the Prophets after they haue denounced Gods iudgements against the wicked.

fert,

fert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the Tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the citie shall be set in the lowe place.

20 Blessed are yee that sowe vpon all waters, and driue thither the fete of the oxe and the asse.

That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made dry for your vses. o The fields shall be so ranke, that they shall send out their cattell to eate vp the first crop, which abundance shalbe signes of Gods fauour and loue toward them.

CHAP. XXXIII.

The destruction of them by whome God hath punished his Church.

Voe to thee that spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoyle, thou shalt bee spoyled: when thou shalt make an ende of doing wickedly, they shall doe wickedly against thee.

2 O Lord, haue mercy vpon vs, we haue waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine exalting the nations were scattered.

4 And your spoyle shalbe gathered like the gathering of caterpillers: and he shal goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iustice.

6 And there shall be stabilitie of thy times, strength, saluation, wisdom and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, their messengers shall crie without, and the ambassadours of peace shall weepe bitterly.

8 The paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: Sharon is like a wilderness, and Bashan is sha-

ken and Carmel.

10 Now wil I arise, saith the Lord: now wil I be exalted, now wil I lift vp my selfe.

11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are farre off, what I haue done, and yee that are neere, knowe my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the cuerlasting burnings?

15 He that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on hie: his defence shall be the munitions of rocks: bread shalbe giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall behold the land farre off.

18 Thine heart shall meditate feare, Where is the scribe? where is the receiuer? where is he that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemn feasts: thine eyes shal see Ierusalem a quiet habitation, a Tabernacle that cannot be remooued: and the stakes thereof can neuer be taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mightie Lord will be vnto vs, as a place of floods, and broad riuers, whereby shal passe no ship with oares, neither shall a great ship passe thereby.

22 For the Lord is our Iudge, the Lord is our law-giuer: the Lord is our King, hee will saue vs.

23 Thy cords are loosed: they could not wel strengthen their mast, neither could they spread the saile: then shal the praye be diuided for a great spoyle: yea, the lame shal take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwel therein, shal haue their iniquitie forgiven.

the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

p To helpe and deliuer my Church.

q This is spoken against the enemies, who thought all was their owne, but he sheweth that their enterprise shalbe in vaine, and that the fire, which they had kindled for others, should consume them.

r His vengeance shall be so great that all the world shal talke thereof.

s Which doe not beleue the words of the Prophet and the assurance of their deliuerance.

t Meaning, that God wil be a sure defence to all them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies and restored to honor and glory.

x They shalbe no more shut in as they were by Saneherib, but goe where it pleaseth them.

y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemy shall so sharply assaile you, that one shall cry, Where is the Clarke that writeth the names of them that are taxed?

another, Where is the receiuer? another shall cry for him that valueth the rich houses, but God will deliuer you from this feare.

z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes and destroy vs.

a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke.

b Hee comforteth

m They shal not neede to build it in high places for feare of the enemy: for God will defend it, and turne away the stormes fro hurting of their commodities.

n Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Saneherib but not onely.

b When thine appointed time shall come that God shal take away thy power: and that which thou hast wrongfully gotten, shal be giuen to others, as Amoz 5. 11.

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

e Which helped our fathers so soone as they called vpon thee.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

g When thou, O Lord, diddest lift vp thine arme to punish thine enemies.

h Ye that as Caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.

i Meaning, the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Saneherib.

m Whome they of Ierusalem sent to intreate of peace.

n These are the words of the Ambassadours, when they returne from Saneherib.

o Which was a plentifull countrey, meaning that Saneherib would destroy all,

CHAP. XXXIII.

1 He sheweth that God punisheth the wicked for the law that he beareth toward his Church.

a He propheth of the destruction of the Edomites, and other nations which were enemies to the Church.

b God hath determined in his counsell, & hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth perisheth. d I haue determined in my secret counsell and in the heauens to destroy them till my sword be wearie with shedding of blood.

e They had an opinion of holiness because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church as the Papists are. f That is, both of yong & old, poore and rich of his enemies. g That famous citie shall be consumed as a sacrifice burnt to ashes.

h The mightie and rich shall be as well destroyed as the inferiours.

i He alludeth to the destruction of Sodom and Gomorah, Gen. 19. 24.

k Read Chap. 13. 21. and Zeph. 2. 14. l In vaine shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie, nor state of common weale.

n Read Chap. 13. 21.

COME neere, ye nations and heare, and hearken, yee people: let the earth heare and all that is therein, the world, and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them and deliuered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall be melted with their blood.

4 And all the host of heauen shall be dissolved, and the heauens shall bee folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shall be drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with the blood of the lambs and the goates, with the fat of the kidneies of the rammes: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the vnicorne shall come downe with them and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For it is the day of the Lords vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, & the dust thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the pelicane and the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of vanitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holds thereof, and it shall be an habitation for dragons, & a court for ostriches.

14 There shall meete also Zijm and

him, and the Satyre shall crie to his fellow, and the shrillow shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

1 The great ioy of them that beleue in Christ. 3 Their office which preach the Gospel. 8 The fruites that follow thereof.

THe desert and the wildernesse shall reioyce: and the wast ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: behold, your God commeth with vengeance, euen God with a recompence, he will come and saue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wildernesse shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirftie as springs of water: in the habitation of dragons, where they lay, shall be a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no lion, nor noysome beasts shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and euerlasting ioy shall be vpon their

and guide them, alluding to the bringing forth of Egypte to the wicked to be destroyed hereby, Chap. 30. 6. 1 Whom the Lord shall deliuer from the captiuitie of Babylon.

o Signifying, that Idumea should be an horrible desolation and barren wildernesse. p That is, in the Law where such curses are threatened against the wicked. q To wit, beasts and foules. r That is, the mouth of the Lord. s He hath giuen the beasts and foules Idumea for an inheritance.

a He propheth of the full restoration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wildernes.

b The Church which was before compared to a barren wildernes, shall by Christ be made most plenteous and beautifull. c He sheweth that the presence of God is the cause that the Church doeth bring forth fruit and flourish.

d He willett all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the coming of God, which is at hand.

e To destroy your enemies. f When the knowledge of Christ is reueiled.

g They that were barren and destitute of the graces of God, shall haue them giuen by Christ. h It shall be for the Saints of God and not for the wicked.

i God shall leade As he threatened the Lord shall

heads:

heads: they shall obtaine ioy and gladnesse, and sorow and mourning shall flee away.

CHAP. XXXVI.

Sanherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOW^a in the^b fourteenth yeere of King Hezekiah, Sanherib King of Asshur came vp against al the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah with a great host, and hee stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the sonne of Hilkiah the^c steward of the house, and Shebna^d the chancellor, and Ioah the sonne of Afaph the recorder.

4 And^e Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great king, the king of Asshur, What confidence is this, wherein thou trustest?

5 I say, ^fSurely I haue eloquence, but counsell and strength are for the warre: on whome then doest thou trust, that thou rebellest against mee?

6 Lo, thou trustest in this broken staffe of reede on Egypt, wherevpon if a man leane, it will goe into his hand, and pearce it: so is^g Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God. Is not that he, whose high places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Yee shall worship before this altar?

8 Nowe therefore giue hostages to my lord the King of Asshur, and I wil giue thee two thousand horsfes, if thou be able on thy part to set riders vpon them.

9 For how canst thou^h despise any captaine of theⁱ least of my lords seruants? and put thy trust on Egypt for charets and for horsfemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, ^jGoe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, ^kSpeake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these words, and not to the men that sit on the wall? that they may eate their

owne dounge, and drinke their owne^l pisse with you?

13 So Rabshakeh stood, and cryed with a loud voice in the Iewes language, & said, Heare the wordes of the great king, of the king of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs: this citie shall not bee giuen ouer into the hand of the king of Asshur.

16 Harken not to Hezekiah: for thus saith the king of Asshur, Make^m appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a land, like your owne land, ⁿeven a land of wheat and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the God of^o Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among al the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they^p kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Afaph the recorder, vnto Hezekiah with rent clothes, and told him the words of Rabshakeh.

CHAP. XXXVII.

Hezekiah asketh counsell of Isaiiah, who promisseth him the victorie. 10 The blasphemie of Sanherib. 16 Hezekiahs prayer. 36 The armie of Sanherib is slaine of the Angel, 38 And he himselfe of his owne finnes.

AND^q when the king Hezekiah heard it, he^r rent his clothes, and put on sackcloth and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellor, with the Elders of the Priests, clothed in sackcloth vnto^s Isaiiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children

^l Ebr. the water of their seats.

¹ The Ebrew word signifieth blessing: where- by this wicked captaine would haue perfwaded the people, that their condition should be better vnder Sanherib then vnder Hezekiah.

^m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery town had his peculiar idol, & how the wicked make God an idol, because they doe not vnderstand that God maketh them his scourge and punisheth cities for sinne.

ⁿ Not that they did not shew by euident signes that they did de- rect his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

^q 2. King. 19. 1.

^a In signe of greife and repentance.

^b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministrs.

^a This historie is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance. ^b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his church to trie their faith and patience. ^c For he was now restored to his office, as Isai- ah had prophesied, Cha. 22. 20. ^d This declareth that there were few godly to be found in the kings house, when he was driuen to fend this wicked man in such a weightie matter. ^e Sanheribs cheife captaine, ^f He speaketh this in the person of Hezekiah falsely charging him, that he put his trust in his wit and eloquence whereas his onely confidence was in the Lord. ^g Satan laboured to pull the godly king from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeeld himselfe to the Assyrians, and so not hope for any helpe of God. ^h Or, turne back. ⁱ He reprocheth to Hezekiah his small power, which is not able to resist one of Sanheribs least captaines. ^j Thus the wicked to deceiue vs, will pretend the Name of the Lord but we must trie the spirits, whether they bee of God or no. ^k They were afraide, least by his words he should haue stirred the people against the King, and also pretended to grow to some appointment with him.

e We are in as great sorrow as a woman that trauaileth of child, and cannot be deliuered.
d That is, will declare by effect that he hath heard it: for when God delivereth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause.

e Declaring that the ministers of vice doth not onely stand in comforting by the word, but also in praying for the people.
f Of the Egyptians and Ethiopians, that shall come and fight against him.

g Which was a cite toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to utter a most horrible blasphemie before his destruction: as to call the author of all truth, a deceiver: some gather hereby that Shebna had disclosed vnto Saneherib the answer that Isaiah sent to the king.
i Which was a cite of the Medes.

k Called also Charre a cite in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the words of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Bee not afraide of the words that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him, & he shal heare a noise, & returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Iudah, saying, Let not thy God deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all lands in destroying them, & shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the cite of Sepharuaim, Henai, and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers and read it, and he went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Incline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blaspheme the liuing God.

18 Truth it is, O Lord, that the kings of Asshur haue destroyed all lands, and their countrey,

19 And haue cast their gods in the fire for they were no gods, but the worke of mans hands, euen wood or stone: therefore they destroyed them.

20 Nowe therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast praied vnto me, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorne: the daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on and blasphemed: and against whom hast thou exalted thy voice, and lifted vp thine eyes on high: euen against the Holy one of Israel.

24 By thy seruants hast thou rayled on the Lord, and said, By the multitude of my charrets I am come vp to the toppe of the mountaines to the sides of Lebanon, and will cut down the high cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top, and to the forest of his fruitfull places.

25 I haue digged and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard howe I haue of old time made it, and haue formed it long agoe: and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defended?

27 Whose inhabitants haue smal power, and are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on the house tops, or corne blasted afore it be grown.

28 But I knowe thy dwelling, and thy going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, & thy tumult is come vp vnto mine eares, therefore will I put mine hooke in thy nostrils, and my bridle in thy lips, and wil bring thee backe againe the same way thou camest.

30 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as

will take him and guide him. x Thou shalt lose thy labour. y God giueth signes after two sort: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commanded to make three daies after their departure: and these latter are to keepe the benefites of God in our remembrance, of which sort this here is.

m Meaning the ten tribes.
n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgin, and ouer whom he had care to preserue her from the lusts of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarrel his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great that it is able to drie vp whole riuers, & to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it: and therefore he saith that he formed it of old, euen in his eternall counsell, which cannot be changed.

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsils and enterprises.
u Because Saneherib shewed himselfe, as a deuouring fish & furious beast, haue these similitudes to reach how he

grow-

^a He promisseth that for two yeeres the ground of it selfe should feede them.

^a They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

^b For my promise sake made to Dauid.

^a 2. King. 19. 35.
^a Chro. 32. 21.
^a Job. 1. 18. Eccles. 48. 22. 1. Mac. 7. 41. 2. Mac. 8. 19.

^c Which was the cheifst cite of the Assyrians.

^a Tab. 1. 21.

^a Or, Armenia.

^d Who was also called Sardapalus, in whose daies ten yeeres after Saneheribs death, the Chaldeans ouercame the Assyrians by Merodach their king.

^a 2. King. 20. 1.

^a Chro. 32. 24.

^a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

^b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the greatchange, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: & when he reigned, we see what a tyrant he was.

groweth of it selfe: and the ^a second yeere, such things as grow without sowing: and in the third yeere, sow ye and reape, and plant vineyards, and eate the fruit thereof.

31 And the ^a remnant that is escaped of the house of Iudah, shall againe take root downward and beare fruit vppward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shal do this.

33 Therefore thus saith the Lord, concerning the King of Asshur, He shal not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, hee shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to saue it, for mine owne sake, and for my seruants ^b Dauids sake.

36 ^a Then the Angel of the Lord went out, and smote in the campe of Asshur an hundredth, fourescore, and fife thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away, and returned and dwelt at ^c Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes ^a slew him with the sword, and they escaped into the land of ^a Ararat: and ^a Esarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

^a Hezekiah is sicke. ^a He is restored to health by the Lord, and liueth fiftene yeeres after. ^a He giueth thanks for his benefite.

ABOUT that time was Hezekiah sicke vnto the death, and the Prophet Isaiahs sonne of Amoz came vnto him, and saide vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah ^b turned his face to the wall, and prayed to the Lord,

3 And saide, I beseech thee, Lord, remember now how I haue walked before thee in truethe, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ^a Then came the word of the Lord to Isaiahs, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy praier, & seen thy teares: behold, I will adde vnto thy dayes fiftene yeeres.

6 And I will deliuer thee ^a out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And ^a this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I wil bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the ^a sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 ^a The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I said in the ^a cutting off of my dayes, I shall goe to the gates of the graue: I am deprived of the residue of my yeeres.

11 I said, ^b I shall not see the Lord, ^c euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from me, like a shepheards tent: I haue cut off like a weauer my life: he will cut me off from the height: from day ^a to night, thou wilt make an end of me.

13 I reckoned ^a to the morning: but hee brake all my bones, like a lion: from day to night thou wilt make an end of me.

14 Like a crane or a swallow, so did I ^a chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, ^a it hath oppressed me, comfort me.

15 What shall I say? ^a for he hath said it to me, and he hath done it: I shall walke weakely all my yeeres in the bitterness of my soule.

16 O Lord, ^a to them that ouerliue them, and to all that are in them, the life of my spirit shall be knowne, that thou causedst me to sleepe, and hast giuen life to me.

17 Behold, for felicitie I had bitter grief, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my ^a sinnes behind thy back.

18 For ^a the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truethe.

19 But the liuing, the liuing, he shal confesse thee, as I doe this day: the father to

my words, but onely to grone and sigh. ^a To wit, sorrow and griefe both of body and minde. ^b God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him. ^c I shall haue no release, but continuall sorrowes while I liue. ^d They that shall ouerliue the men that are now aliue, and all they that are in these yeeres shall acknowledge this benefite. ^e That after that thou hadst condemned me to death thou restoredst me to life. ^f Whereas I thought to haue liued in rest and ease, being deliuered from mine enemies, I had greife vpon grieife. ^g He esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. ^h For as much as God hath placed man in this world to glorifie him, the godly tooke it as a signe of his wrath when their daies were shortened, either because that they seemed vnworthy for their sins to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it. Psal. 65. and 115. 17.

Fff 3

the

^x All poſteritie ſhal acknow- ledge, and the fathers according to their dutie toward their children ſhall inſtruct them in thy graces and mercies toward me. ^y He ſheweth what is the uſe of the Congregation and Church: to wit, to giue the Lord

the ^x children ſhall declare thy truth.

20 The Lord *was readie* to ſaue me: therefore we will ſing my ſong, all the dayes of ^y our life in the houſe of the Lord.

21 Then ſaid Iſaiah, Take a lump of drie figges and ^z lay it vpon the boile, and hee ſhall recouer.

22 Alſo Hezekiah ^a had ſaid, What is the ſigne, that I ſhall goe vp into the Houſe of the Lord?

thanks for his benefites. ^z Read 2. Kings 27. ^a As verſe 7.

CHAP. XXXIX.

Hezekiah is reprobued becauſe he ſhewed his treaſures vnto the ambaffadours of Babylon.

AT the ſame time, ^a Merodach Baladan, the ſonne of Baladan, king of Babel, ſent ^b letters and a preſent to Hezekiah: for hee had heard that he had bene ſicke, and was recouered.

2 And Hezekiah was ^c glad of them, and ſhewed them the houſe of the treaſures, the ſiluer, and the golde, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his kingdome that Hezekiah ſhewed them not.

3 Then came Iſaiah the Prophet vnto king Hezekiah, and ſaide vnto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaid, They are come from a farre countrey vnto me from Babel.

4 Then ſaide he, What haue ^d they ſeene in thine houſe? And Hezekiah answered, All that is in mine houſe haue they ſeene: there is nothing among my treaſures that I haue not ſhewed them.

5 And Iſaiah ſaid to Hezekiah, Heare the word of the Lord of hoſtes,

6 Behold, the dayes come, that all that is in thine houſe, and which thy fathers haue laide vp in ſtore vntill this day, ſhall be ^e carried to Babel: nothing ſhall be left, ſaith the Lord.

7 And of thy ſonnes, that ſhall proceede out of thee, and which thou ſhalt beget, ſhall they take away, and they ſhall be ^f eunuches in the palace of the king of Babel.

8 ^g Then ſaid Hezekiah to Iſaiah, The word of the Lord is good, which thou haſt ſpoken: and he ſaide, Yet let there be peace, and truth in my dayes.

CHAP. XL.

² Remiſſion of ſinnes by Chriſt. ³ The coming of Iohn Baptiſt. ¹⁸ The prophet reprobued the idolaters and them that truſt not in the Lord.

Comfort ^a yee, comfort yee my people, will your God ſay.

2 Speake comfortably to Ieruſalem, and cry vnto her, that her ^b warrefare is accompliſhed, that her iniquitie is pardoned: for ſhe hath receiued of the Lords hand ^c double for all her finnes.

3 A ^d voice crieth in the ^e wildernes, Prepare yee the way of the Lord: make ſtreight in the deſert a path for our God.

4 Euery valley ſhall be exalted, and euery ^f mountaine and hill ſhal be made lowe: and the crooked ſhall be ſtreight, and the rough places plaine.

5 And the glory of the Lord ſhall be reueiled, and all ^h fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.

6 A ⁱ voice ſaid, Crie. And he ſaid, What ſhall I crie? All fleſh ^j is graſſe, and all the ^k grace thereof ^l is as the floure of the field.

7 The graſſe withereth, the floure ſadeth, becauſe ^m the Spirit of the Lord bloweth vpon it: ſurely the people ⁿ is graſſe.

8 The graſſe withereth, the floure ſadeth: but the ^o word of our God ſhall ſtand for euer.

9 ¶ O Zion, that bringeſt good tidings, get thee vp into the hie ^p mountaine: O Ieruſalem, that bringeſt good tidings, liſt vp thy voice with ſtrength: liſt it vp, be not afraid: ſay vnto the cities of Iudah, Behold ^q your God.

10 Behold, the Lord God wil come with power, and ^r his arme ſhall rule for him: behold, his reward ^s is with him, and his worke before him,

11 He ſhall feed his ſlocke like a ſhepherd: hee ſhall gather the lambes with his arme, and cary them in his boſome, and ſhall guide them with ^t young.

12 Who hath meaſured the waters in his ^u fiſt: and counted heauen with the ſpanne, and comprehended the duſt of the earth in a meaſure: and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath inſtructed the Spirit of the Lord: or ^v was ^w his counſeller, or taught him?

14 Of whome tooke hee counſell, and ^x who inſtructed him and taught him in the way of iudgement: or taught him knowledge, and ſhewed vnto him the way of vnderſtanding?

15 Beholde, the nations ^y are as a drop of themſelues, ^z though conſidering the frailtie of mans nature, many of the Iewes ſhould periſh, and ſo not be partakers of this deliuerance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould fee the fruit thereof. ^a To publiſh this benefite through all the world. ^b He ſheweth at one word the perfection of all mans felicitie, which is to haue Gods preſence. ^c His power ſhall be ſufficient without all helpe of any other, and ſhall haue all meanes in himſelfe to bring his will to paſſe. ^d He ſhall ſhew his care and fauour ouer them that are weake and tender. ^e Declaring that as God onely hath all power, ſo doeth he vſe the ſame for the defence and maintenance of his Church. ^f He ſheweth Gods infinite wiſdome for the ſame ende and purpoſe.

a bucket,

^{* 2. King. 20. 12.}
^a This was the firſt King of Babylon, which ouercame the Aſſyrians in the tenth yeere of his reigne.
^b Partly moued with the greatneſſe of the mirade, partly becauſe he ſhewed himſelfe enemy to his enemies, but chiefly, becauſe he ſaue ioyne with them who God fauoured, and haue their helpe if occaſion ſerued.
^c Read 2. King. 20. 13. and 2. chro. 32. 25. 31.

^d He asketh him of the particulars to make him vnderſtand the craft of the wicked, which he before being overcome with their flatterie, & blinded with ambition could not ſee.

^e By the grieuouſnes of the puniſhment is declared how greatly God deteſteth ambition and vaine glory.
^f That is, officers and ſeruant,
^g Reade 2. King. 20. 19.

^a This is a conſolation for the Church, aſſuring them that they ſhall neuer be deſtitute of prophets, whereby he exhortheth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliuerance both of body and ſoule.
^b The time of her affliction.
^c Meaning, ſufficient, as Chap. 61. 7. and full correction, or double grace, whereas the deſerued double puniſhment.
^d To wit, of the Prophets.
^e That is, in Babylon & other places, where they were kept in captiuitie and miſerie.
^f Meaning Cyrus and Darius which ſhould deliuer Gods people out of captiuitie, and make them a ready way to Ieruſalem: and this was fully accompliſhed, when Iohn the Baptiſt brought tidings of Ieſus Chriſts coming, who was the true deliuerer of his Church from ſinne and Satan, Mat. 3. 3.
^g Whatſoever may let or hinder this deliuerance, ſhall be remooued.
^h This miracle ſhall be ſo great, that it ſhall be known through all the world.
ⁱ The voyce of God, which ſpake to the Prophet Iſaiah.
^k Meaning, all mans wiſedome and naturall powers, Jam. 1. 10. 1. pet. 1. 24.
^l The Spirit of God ſhall diſcouer the vanitie in all that ſeeme to haue any excellencie of themſelues.
^m Though conſidering the frailtie of mans nature, many of the Iewes ſhould periſh, and ſo not be partakers of this deliuerance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould fee the fruit thereof.
ⁿ To publiſh this benefite through all the world.
^o He ſheweth at one word the perfection of all mans felicitie, which is to haue Gods preſence.
^p His power ſhall be ſufficient without all helpe of any other, and ſhall haue all meanes in himſelfe to bring his will to paſſe.
^q He ſhall ſhew his care and fauour ouer them that are weake and tender.
^r Declaring that as God onely hath all power, ſo doeth he vſe the ſame for the defence and maintenance of his Church.
^s He ſheweth Gods infinite wiſdome for the ſame ende and purpoſe.

a bucket, and are counted as the dust of the balance: beholde, he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as ^a nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whome then ^a will yee liken God? or what similitude will yee set vp vnto him?

19 The workeman melteth an image, or the goldsmith beateth it out in golde, or the goldsmith maketh siluer plates.

20 Doeth not ^a the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image, that shall not be mooued.

21 Know ye nothing? haue ye not heard ^a it: hath it not bene tolde you from the beginning? haue ye not vnderstood it by the ^a foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, he stretcheth out the heauens as a curtaine, and spreadeth them out as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sown, as though their stocke tooke no roote in the earth: for he did euen ^a blow vpon them, and they withered, and the whirlwind will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth ^b out their armes by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why saiest thou, O Iakob, and speakest, O Israel, ^c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the ^d ends of the earth: he neither fainteth, nor is wearie: there is no searching of his ^e vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hath no strength, he increaseth power.

30 Euen the young men shall faint, and be wearie, and the young men shall stumble and fall.

31 But they that waite vpon the Lord,

shall renue ^a their strength: they shall lift vp the wings as the eagles: they shall runne, & not be wearie, and they shall walke, and not faint.

CHAP. XLI.

^a Gods mercie in chusing his people. ^b Their idolatrie. ^c Deliverance promised to Zion.

Keepe ^a silence before me, O ylands, and let the people ^b renue ^a their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp ^c iustice from the East, and called him to his footstool: and gaue the nations before him, and subdued the Kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his feet.

4 Who hath wrought and done it? he that calleth the ^d generations from the beginning. I the Lord am the ^e first, and with the last I am the same.

5 The yles saw it, and did ^f feare, and the ends of the earth were abashed, drew neere, and ^g came.

6 Euery man helped his neighbour, and said to his brother, ^h Be strong.

7 So the workeman comforted the founder, and hee that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nailes that it should not be mooued.

8 ¶ But thou, Israel, art my ⁱ seruant, and thou Iakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the ^k right hand of my iustice.

11 Beholde, all they that prouoke thee, shal be ashamed, and confounded: they shal be as nothing, and they that strue with thee shall perish.

12 Thou shalt seeke them and shalt not ^l finde them: so ^l wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will holde thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou ^m worme, Iakob, and yee men of Israel: I will helpe thee, sayeth the Lord and thy redeemer the holy one of Israel.

^a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.

^b That is, gather all their power and supports.

^c Who called Abraham (who was the patrem of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to goe to & fro at his commandement, and placed him in the land of Canaan?

^d Who hath created man and maintained his succession.

^e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am alone, vnhangeable, which haue euer bene, and shall be for euer.

^f Considering mine excellent workes among my people.

^g They assembled themselves, and conspired against me to maintaine their idolatrie.

^h He noteth the obstinacie of the idolaters to maintaine their superstitions.

ⁱ And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

^k That is, by the force of my promise in the performance whereof I will shew my selfe faithfull and iust.

^l Because they shall be destroyed.

^m Thus he calleth them because they were contemned of all the world, and that they considering their own poore estate, should seeke vnto him for helpe.

^a He speaketh all this to the intent that they should neither feare man nor put their trust in any faue onely in God. ^b Hereby he armeth them against the idolatrie, wherewith they should be tempted in Babylon. ^c He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their own necessities, will defraud themselves to serue their idols. ^d Haue ye not the word of God, which plainly coudemne idolatrie? ^e Can you not learne by the visible creatures whom God hath made to serue your vs, that you should not serue them nor worship them.

^a So that his power appeareth in euery place wherefoeuer we turne our eyes. ^b Who hath set in order the infinite number of the starres. ^c He rebuketh the Iewes because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles. ^d And therefore all power is in his hand to deliuer when his time cometh. ^e Shewing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions. ^f They that trust in their owne vertue, and doe not acknowledge that all cometh of God.

n I will make thee able to de-
stroy all thine
enemies, be they
newer so mightie:
and this chiefly is refer-
red to the king-
dome of Christ.
o That is, they
that shalbe afflic-
ted in the cap-
tivity of Babylon.
p God will ra-
ther change the
order of nature,
then they should
want any thing,
that cry to him
by true faith in
their miseries:
declaring to
them hereby
that they shall
lack nothing by
the way, when
they returne
from Babylon.
q That is, hath
appointed, and
determined that
it shall come so
to passe.
r He biddeth the
idolaters to
prooue their reli-
gion, & to bring
forth their idols,
that they may be
tried whether
they know all
things, and can
doe all things:
which if they
cannot doe, he
concludeth that
they are no gods
but vile idoles.
s So that a man
cannot make an
idole, but he
must do that
which God de-
testeth, and ab-
horreth: for he
chuseth his own
deuises and for-
sake the Lords.
t Meaning, the
Chaldeans.
u That is, Cy-
rus, who shall
doe all things in
my name and by
my direction:
wherby he mea-
neth that both
their captiuitie
and deliuerance,
shalbe ordered
by Gods prou-
idence and ap-
pointment.
x Both of the
Chaldeans and
others.
y Meaning, that
none of the Gen-
tiles gods can
worke any of
these things.
z That is, the Is-
raelites, which
returne from the
captiuitie.
a To wit, a con-
tinuall successe
of Prophets and
ministers.
b When I looked
neither wil dome
nor power to doe
any thing: therefore
he concludeth
that all are
wicked that trust
in such vanitie.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh the ^a mountaines, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy one of Israel.

17 When ^o the poore and the needy seeke water, and there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them)

18 I will open riuers in the toppes of the hills, and fountaines in the mids of the valleyes: I will make the wildernesse as a poole of water, and the wasteland as springs of water.

19 I will set in the wildernesse the cedar, the shittah tree, and the myrre tree, and the pine tree, and I wil set in the wildernesse the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy one of Israel ^q hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Iakob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they be, that we may consider them: and knowe the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that you are gods: yea, doe good or doe euil, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: *man* hath ^a chosen an abomination by them.

25 ¶ I haue raised vp ^r from the North, and he shall come: from the East sunne shall ^u hee call vpon my Name, and shall come vpon ^x princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that wee may knowe or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth ^y your words.

27 I am the first, *that sayth* to Zion, Behold, behold ^z them: and I wil giue to Ierusalem ^a one that shal bring good tidings.

28 But when I ^b beheld, there was none, and when I inquired of them, there was no counsellor, and when I demanded of them, they answered not a word.

and when I inquired of them, there was no counsellor, and when I demanded of them, they answered not a word.

29 Beholde, they are all vanity: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 why he was sent into the world. 11 The vocation of the Gentiles.

Behold, ^a my seruant: ^b I will stay vpon him: mine elect, *in whome* my soule ^c delighteth: I haue put my Spirit vpon him: he shall bring forth ^d iudgement to the Gentiles.

2 He shal not ^e cry, nor lift vp, nor cause his voice to be heard in the street.

3 A ^f bruised reed shall he not breake, and the smoking ^g flaxe shall he not quench: hee shall bring forth iudgement in ^h truth.

4 He shall not faile nor be discouraged till he haue ⁱ set iudgement in the earth: and the ^k yles shall waite for his law.

5 Thus saith God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, & the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in ^l righteousness, and will hold ^m thine hand, and I will keepe thee, and giue thee for a ⁿ couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darknesse, out of the prison house.

8 I am the Lord, this is my Name, and my ^o glory will I not giue to another, neither my praise to grauen images.

9 Behold the former things are ^p come to passe, and newe things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the ende of the earth, yee that goe downe to the sea, and all that is therein: the yles & the inhabitants thereof.

11 Let the wildernes & the cities thereof lift vp *their voyce*, the townes that ^q Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shout from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

equitie. i Til he haue set al things in good order. *k* The Gentiles shalbe desirous to receiue his doctrine. *l* Meaning, vnto a lawful and iust vocation. *m* To assist and guide thee. *n* As him, by whome the promise made to all nations in Abraham, shalbe fulfilled. *o* I wil not suffer my glorie to be diminished: which I should doe, if I were not faithful in performing the same, and the idolaters there by would extoll their idoles aboue me. *p* As in time past I haue bene true in my promises, so wil I be in time to come. *q* Meaning, the Arabians vnder whom he comprehendeth all the people of the East.

a That is Christ, who in respect of his manhood is called here seruant. The Prophets vie to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified.
b For I haue committed all my power to him, as to a most faithful steward. Some read, I will establish him: to wit, in his office by giuing him the fulnesse of my Spirit.
c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Marth. 12. 18, ephel. 1. 4.
d He shall declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit.
e His coming shall not be with pompe & noise, as earthly princes.
f Hee will not hurt the weake and feeble, but support and comfort them.
g Meaning, the wicke of a lampe or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.
h Although hee fauour the weak yet will he not spare the wicked, but will iudge them according to truth and

^s He sheweth
the zeale of the
Lord, and his
power in the
conferuation of
his Church.

^s I will haste to
execute my ven-
geance, which I
haue so long
deferred, as a
woman that de-
sireth to be deli-
uered when shee
is in trauaile.
^t That is, my
poore people,
which are in
perplexitie and
griefe.

ⁿ To wit, Israel
which should
haue most light,
because of my
law.

^x The Priest to
whom my word
is committed,
which should
not onely heare
it himselfe, but
cause others to
heare it.

^y As the Priests
and Prophets
that should be
lights to others.

^z Because they
will not ac-
knowledge this
benefite of the
Lord, who is
ready to deliuer
them, he suffreth
them to be spoile-
d of their ene-
mies through
their owne fault
and incredulitie.

^a There shal be
none to succour
them, or to will
the enemy to re-
store that, which
he hath spoiled.

^b Meaning,
Gods wrath.

^c After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^d After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^e After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^f After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^g After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^h After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

ⁱ After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^j After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^k After these
threatnings hee
promiseth deli-
uerance to his
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he hath regene-
rate them, adop-
ted them, and called them.

^l After these
threatnings hee
promiseth deli-
uerance to his
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rate them, adop-
ted them, and called them.

^m After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

ⁿ After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

^o After these
threatnings hee
promiseth deli-
uerance to his
Church, because
he hath regene-
rate them, adop-
ted them, and called them.

13 The Lord shal goe forth as a giant: he shall stirre vp his courage like a man of warre: he shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I cry like a trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hills, and drie vp all their herbes, and I will make thee floodes ylands, and I will drie vp the pooles.

16 ¶ And I will bring the blind by a way, that they knew not, and leade them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shal be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our godes.

18 ¶ Heare, yee deafe, and yee blinde, regard, that yee may see.

19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blind as the perfite, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not.

21 The Lord is willing for his righteousnes sake, that he may magnifie the Law, and exalt it.

22 But this people is robbed and spoyled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shall deliuer: a spoile, and none shall say, Restore.

23 Who among you shal hearken to this, and take heede, and heare for afterwards?

24 Who gaue Iakob for a spoyle, and Israel to the robbers? Did not the Lord, because wee haue sinned against him: for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: & it set him on fire round about, & he knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

¹ The Lord comforteth his people. He promiseth deliuerance to the Iewes. ¹¹ There is no God but one alone.

BVt now thus saith the Lord, that created thee, O Iakob: and hee that formed thee, O Israel, Feare not, for I haue redeemed thee: I haue called thee by thy name, thou art mine.

^b When thou seest dangers and conspiracies on all sides remember this benefite and the loue of thy God, and it shal encourage thee.

2 When thou passest through the waters, I will be with thee, and through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauour: I gaue Egypt, for thy ranfome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore wil I giue a man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy feede from the East, and gather thee from the west.

6 I will say to the North, Giue: and to the South, keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth.

7 Euery one shal be called by my name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew vs former things? let them bring forth their witnesses, that they may be iustificed: but let them heare, and say, It is trueth.

10 You are my witnesses, saith the Lord, and my seruant, whome I haue chosen, therefore yee shall know and beleue mee, and yee shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside me there is no Sauour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shal let it?

14 Thus saith the Lord your redeemer, the Holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues, and the Chaldeans cry in the shippes.

15 I am the Lord your Holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in the sea, and a path in the mightie waters.

17 When he bringeth out the chariot

^c By water and fire, he meaneth all kinde of troubles and perils.

^d I turned Saneheribs power against these countreys, and made them to suffer that affliction which thou shouldst haue done, and so were as the payment of thy ranfome, Chap. 37.9.

^e I will not spare any man, rather then thou shouldst perish: for God more esteemeth one of his faithfull, then all the wicked in the world.

^f He prophesieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30.3.

^g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.

^h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.23.

ⁱ To proue that the things which are spoken of them, are true.

^k Shewing that the malice of the wicked hindereth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.

^l The Prophets and people to whom I haue giuen my law.

^m Meaning specially Christ, and by him all the faithfull.

ⁿ By Darius and Cyrus.

^o They shall cry when they would escape by waters, seeing that in the court of Enphrates is turned another way by the enemy.

^p When he deliuered Israel from Pharaoh.

^q When he deliuered his people out of Egypt.

^r Pharaoh and his mightie armie.

^s Pharaoh and his mightie armie.

^t Pharaoh and his mightie armie.

^u Pharaoh and his mightie armie.

^v Pharaoh and his mightie armie.

^w Pharaoh and his mightie armie.

^x Pharaoh and his mightie armie.

^y Pharaoh and his mightie armie.

^z Pharaoh and his mightie armie.

^a Pharaoh and his mightie armie.

^b Pharaoh and his mightie armie.

^c Pharaoh and his mightie armie.

^d Pharaoh and his mightie armie.

^e Pharaoh and his mightie armie.

^f Pharaoh and his mightie armie.

^g Pharaoh and his mightie armie.

^h Pharaoh and his mightie armie.

ⁱ Pharaoh and his mightie armie.

^a Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Ier. 23. 7. hag. 2. 10. 2. cor. 5. 17. reuel. 21. 5. 7. ^u They shal haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beastes shal feelee my benefites, and shall acknow- ledge them: much more men ought to be thankfull for the same.

^x Thou hast not worshipped me as thou oughtest to haue done. ^y Because thou hast not willingly receiued that which I did command thee, thou didest grieve me. Whereby he sheweth ^y his mercies were the onely cause of their deliuerance, for as much as they had deserued the contrary.

^z Meaning, in true faith and obedience ^a Either for the composition of the sweete oymment, Exod. 30. 34. or for the sweete incense, Exod. 30. 7. ^b Thou hast made me to beare an heauie burden by thy sinnes.

^c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe. ^d is, reiected, abhorred

^a He created and chose thee from the beginning of his own mercie, & before thou couldst merit any thing. ^b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.

^c Because man of himselfe is as the drie & barren land, he promisseth to moisten him with ^y waters of his holy spirit, Ier. 2. 2. Iohn 7. 38. act. 2. 17. ^d That is, thy children and posteritie shall increase vnderfully after their deliuerance from Babylon.

and horse, the armie and the power lietogether, and shall not rise: they are extinct, and quenched as towne.

18 Remember yee not the former things neither regard the things of olde.

19 Behold, I doe a new thing: now shal it come foorth: shall you not know it? I will euen make a way in the desert, and floods in the wilderness.

20 The wilde^u beastes shall honour me, the dragons and the ostriches, because I gaue water in the desert, and floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shal shew foorth my praise.

22 And thou hast not^x called vpon mee, O Iaakob, but thou hast^y wearied me, O Israel.

23 Thou^z hast not brought mee the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

24 Thou boughtest me no sweete^a fauour with money, neither hast thou made me drunke with the fatte of thy sacrifices, but thou hast made me to^b serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in^c remembrance: let vs be iudged together: count thou that thou mayest be iustified.

27 Thy^d first father hath sinned, and thy^e teachers haue transgressed against me.

28 Therefore I haue^f prophaned the rulers of the Sanctuary, and haue made Iaakob a curse, and Israel a reproch.

Thine ancessors. ^e Thy Priestes and thy Prophets. ^f That is, destroyed them in the wilderness, and at other times.

CHAP. XLIIII.

⁵ The Lord promisseth comfort, and that he will assemble his Church of diuers nations. ⁹ The vanitie of idoles ¹⁷ The beaustines of idolaters.

YEt nowe heare, O Iaakob my seruant, and Israel whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed^a thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, ^b whome I haue chosen.

3 For I wil powre water vpon the^c thirstie, and floodes vpon the drie ground: I wil powre my spirit vpon thy feede, and my blessing vpon thy buds.

4 And they^d shall growe as among the

grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another^e shall be called by the name of Iaakob: and another shall subcribe with his hande vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the king of Israel and his redeemer, the Lord of hostes, ^f I am the first, and I am the last, and without me^g is there no God.

7 And who is like me, that shal scall, and shal declare it, and set^h it in order before me, since I appointed theⁱ ancient people: and what is at hand, and what things are to come? let^k them shew vnto them.

8 Feare yee not, neither be afraide: haue not I tolde thee of olde, and haue declared it? ^l you are euen my witnessses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanity, and^m their delectable things shal nothing profit: & they are their owne witnessses, ⁿ that they see not nor know: therefore they shall be confounded.

10 Who hath made^o a god, or molten an image, that is^p profitable for nothing?

11 Beholde, all that are of the^q fellowship thereof, shall be confounded: for the workmen themselues are men: let them all be gathered together, and^r stand vp, yet they shall feare, and be confounded together.

12 The smith^s taketh an instrument, and worketh in the colles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an^t hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red thread, he planeth it, and hee purtreieth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in^u an house.

14 Hee will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: he planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for hee will take thereof, and^v warme himselfe: he also kindleth it and baketh bread, yet he ma-

teacher, 2. 18. q. That is, which by any way consent either to the making or worshipping. ^r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselves thereby among men. ^s Hee deseribeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion toward their idoles. ^t To place it in some temple. ^u He setteth foorth the obstinacie and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles.

keth

^e By this diu- sive of speech he meaneth one thing, that is, that the people shalbe holy and receiue the true religion of God, as Psal. 87. 5. ^f I am alwayes like my selfe, that is, mercifull toward my Church and most able to maintaine it, as Chap. 41. 4. and 48. 12. reuel. 1. 17. and 22. 13. ^g And appoint them that shall deliuer the Church. ^h That is, declare vnto me how I ought to proceede herein. ⁱ God calleth the Israelites ancient because he preferred them to all other in his external election. ^k Meaning, their idoles.

^l Reade chap. 43. 10. ^m Whatsoeuer they bestow vpon their idoles to make them to seeme glorious.

ⁿ That is, the idolaters seeing their idols blind, must needs be witnessses of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power. ^o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.

^p Whereby appeareth their blasphemie, which call images the books of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41. 24. abominable: and Ieremie calleth them the woole of errours, Iere. 10. 15. Habakkuk, a lying

keth a God, and worshipping it: he maketh it an idol and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, & vpon the halfe thereof he eateth flesh: he roseth the roste and is satisfied: also he warmeth himselfe, and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a God, euen his idol: he boweth vnto it, and worshipping and prayeth vnto it, and saith, Deliuer me: for thou art my God.

18 They haue not knowen nor vnderstand: for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 Hee feedeth of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 Reioyce, yee heauens: for the Lord hath done it: shoute, yee lower parts of the earth: braist foorth into praises, yee mountaines, O forest and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and he that formed thee from the wombe, I am the Lord, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the south sayers, and make them that coniecture, fooles, and turne the wisemen backward, and make their knowledge foolishnesse.

26 He confirmeth the word of his seruant and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited: & to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 He saith to the deepe, Be dry, and I will drie vp thy floods.

28 He saith to Cyrus, Thou art my shepheard: & he shall performe al my desire, saying also to Ierusalem, Thou shalt be built:

and to the Temple, Thy foundation shall be surely laid.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

Thus saith the Lord vnto Cyrus his anoynted, whose right hand I haue holden to subdue nations before him: therefore will I weaken the loynes of kings and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the crooked streight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, & the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name and name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God beside mee: I girded thee though thou hast not knowen me,

6 That they may know from the rising of the sunne, and from the West, that there is none besides me: I am the Lord, and there is none other.

7 I forme the light and create darkenesse: I make peace and create euill: I the Lord do all these things.

8 Yee heauens, sende the dew from above, and let the clouds drop downe righteously: let the earth open, and let saluation and iustice grow foorth: let it bring them foorth together: I the Lord haue created him.

9 Woe be vnto him that striueth with his maker, the potsherd with the potsherd of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, It hath none hands?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought foorth?

11 Thus saith the Lord, the holy one of Israel, and his maker, Aske me of things to come concerning my sonnes, and concerning the workes of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commanded all their armie.

brideleth their impatiencie, which in aduersitie and trouble murmure against God and will not tary his pleasure: willing that man should match with his like and not contend against God. m That is, it is not perfectly made. n In steade of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandement. Some read it with an interrogation, and make it the application of the similitude. o That is, the starres.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God calleth him his anoynted for a time, but after another sort then he called Dauid.

c To guide him in the deliuerance of my people.

d I will take away al impediments and lets.

e Not that Cyrus did knowe God to worship him aright,

but he had a certaine particular knowledge,

as prophane men may haue of his power,

and so was compelled to deliuer Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

g I haue giuen thee strength, power, and authoritie.

h I find peace and warre, prosperitie and aduersitie, as Amos 3. 6.

i He comforteth the Iewes, as if he would say,

Though when ye looke to the heauens and earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise,

which is meane by righteousnesse.

k I haue appointed Cyrus to this use and purpose.

Hereby hee

brideleth their impatiencie, which in aduersitie and trouble murmure against God and will not tary his pleasure: willing that man should match with his like and not contend against God.

m That is, it is not perfectly made.

n In steade of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandement.

Some read it with an interrogation, and make it the application of the similitude.

o That is, the starres.

x That is, he either maketh a rable or trenchers.

y The Prophet giueth here an answer to all them that wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.

z He is abused as one that would eat ashes thinking to satisfie his hunger.

He shewing that mans heart is most inclined to idolatrie, and therefore he warmeth his people by these examples, that they should not cleaue to any,

but to the liuing God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall be so great,

that the insensible creatures shall be moued therewith.

c He armeth them against the footsayers of Babylon, which would haue borne them in hand, that they knew by the starres that God would not deliuer them, and that Babylon should stand.

d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the sea.

f To assure them of their deliuerance, he nameth the person by whom it should be more then 100 yeere before he was borne.

p To wit, Cyrus, that I may shew by him the faithfulness of my promise in deliuering my people.

q Meaning, freely and without ranfome or any grieuous condition.

r These people were tributaries to the Persians, and so king Artahasthe gaue this money toward the building of the Temple, Ezra 7. 21.

s Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.

t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

u To wit, of man, but chiefly of his Church.

x As doe the false gods, which giue vncertaine answers.

y All yee idolaters, which though you seeme to haue neuer so much worldly dignity, yet in Gods sight you are vile and abiect.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eyes of faith.

a That is, that the thing, which I haue promised, shall be faithfully performed.

b The knowledge of God and the true worshipping shall be through all the world,

Rom. 14. 11. phil. 2. 10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession. c Meaning, the faithful shall feele and confesse this. d All the contempters of God.

13 I haue raised ^p him vp in righteousnes, and I will direct all his wayes: he shall build my citie, and he shall let goe my captiues, not for ^q price nor reward, faith the Lord of hostes.

14 Thus faith the Lord, the labour of ^r Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shall be ^s thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, & there is none other God besides.

15 Verily thou, O God, ^t hidest thy selfe, O God, the Sauour of Israel.

16 All they shall be ashamed, and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall be saued in the Lord, with an euerlasting saluation: yee shall not be ashamed nor confounded world without end.

18 For thus faith the Lord (that created heauen, God himselfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be ^u inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, ^x neither in a place of darknesse in the earth: I saide not in vaine vnto the seede of Iaakob, Seeke you mee: I the Lord doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, ^y yee abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning: ^z or hath tolde it of olde? Haue not I the Lord? and there is none other God beside me, a iust God, and a Sauour: there is none beside me.

22 Looke vnto me, and yee shall be saued: all ^a the ends of the earth shall be saued: for I am God, and there is none other.

23 I haue sworn by my selfe: the word is gone out of my mouth in ^b righteousnesse, and shall not returne, That euery ^c knee shall bow vnto me, and euery tongue shall swear by me.

24 Surely ^d hee shall say, In the Lord haue I righteousnesse, and strength: he shall come vnto him, and all that ^e prouoke him, shall bee ashamed.

25 The whole seede of Israel shall be

iustified, and glory in the Lord.

CHAP. XLVI.

¹ The destruction of Babylon and of their idoles. ³ He calleth the Iewes to the consideration of his workes.

B El is bowed downe: ^a Nebo is fallen: their idols were vpon the ^b beasts, and vpon the cattel: they which did beare you, were laden with a weary burden.

2 They are bowed downe, and fallen together: for they could not ridde them of the burden, and their ^c soule is gone into captiuitie.

3 Heare yee me, house of Iaakob, and all that remaine of the house of Israel, which are ^d borne of mee, from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haire: I haue made you: and I will also beare you, and I will cary you, ^e and I will deliuer you.

5 ¶ To whome will yee make mee like, or make me equall, or ^f compare me, that I should be like him?

6 They draw gold out of the bagge, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bow downe, and worship it.

7 They beare it vpon the shoulders: they cary him & set him in his place: so doeth he stand, and can not remouue from his place. Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this and be ashamed: bring it againe ^g to minde, O you transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsel shall stand, and I will doe whatsoeuer I will.

11 I call a ^h birde from the East, and the man of my ⁱ counsel from farre: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I will doe it.

12 Heare mee, yee stubburne hearted, that are farre from ^j iustice.

13 I bring ^k neere my iustice, it shall not be farre off, and my saluation shall not tary: for I wil giue saluation in Zion, and my glory vnto Israel.

^l Which by your incredulitie would let the performances of my promise. ^m He sheweth that mans incredulitie cannot abolishe the promise of God. Rom. 3. 3.

CHAP. XLVII.

¹ The destruction of Babylon and the causes wherefore.

C Ome downe and sit in the dust: O ^a virgin, daughter Babel, sit on the ground: there is no ^b throne, O daughter of the

by any enemy: ^b The gouernment shall be taken from thee. Cal.

a These were the chiefe idoles of Babylon.

b Because they were of gold & siluer, the Medes and Persians caried the away.

c The beasts that caried the idoles fel downe vnder their burden.

d He derideth the idoles, which had neither soule nor sense.

e He sheweth the difference betwene the idole and the true God: for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11.

f Seeing I haue begotten you, I will nourish and preserue you for euer.

g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, should be tempted to thinke

h their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to be abhorred of all men: shewing

i that the most that can be spoken in their commendation, is but to proue them vile, Baruc 6. 25.

j Become wise, meaning, that all idolaters are without wit or sense as mad men.

k That is Cyrus, which shall come as swift as a bird, and fight against Babylon, k Him by whom I haue appointed to execute that, which I haue determined.

l Which by your incredulitie would let the performances of my promise.

m He sheweth that mans incredulitie cannot abolishe the promise of God. Rom. 3. 3.

Chaldeans: for thou shalt no more bee called, tender and delicate.

2 Take the mill stones, & grinde meale: loofe thy lockes: ^d make bare the feete: vncover the legge, and passe through the floods.

3 Thy filthinesse shall be discovered and thy shame shall be seene: I will take vengeance, and I will not meete thee as a man.

4 Our redeemer, the Lord of hostes is his Name, the holy one of Israel.

5 Sit still, and get thee into darknesse, O daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdoms.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shew them no mercy, but thou diddest lay thy very heauie yoke vpon the ancient.

7 And thou saidest, I shall be a lady for euer, so that thou diddest not set thy minde to these things, neither diddest thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, Shew faith in her heart, I am and none else: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood: they shall come vpon thee in their perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 Forthou hast trusted in thy wickednes: thou hast said, None seeth me. Thy wisdome and thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euil come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly or thou beware.

12 Stand now among thine inchanters, & in the multitude of thy southsayers (with whome thou hast wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gasers, and prognosticators stand vp, and saue thee from these things, that shall come vpon thee.

14 Beholde, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall bee no coles to warme at, nor light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, ^{euen} thy marchants from thy youth: euery one shall wander to his owne quarter: none shall saue thee.

CHAP. XLVIII.

¹ The hypocrisie of the Iewes is reprovved. ¹¹ The Lord alone will be worshipped. ²⁰ Of their deliuerance out of Babylon.

Heare ye this, O house of Iakob, which are called by the name of Israel, and are come out of the waters of Iudah: which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteounesse.

2 For they are called of the holy citie, and stay them selues vpon the God of Israel, whose name is the Lord of hostes.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knew, that thou art obstinate, and thy necke is an yron sinew, and thy brow brasse,

5 Therefore I haue declared it to thee of olde: before it came to passe, I shewed it thee, least thou shouldst say, mine idol hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee declare it: I haue shewed thee newe things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of old, & euen before this thou heardest them not, least thou shouldst say, behold, I knewe them.

8 Yet thou heardest them not, neither diddest knowe them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grievously transgresse: therefore haue I called thee a transgressour from the wombe.

9 For my Names sake will I deferre my wrath, and for my praise will I refraine it from thee, that I cut thee not off.

10 Beholde, I haue fined thee, but not as siluer: I haue chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name be polluted? surely I will not giue my glory vnto another.

12 Heare mee, O Iakob and Israel, my called, I am, I am the first, and I am the last.

13 Surely mine hand hath laide the foundation of the earth, and my right hand hath spanned the heauens: when I call them, they stand vp together.

his with his owne honour: so that they can not perish, but his glory should bee diminished, as Deut. 32.27. o Reade Chap. 42.3. p Reade Chap. 41.4. q To obey me, and to do whatsoever I command them.

n They shall see euery one to that place, which he thought by his speculations to be most sure: but that shall deceiue them.

a He detecteth their hypocrisis which vaunted themselves to be Israelites, and were not so in deede.

b Meaning, the fontaine and stocke.

c They make a shew as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, for as much as hee had performed whatsoever he had promised.

e I haue done for thee more then I promised, that thy stubbornnesse and impudencie,

f How thou shouldst be deliuered out of Babylon.

g Will yee not acknowledge this my benefite and declare it vnto others.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, least they should attribute this knowledge to their owne wisdome.

i From the time that I brought thee out of Egypt: for that deliuerance was at the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.

l For I had respect to thy weaknesse and infirmities: for in siluer there is some purenesse, but in vs there is nothing but drosse.

m I tooke thee out of the fornace where thou shouldst haue bene consumed.

n God ioyne the saluation of his glory should bee diminished, as Deut. 32.27.

o Reade Chap. 42.3.

p Reade Chap. 41.4.

q To obey me, and to do whatsoever I command them.

^r Meaning, Cyrus, whom hee had chose to destroy Babylon.

^s Since the time that I declared my selfe to your fathers.

^t Thus the prophet speaketh for himselfe, and to assure them of these things.

^u What things shall doe thee good.

^x That is, the prosperous estate of Israel.

^y After that he had forewarned them of their captiuitie, and of the cause thereof, hee sheweth them the great ioy, that shall come of their deliuerance.

^z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt.

^a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chap. 57. 2. 1.

^a This is spoken in the person of Christ to assure the faithfull, that these promises should come to passe; for they were all made in him, and in him should be performed.

^b This is meant of the time that Christ should be manifested to the world, as Psal. 2. 7.

^c By the sword and shaft, he signifieth the vertue and efficacy of Christs doctrine.

^d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word. ^e By Israel is meant Christ, and all the body of the faithfull, as the members and their head. Thus Christ in his members complaineth, that his labour and preaching take none effect, yet he is contented that his doings are an honour of God.

14 All you, assemble your selues, and heare: which among them hath declared these things: the Lord hath loued him: he will doe his will in Babel, and his arme shall bee against the Chaldeans.

15 I, *euē* I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secrete from the beginning, from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the holy one of Israel, I am the Lord thy God, which teach thee to profit, and lead thee by the way, that thou shouldest goe.

18 Oh that thou haddest hearkned to my commandements! then had thy prosperitie bene as the flood, and thy righteousness as the waues of the sea.

19 Thy seede also had bene as the sand, and the fruit of thy body like the grauell thereof: his name should not haue bene cut off nor destroyed before me.

20 Goe yee out of Babel: flee yee from the Chaldeans, with a voice of ioy: tell and declare this: shewe it foorth to the end of the earth: say yee, The Lord hath redeemed his seruant Iakob.

21 And they were not thirstie: he led them through the wildernes: he caused the waters to flow out of the rocke for the: for he claue the rocke, and water gushed out.

22 There is no peace saith the Lord, vnto the wicked.

CHAP. XLIX.

^s The Lord exhorteth all nations to beleue his promises. ^t Christ is the saluation of all that beleue, and will deliuer them from the tyrannie of their enemies.

HEare yee mee, O yles, and hearken, yee people fro farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe sword: vnder the shadow of his hand hath hee hid me, and made me a chosen shaft, and hid me in his quiver,

3 And said vnto me, Thou art my seruant, Israel, for I will be glorious in thee.

4 And I said, I haue laboured in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lord, that formed me from the wombe to bee his seruant, that I may bring Iakob againe to him (though

Israel be not gathered, yet shall I be glorious in the eyes of the Lord: & my God shall bee my strength)

6 And he said, It is a smal thing that thou shouldest be my seruant, to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, & arise, and princes shall worship, because of the Lord, that is faithful, and the holy one of Israel which hath chosen thee.

8 Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and will giue thee for a couenant of the people, that thou maiest raise vp the earth and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the prisoners, Goe foorth: and to them that are in darkenesse, Shewe your selues: they shall feede in the wayes, and their pastures shall bee in all the toppes of the hils.

10 They shall not be hungrie, neither shall they bee thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my pathes shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, O heauens: and bee ioyful O earth: braist foorth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion saide, the Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of mine hands: thy wals are euer in my sight.

17 Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselves together and come to thee: as I liue, saith the Lord, thou shalt surely put them all vpon thee

enemies. ^x He sheweth what are the ornaments of the Church: to w^hich are assembled by the word of God and gouerned by

^g Though the Iewes refuse my doctrine, yet God will approoue my ministration.

^h To declare my Gospell to the Gentiles, Chap. 42. 6. Acts. 13. 47. I. uk. 2. 34.

ⁱ Meaning, the Iewes whom tyrants kept in bondage.

^k The benefit of their deliuerance shall be so great, that great and small shall acknowledge, and reuerence God for it.

^l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2.

^m Meaning, Christ alone.

ⁿ Signifying, that before Christ reuene the earth by his word, there is nothing but confusion and disorder.

^o To them that are in the prison of sin and death.

^p Being in Christs protection they shall be safe against all dangers, and free from the feare of the enemies.

^q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

^r Meaning, the South countries, so that Christ shall deliuer his from all the parts of the world.

^s Reade Chap. 44. 23.

^t He obiecteth what the faithfull might say in their long affliction, & answereth therunto to comfort they with a most proper similitude, & full of consolation.

^u Because I would not forget thee.

^x Meaning, the good order of policie and discipline.

^y I haue a continual care to build thee vp againe, and to destroy thine haue many children.

as a garment, and girde thy selfe with them like a bride.

19 For thy desolations, and thy waiste places, and thy land destroyed, shall surely be now narrow for them that shall dwel in it, and they that did deuoure thee, shall be farreaway.

20 The children of thy barenes shal say againe in thine eares, The place is straite for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro: and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set vp my standart to the people: and they shal bring thy sonnes in their armes, and thy daughters shall be caried vpon their shoul- ders.

23 And Kings shall bee thy nourcing fathers, and Queenes shall be thy nourses: they shall worship thee with their faces toward the earth, and licke vp the dust of thy feete: and thou shalt know that I am the Lord: and they shall not be ashamed that waite for me.

24 Shall the praye be taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mightie shall bee taken away: & the praye of the tyrant shal be deliuered: for I wil contend with him that contendeth with thee, & I will saue thy childre,

26 And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine: and all flesh shall know that I the Lord am thy Sauour and thy redeemer, the mightie one of Iakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Test the power of God is not diminished. 3 Christs obedience and victorie.

Thus saith the Lord, where is that bill of your mothers diuorcement, whom I haue cast off? or who is the creditour to whom I solde you? Behold, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man: I called, and none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water,

and dieth for thirst.

3 I cloth the heauens with darknesse, and make a sacke their couering.

4 The Lord GOD hath giuen mee a tongue of the learned, that I should knowe to minister a word in time to him that is wearie: hee will raise me vp in the morning: in the morning he will waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the smitters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shal not be ashamed.

8 He is neere that iustifieth me: who will contend with me? let vs stand together: who is mine aduersarie? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne mee? loe, they shall waxe olde as a garment: the moth shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voice of his seruant: he that walketh in darknes, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: yee shall lie downe in sorowe.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to seare men. 17 The great affliction of Ierusalem, 22 And her deliuerance.

Hear me, yee that follow after righteousness, and yee that seeke the Lord: looke vnto the rocke, whence yee are hewen, and to the hole of the pitte, whence yee are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: hee shal comfort all her desolations, and hee shal make her desert like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shal bee found therein: praise, and the voice of singing.

4 Harken yee vnto mee, my people, and giue eare vnto me, O my people: for a law shall proceede from mee, and I will bring forth my iudgement for the light of the people.

5 My righteousness is neere: my

f As I did in Egypt in token of my displeasure, Exodus 10. 21.

g The Prophet doeth represent here the person and charge of them that are iustly called to the ministerie of Gods word.

h To him that is oppressed by affliction and miserie.

i As they that are taught and made meete by him.

k I did not shrink from God for any persecution or calamitie. Whereby he sheweth, that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.

l Shewing that it is a rare thing that any should obey aight gods true ministers, though they labour to bring them from hell to heauen.

m You haue sought consolation by your own deuises, and haue refused the light and consolation, which God hath offered: therefore yee shall remaine in sorowe and not be comforted.

n You haue sought consolation by your own deuises, and haue refused the light and consolation, which God hath offered: therefore yee shall remaine in sorowe and not be comforted.

a He comforteth the Church, that they should not be discouraged for their small number.

b That is to Abraham, of whom yee were begotten, and to Sarah, of whom yee were borne.

c As plentifull as paradise, Gen. 2. 3.

d I will rule and gouerne my Church by my word, and doctrine.

e The time that I wil accomplish my promise.

a He sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that Kings shall be conuerted to the Gospel, and bestow their power and authority for the preservation of the Church.

c Being ioyned with the Church they shal humble themselves to Christ their head, and giue him all honour.

d He maketh this as an objection, as though the Caldeans were strong, and had them in iust possession.

e This is the answer to their objection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudg. 7. 22.

2. Chro. 20. 22.

Chap. 19. 2.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hos. 2. 2.

b Which should declare that I haue cut her off: meaning, that they could shew none.

c Signifying, that he solde them not for any debt or pouertie, but that they solde themselves to sinnes to buy

their owne lusts & pleasures. d He came by his Prophets and ministers, but they would not beleue their doctrine and conuert. e Am I not able to helpe you, as I haue holpen your fathers of old, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iorden?

Ggg 2

salua-

F My power and strength.

g He forewarneth them of the horrible changes and mutations of all things, and how he will preserve his Church in the mids of all these dangers.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantlie. **i** Meaning, Egypt, Psal. 87. 4. **k** To wit, Pharaoh, Ezek. 29. 3 **l** From Babylon.

m He comforteth them by the short time of their banishment: for in fewe yeres they were restored, and the greatest empire of the world destroyed. **n** Meaning, of Isaiah, and of all true ministers, who are defended by his protection. **o** That all things may be restored in heauen and earth, Eph. 1. 20. **p** Thou hast bene iustly punished and sufficiently, as Chap. 40. 2. & this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to drue them to an insensiblenes and madness, Jer. 25. 15, 16.

saluation goeth forth, and mine ^farmes shall iudge the people: the yles shall waite for mee, and shall trust into mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein shall perish in like maner: but my saluation shal be for euer, and my righteounesse shall not be abolished.

7 Harken vnto me, yee that know righteounesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be yee afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteounesse shall bee for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp as ^b in the olde time in the generations of the world. Art not thou the same, that hath cut ⁱ Rahab, and wounded the ^k dragon?

10 Art not thou the same, which hath dried the sea, *even* the waters of the great deepe, making the depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shal returne, and come with ioy vnto Zion, and euerlasting ioy shal be vpon their head: they shall obtaine ioy, and gladnesse: and sorow and mourning shal flee away.

12 *I, even* I am hee, that comfort you. Who art thou, that thou shouldst feare a mortall man and the sonne of a man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, and laid the foundations of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue ^mhasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea, when his waues roared: the Lord of hostes is his Name.

16 And I haue put my wordes in thy mouth, and haue defended thee in the shadow of mine hand, that I may plant the heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them ont.

18 There is none to guide her among

all the sonnes, whom shee hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whome shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the streets as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, *even* the dregges of the cup of my wrath: thou shalt drinke it no more.

23 But I wil put it into their hand that spoyle thee: which haue said to thy soule, Bow downe, that wee may goe ouer, and thou hast layde thy bodie as the ground, and as the streete to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

A Rise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shal no ^a more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the ^bdust: arise, & sit down, O Ierusalem: loose the bands of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Ye were solde for ^cnought: therefore shall yee be redeemed without money.

4 For thus saith the Lord God, My people went ^d downe aforetime into Egypt to sojourne there, and Asshur ^eoppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is taken away for nought, and they that rule ouer them, make the to howle, saith the Lord: and my Name all the day continually is ^fblasphemed?

6 Therefore my people shall know my Name: therefore *they shall know* in that day, that I am he that doe speake: behold, it is I.

7 How ^g beautifull vpon the mountains are the feete of him, that declareth and publisheth peace! that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

8 ^h The voice of thy watchmen shall bee

g Signifying, that the ioy and good tydings of their deliuerance should make their affliction in the meane time more easie: but this is chieflie meant of the spirituall ioy, as Nahum. 1. 15. rom 10. 15. **h** The prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.

q Whereof the one is outward, as of the things that come to the bodie, as warre and famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he saith, how shalt thou bee comforted? **r** But with trouble and feare.

a No wicked tyrant, which shall subuert Gods true religion, and oppress the consciences.

b Put off the garments of sorrow and heavinesse, and put on the apparell of ioy and gladnesse.

c The Babylonians paid nothing to me for you: therefore I will take you again without our ranfome.

d When Iacob went thither in time of famine.

e The Egyptians might pretend some cause to oppress my people because they went thither and remained among the, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.

heard

^a As ready to smite his enemies and to deliver his people. ^b He warneth the faithfull not to pollute themselves with the superstitions of the Babylonians, as Chapter 48. 20. 2 Cor. 6. 17. ^c For the time is at hand, that the Priests and Levites chiefly (and so by them all the people which shall be as Levites in this office) shall carry home the vessels of the Temple, which Nebuchadnezzar had taken away. ^m As your fathers did out of Egypt.

ⁿ Meaning, Christ, by who our spiritual deliverance should be wrought, whereof this was a figure. ^o In the corrupt judgement of man, Christ in his person was not esteemed.

^p He shall spread his word through many nations.

^q In signe of reverence, and as being astonished at

heard: they shall lift up their voice, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O yee desolate places of Ierusalem, be glade and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 Depart, depart yee: goe out from thence and touch no vncleane thing: goe out of the middes of her: be yee cleane, that ye beare the vessels of the Lord.

12 For yee shall not goe out with haste, nor depart by fleeing away: but the Lord will goe before you, and the God of Israel will gather you together.

13 Behold, my seruant shall prosper: hee shall be exalted and extolled, and be very hie.

14 As many were astonished at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shall he sprinkle many nations: the kings shall shut their mouthes at him: for that which had not bene told them, shall they see, and that which they had not heard shall they vnderstand.

his excellencie. ^r By the preaching of the Gospell.

CHAP. LIII.

¹ Of Christ and his kingdom, whose word few will beleue.

⁶ All men are sinners. ¹¹ Christ is our righteousness.

¹² And is dead for our sinnes.

Who will beleue our report? and to whome is the arme of the Lord reueiled?

2 But hee shall grow up before him as a branch, & as a roote out of a dried ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

3 He is despised & reiected of men: he is a man full of sorowes and hath experience of infirmities: wee hid as it were our faces from him: he was despised and wee esteemed him not.

4 Surely hee hath borne our infirmities, and caried our sorowes: yet wee did iudge him as plagued, and smitten of God, and humbled.

5 But hee was wounded for our transgressions, hee was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray: we haue turned euery one to his owne way,

both suffered, and made satisfaction, Mat. 8. 17. 1. pet. 2. 24. We iudged euill, thinking that hee was punished for his owne sins, and not for ours. ^h He was chastised for our reconciliation, 1. Cor. 15. 3.

and the Lord hath layed vpon him the iniquitie of vs all.

7 He was oppressed and he was afflicted, yet did he not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearers is dumme, so hee openeth not his mouth.

8 Hee was taken out from prison, and from iudgement: and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when he shall make his soule an offering for sinne, he shall see his seed and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the trouble of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because hee hath powred out his soule vnto death: and he was counted with the transgressors, and he bare the finnes of many, and prayed for the trespassers.

Moses could not iustifie by the Law. ^r Because he humbled himselfe: therefore he shall be exalted to glory, Phil. 2. 7. & c. to verse 12. ^s That is, of all that beleue in him.

CHAP. LIIII.

¹ Moe of the Gentiles shall beleue the Gospell then of the Iewes. ⁷ God leaueth his for a time, to whom afterward he sheweth mercie.

Reioyce, O barren that diddest not beare: breake forth into ioy & reioyce, thou that diddest not trauaile with childe: for the desolate hath moe children then the married wife, saith the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cords and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possess the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth and shalt not remember the reproch of thy

come of her. Her deliverance vnder Cyrus was as her childhood, and therefore this was accomplished when shee came to her age, which was vnder the gospell. ^c Signifying, that for the great number of children, that God should giue her, shee should seeme to want roome to lodge them. ^d The afflictions which then sufficed at the beginning.

ⁱ Meaning, the punishment of our iniquitie, and not the fault it selfe.

^k But willingly and patiently obeyed his fathers appointment, Mat. 26. 63. acts 8. 32.

^l From the crosse and graue after that he was condemned.

^m Though he died for sinne, yet after his resurrection hee shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9.

ⁿ God the Father deliuered him into the hands of wicked and to the powers of the world to doe with him what they would.

^o Christ by offering up himselfe shall giue life to his Church and so cause them to liue with him for euer.

^p That is, the fruit and effect of his labour, which is the saluation of his Church.

^q Christ shall iustifie by faith through his word, whereas himselfe: therefore this is, of all that beleue in him.

^a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, and calleth her barren, because that in the captiuitie shee was as a widow without hope to haue any children.

^b The Church in this her affliction and captiuitie shall bring forth moe children then when she was at libertie: or this may be spoken by admiration, considering the great number that should

come of her. Her deliverance vnder Cyrus was as her childhood, and therefore this was accomplished when shee came to her age, which was vnder the gospell.

^c Signifying, that for the great number of children, that God should giue her, shee should seeme to want roome to lodge them.

^d The afflictions which then sufficed at the beginning.

^e The afflictions which then sufficed at the beginning.

^f The afflictions which then sufficed at the beginning.

^g The afflictions which then sufficed at the beginning.

^h The afflictions which then sufficed at the beginning.

ⁱ The afflictions which then sufficed at the beginning.

^j The afflictions which then sufficed at the beginning.

^e When as thou waſt reſuſed for thy finnes, chap. 50. 1.
^f That did regenerate thee by his holy ſpirit. g His glory ſhall ſhine through & whole world, which ſeemed before to be ſhut vp in Iudea.
^h As a wife which waſt forſaken in thy youth.

ⁱ As ſure as the promiſe that I made to Noah, that the waters ſhould no more overflow the earth.

^k Hereby he declareth the excellent eſtate of the Church vnder Chriſt.
^l Or, Iuſper, or, pearle.

^l By the hearing of his word, and inward mouing of his ſpirit. m In ſtabilitie and ſurenes ſo that it ſhal ſtand for euer.

ⁿ And therefore ſhall not preuaile.
^o Meaning, the domeſticall enemies of the Church as are the hypocrites.
^p Signifying hereby that man can doe nothing, but ſo farre as God giueth power: for ſeeing that all are his creatures, hee muſt needs gouerne and guide them.

^a Chriſt by propoſing his graces and giſtes to his Church exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly luſtes and ſo thirſt not after theſe waters.
^b Signifying, that Gods benefiſ can not be bought for money.

widowhood any more.

5 For he that ^f made thee ⁱ thine husband (whoſe Name ⁱ is the Lord of Hoſtes) & thy Redeemer the holy one of Iſrael, ſhal be called the God of the whole ^s world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirit, and ^a as a yong wife when thou waſt reſuſed, ſaith thy God.

7 For a little while haue I forſaken thee, but with great compaſſion will I gather thee.

8 For a moment, *in mine anger*, I hid my face from thee for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer.

9 For this is vnto mee ^a the ⁱ waters of Noah: for as I haue ſworne that the waters of Noah ſhould no more go ouer the earth, ſo haue I ſworne that I would not be angrie with thee, nor rebuke thee.

10 For the mountaines ſhall remooue and the hils ſhall fall downe: but my mercie ſhall not depart from thee, neither ſhall the couenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with ^k the carbuncle, and lay thy foundation with ſaphirs,

12 And I will make thy windowes of ⁺ emerauds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhal be* ^l taught of the Lord, and much peace ſhall be to thy children.

14 In ^m righteousneſſe ſhalt thou be eſta- bliſhed, *and be farre from oppreſſion*: for thou ſhalt not feare it: and from feare, for it ſhal not come neere thee.

15 Beholde, *the enemy* ſhall gather himſelfe, but without ⁿ me: whoſoeuer ſhall gather himſelfe in thee, ^o againſt thee, ſhal fal.

16 Beholde, I haue created the ^p ſmith that bloweth the coles in the fire, and him that bringeth forth an inſtrument for his worke, and I haue created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and euery tongue that ſhall riſe againſt thee in iudgement, thou ſhalt condemne. This is the heritage of the Lords ſeruants, and their righteousneſſe ⁱ is of me, ſaith the Lord.

CHAP. LV.

¹ An exhortation to come to Chriſt. ² Gods counſels are not as mans. ¹² The ioy of the faithfull.

HO, euery one that ^a thirſteth, come ye to the waters, and yee that haue ^b no

ſiluer, come, buy and eate: come, I ſay, buy ^c wine and milke without ſiluer and without money.

2 Wherefore doe yee lay out ſiluer *and* not for breade: ^d and your labour without being ſatisfied: hearken diligently vnto me, and eate that which is good, and let your ſoule delight in ^e fatneſſe.

3 Encline your eares, and come vnto me: heare, and your ſoule ſhall liue, and I wil make an euerlaſting couenant with you, *euē* the ^f ſure mercies of Dauid.

4 Behold, I gaue ^g him for a witneſſe to the people, for a prince and a maſter vnto the people.

5 Beholde, thou ſhalt call a nation that thou knoweſt not, ^h and a nation that knew not thee, ſhall runne vnto thee, becauſe of the Lord thy God and the Holy one of Iſrael: for he hath glorified thee.

6 Seeke yee the Lord while he may ⁱ be found: call yee vpon him while he is neere.

7 Let the wicked ^k forſake his wayes, & the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my ^l thoughts *are* not your thoughts, neither *are* your wayes my wayes, ſaith the Lord.

9 For as the heauens are higher then the earth, ſo are my wayes higher then your wayes, and my thoughts aboute your thoughts.

10 Surely as the raine commeth downe and the ſnow from heauen, & returneth not thither, but watereth the earth and maketh it to bring forth and budde, that it may giue ſeede to the ſower, and bread vnto him that eateth,

11 So ſhall my ^m worde be that goeth out of my mouth: it ſhall not returne vnto me void, but it ſhal accompliſh that which I will, and it ſhal proſper in the thing where- to I ſent it.

12 Therefore yee ſhall goe out with ioy and be ledde forth with peace: the ⁿ mountaines & the hilles ſhal breake forth before you into ioy, and all the trees of the felde ſhall clappe *their* hands.

13 For thornes there ſhall growe firme trees: for nettles ſhal grow the myrre tree, and it ſhall be to the Lord ^o for a name, *and* for an euerlaſting ^p ſigne that ſhall not be taken away.

his glory. ^p Of Gods deliuerance, and that he will neuer forſake his Church.

CHAP. LVI.

¹ An exhortation to iudgement and iuſtice. ²⁰ Againſt ſhepherds that deuoure their flock.

Thus

^c By waters, wine, milke and bread, he meaneth all things neceſſarie to the ſpiritual life, as theſe are neceſſarie to this corporall life.
^d Hee reprooueth their ingratitude which reſuſe thoſe things that God offereth willingly and in the meane time ſpare neither coſt nor labour to obtaine thoſe which are nothing profitable.
^e You ſhall be fed abundantly.
^f The ſame couenant, which through my mercie, I ratified and confirmed to Dauid, that it ſhould be eternally. 2 Sam. 7. 13. act. 13. 34.
^g Meaning, Chriſt, of whom Dauid was a figure.
^h To wit the Gentiles, which befor thou didſt not receiue to be thy people.
ⁱ When he offereth himſelfe by the preaching of his word.
^k Hereby he ſheweth that repentance muſt be ioyned with faith, and how we cannot call vpon God aright, except the fruites of our faith appeare.
^l Although you are not ſoone reconciled one to another, and iudge me by your ſelues, yet I am moſt eaſie to be reconciled, yea, I offer my mercies to you.
^m If theſe ſmall things haue their effect, as daily experience ſheweth, much more ſhall my promiſe which I haue made and confirmed, bring to paſſe the thing which I haue ſpoken for your deliuerance.
ⁿ Reade chap. 44. 23. and 49. 13.
^o To ſet forth ſake his Church.

^a God sheweth what he requir-
eth of them af-
ter that he hath
delivered them:
to wit, the works
of charitie wher-
by true faith is
declared.

^b Which I will
declare toward
you, and powre
into your hearts
by my Spirit.

^c Vnder the
Sabbath hee
comprehendeth
the whole ser-
uice of God and
true religion.

^d Let none
thinke him selfe
worthy to re-
ceiue the graces
of the Lord: for
the Lord will
take away all
impediments,

and will forsake
none which will
keepe his true re-
ligion and be-
lieue in him.

^e Meaning, in
his Church.
^f They shall be
called after my
people and be of
the same religi-
on: yea, vnder
Christ the digni-
tie of the faith-
full shall be grea-
ter then the
Iewes were at
that time.

^g Hereby hee
meaneth the spi-
rituall seruice of
God, to whom
the faithful offer
continuall

thanksgiuings,
yea themselves
and all that they
haue as a liuely
and acceptable
sacrifice.

^h Not onely for
the Iewes, but
for all others.

ⁱ Meaning, the
enemies of the
Church, as the
Babylonians,
Assyrians, &c.

^j thus he speaketh
to feare the hy-
pocrites and to
assure the faith-
full, that when
this commeth,
they may know
it was told them
before.

^k He sheweth
that this affliction
shall come
through the

fault of the gouernours, Prophets and Pastors, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them. ^l We are well yet, and to morrowe shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the name of God.

THus saith the Lord, ^a Keepe iudgement and doe iustice: for my saluation is at hand to come, and my ^b righteousnesse to bee reuealed.

² Blessed is the man that doeth this, and the sonne of man which layeth hold on it: he that keepeth the ^c Sabbath and polluteth it not, and keepeth his hand from doing any euill.

³ And let not the sonne of the stranger, which ^d is ioyned to the Lord, speake and say, The Lord hath surely separate me from his people: neither let the eunuch say, Behold, I am a drie tree.

⁴ For thus saith the Lord vnto the eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my couenant,

⁵ Euen vnto them will I giue in mine ^e House and within my walles, a place and a ^f name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

⁶ Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,

⁷ Them will I bring also to mine holy Mountaine, and make them ioyfull in mine House of prayer: their burnt ^g offerings and their sacrifices shall be accepted vpon mine altar: for mine house shall be called an house of prayer for ^h all people.

⁸ The Lord God saith, which gathereth the scattered of Israel, yet will I gather to them those that are to be gathered to them.

⁹ All ye ⁱ beasts of the field, come to deuoure, euen all ye beasts of the forest.

¹⁰ Their ^k watchmen are all blinde: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and sleepe and delight in sleeping.

¹¹ And these greedy dogs can neuer haue enough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

¹² Come, I will bring wine, and we will fill our selues with strong drinke, and to morowe shall be as this day, and much more abundant.

CHAP. LVII.

¹ God taketh away the good, that he should not see the horrible plagues to come. ² Of the wicked idolaters. ³ And their vaine confidence.

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away, ^a from the euill to come.

² ^b Peace shall come: they shall rest in their beds, euery one that walketh before him.

³ But you ^c witches, children, come hither, the seede of the adulterer and of the whore.

⁴ On whome haue ye iested? vpon whom haue ye gaped and thrust out your tongue: are not ye rebellious children? and a false seede?

⁵ Inflamed with idoles vnder euery greene tree: and sacrificing the ^d children in the valleyes vnder the toppes of the rockes?

⁶ Thy portion is in the smooth stones ^e of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in ^f these?

⁷ Thou hast made thy ^g bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

⁸ Behind the ^h doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then me, and wentest vp, and diddest enlarge thy bed, and make a couenant betweene thee and them, and loudest their bed in euery place where thou sawest it.

⁹ Thou wentest ⁱ to the Kings with oyle, and diddest increase thine oyntments and send thy messengers far off, and diddest humble thy selfe vnto hell.

¹⁰ Thou weariedst thy selfe in thy manifolde iourneys, yet saidest thou not, ^j There is no hope: thou ^k hast found life by thine hand, therefore thou wast not greiued.

¹¹ And whome diddest thou reuerence or feare, seeing thou hast ^l lyed vnto me, and hast not remembred mee, neither set thy minde thereon: is it not because I hold my peace, and that of long ^m time? therefore thou fearest not me.

¹² I will declare thy ⁿ righteousnesse and thy workes, and they shall not profite thee.

¹³ When thou criest, let them that thou hast gathered together, deliuer thee: but the winde shall ^o take them all away: vanitie shall pull them away, but he that trusteth in me, shall inherite the land, and shall possesse mine holy mountaine.

¹⁴ And

^a From the plague that is at hand, and also because God will punish ^b wicked.

^b The soule of the righteous shall be in ioy & their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

^c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he called them bastards, and the children of forerers, which forsooke God and fled to wicked means for succour.

^d Reade Leuit. 18. 21. 2. king. 23. 10.

^e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idol: of it.

^f In the sacrifices which you, offering before these idoles, though you did serue God.

^g To wit, thine altars in an open place like an impudent harlot that careth not for the sight of her husband.

^h In stead of setting vp sword of God in the open places on the postes & doores to haue it in remembrance. Deut. 6. 9. & 27. 1.

ⁱ thou hast set vp signes & markes of thine idolatrie in euery place.

^j That is, diddest increase thine idolatrie mote and more.

^k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more diddest torment thy selfe.

^l Although thou sawest all thy labours so be in vaine, yet wouldst thou neuer acknowledge thy fault and leaue off.

^m He derideth their vnprofitable diligence, which thought to haue made all sure, and yet were deceived. ⁿ Broken promise with me.

^o Meaning, that the wicked abuse Gods lenitie and growe to further wickednes. ^p That is, thy naughtines, idolatrie & impieties: which ^q wicked call Gods seruice, thus he derideth their obstinacie. ^q Meaning, the Assyrians & other, whose helpe they looked for.

^v God shall say to Darius and Cyrus.

^a I will not vse my power against fraile man whose life is but a blast.
^r That is, for the vices and faultes of the people which is meant here by couctousnesse.
^u Though they were obstinate, yet I did not withdraw my mercie from the.
^x That is, I frame the speech and wordes of my messengers which shal bring peace.
^y As wel to him that is in captiuitie as to him that remaineth at home.
^z Their euil conscience doth euer torment them, and therefore they can neuer haue rest, reade Chap. 48. 22.

^a The Lord thus speaketh to the Prophet, willing him to vse al diligence and feuerity to rebuke the hypocrites.
^b They will seeme to worship me & haue outward holinesse.

^c Hee setteth forth the malice and disdain of the hypocrites which grudge against God, if their workes be not accepted.
^d Thus hee conuinceth the hypocrites by the second table and by their duetie toward their neighbour that they haue neither faith nor religion.
^e So long as you vse contention and oppression, your fasting and praier shall not be heard.

14 ^r And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blockes out of the way of my people.

15 For thus faith he that is hie and excellent, he that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, ^s for the spirit should faile before me: and I haue made the breath.

17 For his wicked ^t couetousnesse I am angry with him, and haue smitten him: I hid me and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and will ^u heale him: I will lead him also, and restore comfort vnto him, and to those that lament him.

19 I create the ^x fruit of the lippes, *to be* peace: peace vnto them that are ^y farre off, and to them that are neere, faith the Lord: for I will heale him.

20 But the wicked *are* like the raging sea, that can ^z not rest, whose waters cast vp mire and dirt.

21 There is no peace, faith my God, to the wicked.

CHAP. LVIII.

¹ The office of Gods ministers. ² The works of the hypocrites. ⁶ The fast of the faithfull. ¹² Of the true Sabbath.

CRie^a aloud, spare not: lift vp thy voice like a trumpet, and shewe my people their transgression, and to the house of Iacob, their finnes.

2 Yet they ^b seeke mee dayly, and will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will drawe neere vnto God, *saying*,

3 ^c Wherefore haue we fasted, and thou seest it not? we haue punished our selues, & thou regardest it not. Behold, in the day of your fast you will seeke ^d *your* will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as *ye doe* to day, to make your voice to be ^e heard aboute.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bulrush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue cho-

sen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery ^f yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from ^g thine owne flesh?

8 Then shall thy ^h light breake forth as the morning, and thine health shall growe speedily: thy ⁱ righteousnes shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, & the Lord shall answer: thou shalt crie and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the ^k finger, and wicked speaking:

10 If thou ^l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the ^m darknesse, and thy darkenes shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde ⁿ waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach, and the restorer of the pathes to dwell in.

13 If thou ^o turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, *as* glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the hie places of the earth, & feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

¹ The wicked perish through their owne iniquities. ¹² The confession of finnes. ¹⁶ God alone will preserve his Church, though all men faile.

BEhold, ^{*} the Lords hand is not shortened, that it cannot saue: neither is his care heauie, that it cannot heare.

2 But ^{*} your iniquities haue separated betweene you and your God, and your sins haue hid *his* face from you, that hee will not heare.

3 For your hands are defiled with ^{*} blood, and your fingers with iniquitie: your

^f That you leaue off all your extortions.

^g For in him thou seest thy selfe as in a glass.
^h That is, the prosperous estate, wherewith God will blesse thee.

ⁱ The testimonie of thy goodness shall appere before God and man.

^k Whereby is meant all maner of iniurie.

^l That is, haue compassion on their miseries.

^m Thine aduersitie shalbe turned into prosperitie.

ⁿ Signifying, that of the Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chieffie this is meant of the spirituall Ierusalem, whose builders were the Apostles.

^o If thou refrain thy selfe from thy wicked workes.

^{*} Num. 11. 23. chap. 50. 2.

^{*} Isa. 5. 25.

Reade Chap. 1. 15.

your lips haue spoken lyes, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man contendeth for trueth: they trust in vanitie, and speake vaine things: they conceiue mischief, and bring forth iniquitie.

5 They hatch cockatrice^d egges, and weaue the spiders^e web: he that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shalbe no garment, neither shall they couer themselues with their labours: for their works are works of iniquitie, and the worke of crueltie is in their hands.

7 Their feete runne to euil, & they make hast to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they knowe not, and there is none equity in their goings, they haue made them crooked paths: whosoever goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doeth iustice come neere vnto vs: we waite for light, but loe, it is darknes: for brightnesse, but we walke in darknesse.

10 Wee grope for the wall like the blinde, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasse are many before thee, and our^k sinnes testifie against vs: for our trespasse are with vs, and we know our iniquities,

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false^l matters.

14 Therefore is iudgement turned backward, and iustice standeth farre off: for trueth is fallen in the street, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfeⁿ a praye: and when the Lord sawe it, it displeased him, that there was no iudgement.

16 And when he sawe that there was no man, he wondered that none would offer himselfe. Therefore his arme did^p saue it, and his righteousness it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an^q helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloake.

18 As to make recompense, as to re-

quite the furie of the aduersaries with a recompense to his enemies: he will fully re-
paire the^r ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemy shall come like a flood: but the spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto^r them that turne from iniquitie in Iakob, saith the Lord.

21 And I will make this my couenant with them, saith the Lord, My spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

other, and promisseth to giue them both to his
CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospell
8 They shall come to the Church in abundance. 16. They shall haue abundance, though they suffer for a time.

A Rise, O Ierusalem: be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darkenesse shall couer the earth, and grosse darknesse the people: but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in^c thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all^d these are gathered, and come to thee: thy sonnes shall come fro^e farre, & thy daughters shall be nourished at thy^f side.

5 Then thou shalt see and shine: thine heart shall be astonied^g and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The^h multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and shew forth the prayes of the Lord.

7 All the sheepe ofⁱ Kedar shall be gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine^j altar: and I will beautifie the house of my glorie.

8 Who are these^k that flee like a cloude, and as the doves to their windowes?

9 Surely the yles shall waite for me, and the ships^l of Tarshish, as at the beginning, that they may bring thy sonnes fro^m far, and

nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence and zeale. k The Gentiles that are now enemies, shall become friends and setters forth of the Church.

their

r To wit, your enemies, which dwell in diuers places and beyond the sea. s He sheweth that there shall be great affliction in the Church, but God will euer deliuer his. t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth. u Because the doctrine is made profitable by the vertue of the spirit, he ioyneth the one with the Church for euer.

a The time of thy prosperitie and felicitie: wheras speaking of Babylon he commanded her to goe downe, Chap. 47. 1. b Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that this light shineth to none but to those that are in his Church. c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her. d An infinite number from all countreies, as chap. 49. 18. e For ioi, as the heart is drawn in forrow. f Meaning, that euery one should honour the Lord with that, where with hee is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue. g That is, the Arabians, that haue great abundance of cattell. h Because the altar was a figure of Christ, Heb. 13. 10. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence and zeale. k The Gentiles that are

b All men wink at the iniuries, & oppressions, and none goe about to remedy them. c According to their wicked desires, they hurt their neighbours. d Whatsoever cometh from them, is poyson and bringeth death. e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies. g Gods promise to defend vs.

h We are altogether destitute of counsell & can finde no end of our miseries. i We expresse our sorowes by outward signes, some more, some lesse. k This confession is generall to the Church to obtaine remission of sinnes, and the Prophets did not exempt themselves from the same.

l To wit, against our neighbours. m There is neither iustice nor vprightnesse among men.

n The wicked wil destroy him. o Meaning, to do iustice and to remedie the things that were so far out of order. p That is, his Church: or h is arme did helpe it selfe, and did not seeke aide of any other. q Signifying, that God hath all means at hand to deliuer his Church, and to punish their enemies.

their siluer, and their gold with them, vnto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may bee brought.

12 For the nation and the kingdome, that will not serue thee, shall perish: and those nations shall be vtterly destroyed.

13 The glory of Lebanon shall come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my feete.

14 The sonnes also of them that afflicted thee, shall come & bowe vnto thee: and all they that despised thee, shall fall downe at the soles of thy feete: and they shall call thee, The citie of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of kings: and thou shalt know, that I the Lord am thy Sauour, and thy Redeemer, the mightie one of Iakob.

17 For brasse will I bring gold, and for yron wil I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernement peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnes of the moone shine vnto thee: for the Lord shall be thine euerlasting light, and thy God, thy glory.

20 Thy sunne shall neuer go downe, neither shall thy moone be hidde: for the Lord shalbe thine euerlasting light, and the dayes of thy sorowe shalbe ended.

21 Thy people also shall bee all righteous: they shall possesse the land for euer, the graffe of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

1 He prophesieth that Christ shall be anoynted, and sent to preach. 10 The ioy of the faithfull.

THe spirit of the Lord God is^a vpon me, therefore hath the Lord anoynted me: he hath sent me to preach good tidings vnto the poore, to bind vp the broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison,

2 To preach the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauines, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall build the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many generations.

5 And the stranger shall stand and feede your sheepe, and the sonnes of the strangers shalbe your plowmen and dressers of your vines.

6 But ye shall bee named the Priests of the Lord, and men shall say vnto you, The ministers of our God. Ye shall eate the riches of the Gentiles, and shall be exalted with their glory.

7 For your shame you shall receiue double, and for confusion they shall reioyce in their portion: for in their land they shall possesse the double: cuerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement and hate robbery for burnt offering, and I will direct their worke in trueth, and wil make an euerlasting couenant with them.

9 And their seede shalbe knowen among the Gentiles, and their buds among the people. All that see them, shall knowe them, that they are the seede which the Lord hath blessed.

10 I wil greatly reioyce in the Lord, and my soule shall be ioyful in my God: for hee hath clothed me with the garments of saluation, & couered me with the robbe of righteousness: he hath decked me like a bridegrome, & as a bride tireth her selfe with her iewels.

extortioners, deceiuers, hypocrites, or that deprive me of my glory. Church. 8 Hee sheweth what shall be their affliction, when they feelee this their deliuerance

l Meaning, Cyrus and his succors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospel.

m He sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which will not serue and profite the same, shalbe destroyed. n There is nothing so excellent which shall not serue the necessitie of the Church. o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feete, that we may learne to rife vp to the heauens. p To worship their head Christ by obeying his doctrine. q Both hie and lowe shall bee ready to helpe and succour thee

r Thy gouernours shall loue thee and seeke thy wealth and prosperitie. s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome. t Signifying, that all worldly meanes shall cease, and that Christ shall be all in all, as Reu. 21.22, & 22.5.

u The children of the Church,

x Meaning, that the Church should be miraculously multiplied.

** Luke 4. 18. a This appertained to all the Prophets and ministers of God, but chiefly to Christ, of whose abundance of graces euery one receiue according as it pleaseth him to distribute.*

b To them that are liuely touched with the feeling of their finnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good fauour to man, which S. Paul calleth the fulnesse of time, Gal. 4. 4.

e For when God deliuereth his Church, he punisheth his enemies.

f Which was the signe of mourning.

g Trees that bring forth good fruites, as Math. 3. 8. h That is, for a long time.

i They shall be ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whom all the faithful are made Priests and Kings, 1. Pet. 2. 9. Reuel. 1. 6. and 5. 10.

l Reade Chap. 60: 1. 16. m Abundant recompence, as this word is vsed, Chap. 40. 2. n That is, the Iewes.

o To wit, of the Gentiles.

p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shall haue double authoritie ouer them, & possesse twice so much.

q I will not receiue their offering, which are

r That is, of the

11 For as the earth bringeth forth her bud, and as the garden causeth to growe that which is sown in it: so the Lord God will cause righteousness to growe, and prayse before all the heathen.

CHAP. LXII.

a The great desire that the Prophets haue had for Christs comming. b The diligence of the Pastours to preach.

For Zions sake I wil not hold my tongue, and for Ieruselems sake I wil not rest, vntill the righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all kings thy glorie: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a crowne of glorie in the hand of the Lord, and a royal diademe in the hand of thy God.

4 It shall no more be saide vnto thee, Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a yong man marieth a virgine, so shall thy sonnes marrie thee: and as a bridegroom is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy wales, O Ierusalem, which all the day and all the night continually shall not cease: yee that are mindefull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem the praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Go through, go through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the endes of the world: tell the daughter Zion, Behold, thy Saviour commeth: behold, his wages is with him, and his worke is before him.

12 And they shall call the, The holy peo-

ple, the redeemed of the Lord, and thou shalt be named, A citie sought out and not forsaken.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7. Gods benefites towards his Church.

Who is this that commeth from Edom, with red garments from Bozrah: he is glorious in his apparell, and walketh in his great strength: I speake in righteousness, and am mightie to saue.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, & of all people there was none with me: for I will treade them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, and the yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to uphold: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I wil treade downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnes toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he saide, Surely they are my people, children that wil not lie: so he was their Saviour.

9 In all their troubles he was troubled, and the Angel of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy spirit: therefore was he turned to be their enemy, and he fought against them.

11 Then he remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the shepherd of his sheepe? Where is

he moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles. h For I did thine them to be mine, that they should be holy, and not deceiue mine expectation. i He bare their afflictions and grieues, as though they had bene his owne. k Which was a witness of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation: l That is the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past. m Meaning, Moses.

o That is, one ouer whom God hath had a singular care to recover her when she was lost.

a This prophetic is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth al bloody after that hee hath destroyed them in Bozrah, the chiefe cite of the Idumeans: for these were their greatest enemies and vnder the title of circumcison and the kinred of Abraham claimed to themselves the chiefe religion, and hated the true worshippers, Psal. 137. 7. b God answered them that asked this question, who is this? &c and saith, Ye see now performed in deede the vengeance which my Prophets threatened. c Another question to the which the Lord answereth. d Shewing that when God punisheth his enemies, it is for the profite and deliuerance of his Church. e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duty through negligence, and ingratitude, yet hee himselfe will deliuer his Church and punish the enemies. f I will to astonish them and make them so giddie, that they shall not knowe which way to goe. g The Prophet speaketh this to

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance. b Till they haue full deliuerance: and this the prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church. c Thou shalt haue a more excellent fame then thou hast had hitherto. d He shall esteeme thee as deare and precious, as a king doth his crowne. e Thou shalt no more be contented as a woman forsaken of her husband. f Or, my delight in her. g Or, married. h That it may be replenished with children. i Forasmuch as they confesse one faith, and religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him. h Prophets, pastours, and ministers. i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same. k For the restoration whereof al the world shall praise him. l Signifying the great number that should come to the Church & what meane he would prepare, as Chap. 57. 14. m Ye Prophets and ministers shew the people of this their deliuerance: which was chiefly meane of our saluation by Christ. Zach. 9. 9. mat. 21. 5. n He shall haue all power to bring his purpose to passe, as Chap. 40. 10.

n That is, in Moses, that he might well gouerne the people: some refferre this giuing of the spirit to the people.

o Peaceably and gently, as an horse is led to his pasture.

p Hauing declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

q Thy great affection which thou barest to, ward vs.

r Meaning, from the whole body of the Church.

s Though Abraham would refuse vs to be his childre, yet thou wilt not refuse to be our Father.

t By taking away thy holy Spirit from vs, by whome wee were gouerned, and so for our ingratitude didst deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne according to thy iust iudgement.

u Meaning, for the covenants sake, made to Abraham, Izhak and Iaakob his seruants.

x That is, in respect of the promise, which is perpetual, albeit they had now possessed the land of Canaan, a thousand and foure hundred yeeres: and thus they lament, to moue God rather to remember his covenant than to punish their sinnes.

y That is, in respect of the promise, which is perpetual, albeit they had now possessed the land of Canaan, a thousand and foure hundred yeeres: and thus they lament, to moue God rather to remember his covenant than to punish their sinnes.

z That is, in respect of the promise, which is perpetual, albeit they had now possessed the land of Canaan, a thousand and foure hundred yeeres: and thus they lament, to moue God rather to remember his covenant than to punish their sinnes.

a The Prophet continueth his prayers, desiring God to declare his loue toward his Church by miracles, and mightie power as he did in mount Sinai.

b Meaning, the raine, haile, fire, thunder & lightnings.

c Saint Paul vseth the same kind of admiration, 1. Cor. 2. 9. maruelling at Gods great benefite shewed to his Church by the preaching of the Gospel.

d Thou shewest fauour toward our fathers, when they trusted in thee, and walked after thy commandments.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Thou wilt haue pittie vpon vs.

he that put his holy spirit within^a him?

12 He led *them* by the right hand of Moses: with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an^a horse in the wildernesse, that they should not stumble,

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou lead thy people, to make thy selfe a glorious Name.

15 ^p Looke down from heauen, and behold from the dwelling place of thine holines, and of thy glory, Where is thy^a zeale & thy strength, the multitude of thy mercies, and of thy compassions: they are restrained from^r me.

16 Doubtles thou art our father: though^a Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, & our Redeemer: thy name is for euer.

17 O Lord, why hast^a thou made vs to erre from thy waies: and hardened our heart from thy feare? Returne for thy^a seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a little^a while: for our aduersaries haue troden down thy Sanctuary.

19 We haue bene as *they*, ouer whome thou neuer barest rule, and vpon whom thy Name was not called.

CHAP. LXIII.

1 The Prophet prayeth for the finnes of the people. 6 Mans righteousness is like a filthy cloth.

O H, that thou wouldest^a breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused^b the waters to boile, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 Whe thou diddest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not^a heard nor vnderstood with the care, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meet him,^a that reioyced in *thee*, and did iustly: they remembred thee in thy^a wayes: behold, thou art angry, for we haue sinned: yet in^f *thee* is continuance, and we^a shall be faued.

6 But wee haue all bene as an vncleane thing, and all our^b righteousness is as filthy clouts, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hidde thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are theⁱ clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, ^a aboute measure, neither remember iniquitie for euer: loe, we beseech thee behold, we are all thy people.

10 ⁱ Thine holy cities lie waste: Zion is a wildernes, and Ierusalem a desert.

11 The house of our Sanctuarie and of our glorie,^m where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe stil^a at these things, O Lord? wilt thou hold thy peace and afflict vs aboute measure?

reioyced and worshipped thee. n That is, at the contempt of thine owne glory, though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles, and the reuersion of the Iewes. 13 The ioy of the elect, and the punishment of the wicked.

I Hau e bene sought of them that^a asked not: I was found of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

2 I haue^b spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, *euē* after their owne^c imaginations.

3 A people that prouoked me euer vnto my face: that sacrificeth in^d gardens, and burneth incense vpon^e brickes.

4 Which remaine among the^f graues, and lodge in the deserts, which eates swines flesh, and the broth of things polluted *are* in their vessels.

5 Which say, ^b Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, and a fire that burneth all the day.

6 Behold, it is^k written before me: I will not keepe silence; but will rander it and recompense it into their bosome.

7 Your iniquities and the iniquities of

contempe, f To consult with spirits, and to confure deuils, which was forbidden, Deut. 18. 11. g Which was contrary to Gods commandment, Levit. 11. 7. deuils. h He sheweth that hypocrite is euer ioyned with pride and contempt of others. i Their punishment shall neuer haue ende. k So that the remembrance thereof can not be forgotten.

h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our felices, yet our righteousness, and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman.

i Albeit, O Lord, by thy iust iudgement thou maist vnto destroy vs, as the potter may his pot, yet we appeale to thy mercies,

whereby it hath pleased thee to adopt vs to be thy children.

k For so the flesh iudgeth, when God doeth not immediately send succour.

l Which were dedicate to thy seruice, and to call vpon thy Name.

m Wherein we haue bene sought of them that asked not: I was found of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

n That is, at the contempt of thine owne glory, though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

o Meaning, the Gentiles which knew not God, should seeke after him when he had moued their hearts with his holy spirit.

p He sheweth the cause of the reuersion of the Iewes, because they would not obey him for any admonitions of his Prophets, by whom he called them continually, and checked out his hand to draw them.

q He sheweth that to delight in our owne fantasies, is the declining fro God, & the beginning of all superstition and idolatrie.

r Which were dedicate to idols.

s Meaning, their altars, which he thus nameth by contempt.

t To consult with spirits, and to confure deuils, which was forbidden, Deut. 18. 11.

u Which was contrary to Gods commandment, Levit. 11. 7.

v He sheweth that hypocrite is euer ioyned with pride and contempt of others.

w Their punishment shall neuer haue ende.

x So that the remembrance thereof can not be forgotten.

your

Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites. n Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattell. o By the multitude and number here meaneth their innumerable idols, of whome they thought they could neuer haue enough. p Seeing you cannot number your gods, I will number you with the sword. q By my Prophets, whom yee would not obey. r By these words, Eate and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things. s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake. t Then by the name of the Iewes. u By blessing and by swearing is meant the praising of God for his benefits, and the true worshiping of him, which shall not be onely in Iudea, but thorow all the world. x I will no more suffer my Church to be desolate as in times past. y I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.

your fathers *shalbe* together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore wil I measure their olde worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a ^m blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iacob, and out of Iudah, that shall inherite my Mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And ⁿ Sharon shall be a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But yee are they that haue forsaken the Lord, and forgotten mine holy mountaine, and haue prepared a table for the ^o multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I ^p number you to the sword, and all you shall bowe downe to the slaughter, because I called, and yee did not answer: I ^q spake, and yee heard not: but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, behold, my seruants shall ^r eate, and yee shall be hungrie: behold, my seruants shall drinke, and yee shall bee thirstie: beholde, my seruants shall reioyce, and yee shall bee ashamed.

14 Behold, my seruants shall sing for ioy of heart, and yee shall crie for sorowe of heart, and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my ^s chosen: for the Lord God shall slay you and cal his seruants by another name.

16 Hee that shall blesse in the ^t earth, shall blesse him selfe in the true God, and he that sweareth in the earth, shall sware by the true God, for the former ^u troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For loe, I will create ^v newe heauens and a new earth: and the former shall not be remembered nor come into minde.

18 But be you glade and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem, as a reioicing and her people as a ioye,

19 And I will reioyce in Ierusalem, and ioye in my people, and the voyce of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more there a childe of yeeres, nor an old man that hath ^z not filled his dayes: for hee that shall be an hundred yeeres old, shall die as a yong man: but the sinner being ^a an hundred yeeres old shall be accursed.

21 And they shall ^b build houses and inhabit them, and they shall plant vineyards, and eate the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seede of the blessed of the Lord, and their buddes with them.

24 Yea, before they call, I will answer, and whiles they speake, I will heare.

25 The ^c wolfe and the lambe shall feede together, and the lion shall eate straw like the bullocke: and to the serpent, dust shall bee his meat. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 Hee despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vacation of the Gentiles. 23 The perpetual Sabbath. 24 The punishment of the wicked is everlasting.

Thus saith the Lord, ^{*} The ^a heauen is my throne, and the earth is my footstool: where is that house that yee will build vnto mee: and where is that place of my rest?

2 For all these things hath mine hand made, ^b and all these things haue bene, saith the Lord: and to him will I looke, euen to him that is pure, and of a ^c contrite spirit and trembleth at my words.

3 Hee that killeth a bullocke, ^d is as if he slewe a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne wayes, and their soule deliteth in their abominations.

4 Therefore wil I ^e chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake and they would not heare: but they did euill in my sight, and chose things which I would not.

and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse desert these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogs and swine to their idoles, things which were expressly forbidden in the Law. e I will discouer their wickednes and hypocrisie, wherewith they thinke to blind mine eyes to all the world.

z Meaning, in this wonderfull restoration of the Church, there should be no weaknesse of youth, nor infirmities of age, but all should be fresh, and flourishing; and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the tears shall be wiped away. a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction. b Hee proposeth to the faithfull the blessings which are contained in the Law, and so vnder temporall things comprehendeth the spirituall promises. c Read Chap. 11.6.

* After 7. 48. 49. a My maiestie is so great that it filleth both heauen and earth, & therefore cannot be included in a temple like an idole: condemning herby their vaine confidence which trusted in the Temple and sacrifices. b Seeing that both the Temple, & the things therein with the sacrifices were made and done by his appointment, he sheweth that he hath no need thereof, and that he can bee without them, Psal. 50. 10. c To him that is humble and pure in heart, which receiveth my doctrine with reverence and feare. d Because the Iewes thought themselves holy by offering of their sacrifices,

f He encourageth the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.
 g The enemies shall shortly heare a more terrible voyce, even fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called the to repentance.
 h Meaning, that the restauration of the Church should be so sudden & contrary to all mens opinion: as when a woman is deliuered before she looke for it, and that without paine in trauell.
 i This shall passe the capacite of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, wherof they that came vp out of Babylon, were a figure.
 k Declaring hereby that as by his power & prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his appointed time.
 l That ye may reioyce for all the benefites that God bestoweth vpon his Church.
 m I wil giue her felicitie and prosperitie in great abundance.
 n Reade Chap. 60. 16.
 o Ye shall be cherished as her dearly beloued children.
 p Ye shall haue new strength & new beautie.
 q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

5 Heare the word of the Lord, all yee that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed.

6 A voice soundeth from the citie, even a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.

7 Before shee trauailed, shee brought forth: and before her paine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one day? or shall a nation bee borne at once? for as soone as Zion trauailed, shee brought forth her children.

9 Shall I cause to trauel, and not bring forth? shall I cause to bring forth, and shall be barren, saith thy God?

10 Reioyce yee with Ierusalem, and be glad with her, all yee that loue her: reioyce for ioy with her, all yee that mourne for her,

11 That ye may sucke and be satisfied with the brestes of her consolation: that ye may milke out and bee delighted with the brightnes of her glory.

12 For thus saith the Lord, Behold, I will extend peace ouer her like a flood, and the glory of the Gentiles like a flowing streame: then shall yee sucke, yee shalbe borne vpon her sides, and be ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shalbe comforted in Ierusalem.

14 And when yee see this, your hearts shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be knowen among his seruants, and his indignation against his enemies.

15 For beholde, the Lord will come with fire, and his charrets like a whirlwind, that he may recompense his anger with wrath, and his indignation with the flame of fire.

This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the mids eating swines flesh, and such abomination, even the mouse, shalbe consumed together, saith the Lord.

18 For I will visit their workes, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my glory.

19 And I will set a signe among them, and will send those that escape of them, vnto the nations of Tarshish, Pul, and Lud, and to them that drawe the bowe, to Tubal and Iauan, yles a farre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon horses, and in charrets, and in horse litters, and vpon mules, and swift beastes, to Ierusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessell in the house of the Lord.

21 And I will take of them for Priestes, and for Leuites, sayeth the Lord.

22 For as the new heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth, and looke vpon the carkeises of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

h Towit, of the Gentiles, as he did Luke, Timothee, and Titus first, and others after to preach his word. i Hereby hee signifieth the kingdome of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath, so that all times and seasons shall be meete. k As he hath declared the felicitie that shall be within the Church for the comfort of the godly, so doeth hee shewe what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continual torment of conscience, which shall euer gnaw them, and neuer suffer them to bee at rest, Marke 9. 44. m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

r Meaning, the hypocrites.
 s Whereby are meant them that did maliciously transgresse the Lawe, by eating beasts forbidden, euen to the mouse, which nature abhorreth.
 t The Gentiles shall be partakers of that glory, which before I shewed to the Iewes.
 u I wil marke these that I chuse, that they perish not with the rest of the infidels; where-by he alludeth to the marking of the posts of his people, whome he prefixed, Exod. 12. 7.
 x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.
 y That is, Cilicia.
 z Meaning, Africa.
 a To wit, Lydia, or Asia minor.
 b Signifying, the Parthians.
 c Italy.
 d Grecia.
 e Meaning, the Apostles, disciples, and others which he did first chuse of the Iewes to preach vnto the Gentiles.
 f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are.
 g Whereby he meaneth that no necessary means shall want when God shall call the Gentiles to the knowledge of the Gospel.

IEREMIAH.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to bee he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by

by the commandement of the Lord he began very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eightene yeere vnder the saide king, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah 11 yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to about 40. yeere, besides the time that he prophesied after the captiuitie. In this booke he declareth with tears and lamentation, the destruction of Ierusalem & the captiuitie of the people for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion and contempt of Gods word, and for the consolation of the Church, reneweth the iust time of their deliuerance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more stubborn and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next, how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgment against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all means seeme to mans iudgment to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 Hee commandeth him to preach his word without feare.



He words of Ieremiah the sonne of Hilkiah one of the Priestes that were at Anathoth in the land of Benjamin, To whom the word of the Lord

came in the dayes of Iosiah the sonne of Amon King of Iudah, in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the end of the eleuenth yere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carying away of Ierusalem captiue in the fift moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the nations.

6 Then said I, Oh, Lord God, behold, I cannot speake, for I am a child.

7 But the Lord said vnto me, Say not, I am a childe; for thou shalt goe to all that I shal send thee, and whatsoever I command thee, shalt thou speake.

8 Bee not afraide of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand and touched my mouth, and the Lord said vnto me, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the nations and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I saide, I see a rodde of an almond tree.

12 Then said the Lord vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I said, I see a seething pot looking out of the north.

14 Then saide the Lord vnto me, Out of the North shall a plague bee spreade vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entring in of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednes of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them all that I command thee: bee not afraide of their faces, least I destroy thee before them.

18 For I, behold, I this day haue made

le Which declareth, that God maketh them meete, and afflueth the m, who he calleth to far forth his glorie giuing them all meanes necessary for the same, Exo. 4. 12. Isa. 6. 7.

l He sheweth what is the authority of Gods true ministers, which by his word haue power to beate downe whatsoever lifeth it selfe vp against God: and to plant and assure the humble, and such as giue themselves to the obedience of Gods word; 2. Cor. 10. 4. heb. 4. 12. and these are the keys which Christ hath left to loose and bind, Matth. 18. 18.

m He ioyneth the signe with the word, for a more ample confirmation: signifying by the rod of the Almond tree, which first buddeth, the hastie coming of the Babylonians against the Iewes in signifying, that the Chaldeans and Assyrians should be at a pot to seeth the Iewes, which boyled in their pleasures and lustes.

o Syria and Assyria were Northward in respect of Ierusalem, which were the Chaldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their duety faithfully, either for feare of man, or for any other cause, 1. Cor. 9. 16.

H h h a thec

a That is, the sermons and prophecies. b Which is thought to be he that found the booke of the law vnder king Iosiah, 2. king. 22. 8. c This was a citie about three miles distant from Ierusalem, and belonged to the Priestes the sonnes of Aaron, Ios. 21. 18. d This is spoken to confirme his vocation and office: for as much as he did not presume of himselfe to preach and prophesie, but was called thereunto by God. e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Iehoiachin that reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Matthanah, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar. g The scripture vseth this maner of speech to declare, that God hath appointed his ministers to their offices before they were borne, as Isa. 49. 1. gal. 1. 15. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Baylonians, Moabites and other nations. i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was moued with a certeine compassion on the one side to pite them that should thus perish, and on the other side by the infirmities of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11. Exod. 3. 11. and 4. 1.

them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their duety faithfully, either for feare of man, or for any other cause, 1. Cor. 9. 16.

* Signifying on the one part, that the more that Satan, and the world rage against Gods ministers, the more present will he be to help them, Iosh. 1. 5. heb. 1. 3. 5. and on the other part, that they are vnterly vnneere to serue

God, and his Church, which are afraide, and doe not resist wickednes, what fouer danger depend thereon, Ila 50. 7. Ezek. 3. 8.

CHAP. II.

a God reherfeth his benefitts done vnto the Iewes. *b* Against the Priests and false Prophets. *c* The Iewes are destroyed, because they forsake God.

Moreouer, the word of the Lord came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the *a* kindnesse of thy youth and the loue of thy marriage, when thou wentest after me in the wildernesse *b* in a land that was not sowed.

3 Israel was as a thing *c* halowed vnto the Lord, and his first fruites: all they *d* that eat it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in mee, that they are gone *e* farre from me, and haue walked after vanitie, and are become *f* vaine?

6 For they said not, Where is the Lord that brought vs vp out of the land of Egypt: that led vs through the wildernesse, through a desert, and waste land, through a drie land, and *g* by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the commodities of the same: but when ye entered, yee defiled *h* my land, and made mine heritage an abomination.

8 The priests said not, Where is the Lord? and they that should minister the *i* Lawe, knew me not: the *j* pastours also offended against me, & the prophets prophecied in *k* Baal, and went after things that did not profit.

9 Wherefore I will yet *l* plead with you, saith the Lord, and I will plead with your childrens children.

10 For goeye to the yles of *m* Chittim, and behold, and send vnto *n* Kedar, and take

diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their *o* glorie, for that which doeth not *p* profit.

12 O ye *q* heauens, be astonied at this: be afraide and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken me *r* the fountaine of liuing waters, to digge them pits, *s* euil broken pits that can hold no water.

14 Is Israel a *t* seruant, or is he borne in the house? why *u* then is he spoyled?

15 The *v* lions roared vpon him and yelled, and they haue made his land waste: his cities are burnt without *w* an inhabitant.

16 Also the children of *x* Noph and Tahapanes haue *y* broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he *z* led thee by the way?

18 And what hast thou now to doe in the way of *a* Egypt: to drinke the water of Nilus? or what makest thou in the way of Asshur: to drinke the water of the *b* riuer?

19 Thine owne wickednesse shall *c* correct thee, and thy turnings backe shall reprooue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, & that my feare *d* is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bondes, and thou saidest, *e* I will no more transgres, but like an harlot thou runnest about all hie hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whose *f* plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with *g* snitre, & take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I *h* followed Baalim: beholde thy wayes in the valley, and know, what thou hast done: *i* thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde *j* asse, vsed to the wil-

ynough to defend thee, which is to drinke of the puddles, & to leaue the fountaine, read Ila. 3. 1. *d* To wit, Euphrates. *e* Meaning, that the wicked are insensible till the punishment for their sinne waken them, as ver. 26. Ila. 3. 9. *f* When I deliuered thee out of Egypt, Exod. 19. 8. deut. 5. 27. Iosh. 24. 16. ezra 10. 12. nehe. 8. 6. *g* Ebr. seeds wasa il true. *h* Though thou vie al the purifications & ceremonies of the Law, thou canst not escape punishment, except thou turne to mee by faith and repentance. *i* Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. *j* He compareth the idolaters to these beastes, because they neuer cease running to and fro: for both valleyes and hils are full of their idolatrie. *k* He compareth the idolaters to a wilde asse: for he can neuer be tamed, nor yet wearied: for as the runneth he can take her wind at euery occasion.

q That is, God which is their glory, and who maketh them glorious about al other peoples reproouing the Iewes that they were lesse diligent to serue the true God, than were the idolaters to honour their vanities. *r* Meaning, the idoles, which were their destruction, Psa. 106. 36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same. *t* Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselves destruction, Iona. 2. 8. zec. 10. 2.

u Haue I ordered them like seruants, and not like dearly beloued children? Exod. 4. 22. therefore it is their fault onely, if the enemie spoyle them. *x* The Babylonians, Caldians and Assyrians. *y* Not one shalbe left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt. *a* Haue grievously vexed thee at sundry times.

b Shewing, that God wold haue still led them aright, if they would haue followed him.

c To seeke the helpe of man, although God were not able

a According to that grace, and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Eze. 16. 8.

b When I had deliuered thee out of Egypt.

c Chosen aboute all other to serue the Lord onely, and the first offered to the Lord of all other nations.

d Whosoever did challenge this people, or els did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blind and insensible as the idoles, that they serue. *g* Where for lacke of all things necessary for life, ye could looke for nothing euery houre but present death.

h By your idolatrie, and wicked maners, p. sal. 78. 58. & 106. 38.

i They taught not the people to seeke after God. *k* As the Scribes, which should haue expounded the Law to the people.

l Meaning, the princes and ministers: signifying that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. *n* Signifying that he would not as he might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent. *o* Meaning, the Grecians and Italians. *p* Vnto Arabia.

CHAP. IIL

1 God calleth his people vnto repentance. 14 He promisseth the restitution of his Church. 20 He reprooeth Iudah and Israel, comparing them to a woman disobedient to her husband.

They^a say, If a man put away his wife, and shee goe from him, and become another mans, shall he returne againe vnto her? shall not this land^b be polluted? but thou hast played the harlot with many^c louers: yet^d turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, and the^e latter raine came not, and thou haddest a^f whores forehead: thou wouldst not be ashamed.

4 Diddest thou not stil cry^g vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserve it to the end? thus hast thou spoken, but thou doest euil, euen more & more.

6 The Lord saide also vnto mee, in the dayes of Iosiah the king, Hast thou seene what this rebell^h Israel hath done? for shee hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I said, when shee had done al this, Turne thou vnto me: but shee returned not, as her rebellious sister Iudah sawe.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I castⁱ her away, & gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also & played the harlot.

9 So that for the^j lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with^k her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath^l iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward^m the North and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast

Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercie if they will repent.

a According as it is written, Deut. 24. 4. b If he take such one to wife againe.

c That is, with idoles, and with them, whom thou hast put thy confidence in.

d And I will not cast thee off, but receive thee, according to my mercie.

e Which dwelleth in tents, and waiteth for them, whom they passe by to spoyle them.

f As God threatened by his Law, Deut. 28. 24.

g Thou wouldst neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries will cry vnto God, and vie outward prayes as the godly do, but because they turne not from their euill, they are not heard, Isa. 58. 3. 4.

i Meaning, the ten tribes, k And gaue her into the hands of the Assyrians.

l The Ebrewe word may either signifie lightnes, and wantonnes, or noyle & bruite. m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.

o Where as the he promiseth mercie if they will repent.

H h h 3 scattered

That is, when he is with foale: and therefore the hunters waite their times: though thou canst not be turned backe now from thine idollatry, yet when thine iniquitie shall be at the full, God will meete with thee. m Hereby he warneth them that they should not goe into strange countries to seeke helpe: for they should but spend their labour, and hurt themselves, which is here meant by the bare foote and thirst, Isa. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: & where as he hath taught to call him the father of al flesh, they attribute this title to their idoles. p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 11. 13. q As though I did you iniurie in punishing you, seeing that your faults are so euident. r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Iſaiah, &c. s Haue I not giuen them abundance of all things? t But will trust in our owne power and policie.

derneſſe, that ſinuffeth vp the winde by occasion at her pleaſure: who can turne her backe: all they that ſeeke her, will not weary themſelues, but will finde her in her^u moneth.

25 Keepe thou thy feete from^v barenes, and thy throte from thirſt: but thou ſaideſt deſperately, No, for I haue loued ſtrangers, and them wil I follow.

26 As the^w thiefe is aſhamed, when he is found, ſo is the houſe of Iſrael aſhamed, they, their kings, their princes and their Priests, and their prophets,

27 Saying to^x mee, Thou art my^y father, and to a ſtrange, Thou haſt begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will ſay, Ariſe, and helpe vs.

28 But where are thy gods, that thou haſt made thee? let them ariſe, if they can helpe thee in the time of thy trouble: for according^z to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will^a ye plead with me? ye all haue rebelled againſt me, ſaith the Lord.

30 I haue ſmitten your children in vaine, they receiued no correction: your^b owne ſword hath deuoured your prophets like a deſtroying lion.

31 O generation, take heed to the word of the Lord: haue I bene as^c a wilderneſſe vnto Iſrael: or a land of darkneſſe? Wherefore ſaith my people^d then, We are lords, we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doeſt thou prepare thy way, to ſeeke amitie? euen therefore will I teach thee, that thy wayes are wickedneſſe.

34 Alſo in thy^e wings is found the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe places.

35 Yet thou ſayeſt, Becauſe I am guiltleſſe, ſurely his wrath ſhall turne from me: beholde, I will enter with thee into iudgement, becauſe thou ſaiſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt be confounded of Egypt, y as thou art confounded of Aſſhur.

37 For thou ſhalt goe forth from thence, and thine hands vpon^f thine head, becauſe the Lord hath reiected thy confidence, and thou ſhalt not proſper thereby.

u With ſtrangers. x The Prophets and the faithfull are ſlaine in euery corner of your countrey. y For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Iudah, euen vnto Ieruſalem: and the Egyptians ſlew Iosiah, and vexed the Iewes in ſundry ſorts. z In ſigne of lamentation, as 2. Sam. 13. 19.

p There was no way, which thou didst not haunt to seeke after the idoles, and to trot a pilgrimage.

q This is to be vnderstood of the coming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning the Church where the Lord will be present to the worlds end; Mat. 28.20.

s Where they are now in captiuitie.

t The Hebrew word signifieth a friend, or companion: & here may be taken for a husband, as it is vsed also, Hosea 3.1.
u Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who should leade them captiue & make them to cry and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatrie Gods vengeance hath light vpon them and theirs.
z They iustifie not themselves, or say that they would followe their fathers, but condemne their wicked doings and desire forgiveness of the same, as Ezra 9.7. Psal. 106.6. Isa. 64.6.

p scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voice, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will giue you pastours according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the land in those dayes, saith the Lord, they shal say no more, The Arke of the couenant of the Lord: for it shal come no more to minde, neither shal they remember it, neither shal they visit it, for that shal be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shal be gathered vnto it, *euen* to the Name of the Lord in Ierusalem: and thencefoorth they shal follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, & they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children and giue thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, and said, Thou shalt call me, *saying*, My father, and shalt not turne from me?

20 But *as* a woman rebelleth against her husband, so haue yee rebelled against mee, O house of Israel, saith the Lord.

21 A voyce was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruered their way, and forgotten the Lord their God.

22 O ye disobedient children, returne, and I will heale your rebellions. Beholde, wee come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour fro our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth, *euen* vnto this day, and haue not obeyed the voice of the Lord our God.

CHAP. IIII.

1 True repentance. **4** He exhorteth to the circumcision of

the heart. **5** The destruction of Iudah is prophesied, for the malice of their hearts. **19** The Prophet lamenteth it.

O Israel, if thou returne, *returne* vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

2 And thou shalt *swear*, The Lord liueth in trueth, in iudgement, and in righteousness, & the nations shal be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp *your* fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come foorth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions.

5 Declare in Iudah, and shew foorth in Ierusalem, and say, Blow the trumpet in the land, cry, and gather together, and say, Assemble your selues, & let vs goe into strong cities.

6 Set vp the stander in Zion: *prepare* to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The lion is come vp from his denne, & the destroyer of the Gentiles is departed, and gone foorth of his place to lay thy land waste, and thy cities shal be destroyed without an inhabitant.

8 Wherefore girde you with sackcloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the heart of the King shall perish, and the heart of the princes and the priestes shal be astonished, and the Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast *deceiued* this people and Ierusalem, saying, Yee shall haue peace, and the sword pearceth vnto the heart.

11 At that time shall it be saide to this people and to Ierusalem, A drie wind in the hie places of the wildernes commeth toward the daughter of my people, but neither *to* fanne nor to cleanse.

12 A mightie wind shall come vnto me from those places, and now will I also giue sentence vpon them.

13 Beholde, he shall come vp as the clouds, and his charrets shall be as a tempest: his horses are lighter then eagles. Woe vnto vs, for wee are destroyed.

14 O Ierusalem, wash thine heart from

2 Theff. 2. 11. **i** The North winde whereby he meaneth Nebuchadnezzar: to But to cary away both come and chaffe. **1** Meaning that Nebuchadnezzar should come as suddenly, as a cloud that is caried with the winde. **m** This is spoken in the person of all the people, who in their affliction should cry thus.

wickednesse

a That is, wholly and without hypocrisy, Ios. 24. 12. nor dissimulating to turne and serue God as they doe which serue him by halves, as Hosea 7. 16.
b Thou shalt de- test the name of idols, Psal. 16. 4. and shalt with reverence swear by the living God, when thine othe may ad- uance Gods glo- ry, and profite o- thers: and here, by swearing he meaneth the true religion of God.

c He willett them to plucke vp the impie- tie and wicked af- fection and worldly respects out of their hart, that the true seed of Gods word may be sown therein, Hos. 10. 12. and this is the true circum- cision of the heart, Deut. 10. 16. rom. 2. 29. col. 2. 11.

d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they re- pent and turne to the Lord.
e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shall be too late, 2. Kin. 25. 4.
f Meaning, Ne- buchadnezzar King of Baby- lon, 2. Kin. 24. 1.
g That is, the false prophets which still pro- phesied peace and securitie.

h By the false prophets, which promised peace and tranquillitie: & thus thou hast punished their rebellious stub- bornesse by cau- sing them to hearken vnto lies which would not beleue thy trueth, 1. Kin. 22. 23. Ezek. 14. 9.

wickednes, that thou mayest be faued: how long shall thy wicked thoughts remaine within thee?

15 For a voice declareth from ^a Dan, and publisheth affliction from mount ^o Ephraim.

16 Make yemention of the heathen, and publish in Ierusalem, Behold, the skoutes come from a farre countrey, and cry out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the fiede, because it hath prouoked me to wrath, saith the Lord.

18 Thy waies and thine inuentions haue procured thee these things, such is thy wickednes: therefore it shalbe bitter, therefore it shal pearce vnto thine heart.

19 My belly, my belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard the found of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, and my curtaines in a moment.

21 How long shall I see the standerd, and heare the found of the trumpet?

22 For my people is foolish, they haue not knowne me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and voide: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hils shooke.

25 I beheld, and loe, there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitful place was a wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord saide, The whole land shall be desolate: yet will I not make a full end.

28 Therefore shall the earth mourne, and the heauens aboute shalbe darkened, because I haue pronounced it: I haue thought it, & will not repent, neither will I turne backe from it.

29 The whole citie shal flee, for the noise of the horseme and bowmen: they shal goe into thickers, and clime vp vpon the rockes: euery citie shal be forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou clo-

thest thy selfe with skarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers wil abhorre thee & seeke thy life.

31 For I haue heard a noise as of a woman traailing, or as one labouring of her first childe, euen the voice of the daughter Zion that figheth and stretcheth out her hands: woe is me now: for my soule fainteth because of the murderers.

CHAP. V.

¹ In Iudah no righteous man found neither among the people nor the rulers. ¹⁵ Wherefore Iudah is destroyed of the Chaldeans.

RVnne to and fro by the streets of Ierusalem, and behold now, and know, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and seeketh the trueth, and I will spare ^a it.

2 For though they say, The ^b Lord liueth, yet doe they sweare falsly.

3 O Lord, are not thine eyes vpon the trueth? thou hast ^d striken them; but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the ^e great men, and wil speake vnto the: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bondes.

6 Wherefore ^f a lion out of the forest shall slay them, and a wolfe of the wilderness shal destroy the: a leopard shal watch out their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, and their rebellions are increased.

7 Howe should I spare thee for this? thy children haue forsaken me, and ^g sworne by them that are no gods: though I fedde them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man ^h neyed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?

10 ⁱ Clime vp vpon their walles, and destroy them, but make not a full ende: take away their battlements, for they are not the Lords.

^y As the Prophets were moued to picke the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22. 4. chap. 9. 1.

^a That is, the citie.

^b Though they pretend religion and holines, yet all is but hypocricie: for vnder this kinde of swearing is contained the true religion.

^c Does not thou loue vprightnesse and faithful dealing?

^d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.

^e He speaketh this to the reproch of them, which should gouerne & teach others, and yet are farther out of the way then the simple people.

^f Meaning, Nebuchadnezzar and his armie,

^g He sheweth that to sweare by any thing then by God, is to forsake him.

^h Eccl. 22. 11.

ⁱ He commandeth the Babylonians and enemies to destroy them. i. Reade Chap. 4. 27.

11 For

ⁿ Which was a citie in the vtmost border of Israel Northward toward Babylon. ^o Which was in the midway betweene Dan and Ierusalem.

^p Which keepe the fruites so straitly, that nothing can come in nor out: so should the Babylonians compass Iudah.

^q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.

^r Meaning, the cities, which were as easily cast downe as a tent.

^s Their wisdom and policie tend to their owne destruction, and pulleth them from God.

^t By these manner of speeches he sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa. 13. 10. and 24. 23.

^u Eze. 32. 7. Joel 2. 3. 1. and 3. 15.

^v But for his mercies sake he will reserue him selfe a residue to be his Church, and to praysse him in earth, Isa. 2. 9.

^x Neither thy ceremonies nor rich gifts shall deliuer thee,

k Because they
gaue no credit
to the words of
his Prophets, as
Isa. 28. 15.
l Their words
shalbe of none
effect, but vaine.
m They are not
sent of the Lord,
and therefore
that which they
threaten to vs,
shall come vpon
them.
n Meaning, Iere-
miah,

o To wit, the
Babylonians and
Caldeans,

p Who shall kill
many with their
swords,

q Here the Lord
declareth his vn-
speakeable fa-
uour toward his
Church, as chap.
4. 27.

r Chap. 16. 10.
s Meaning, the
Prophet Iere-
miah.

t Ebr. without
heart.

u Isa. 6. 9. mat. 13
14. after 28. 27.
rom. 11. 8.

v Job. 26. 10.

w If there be a-
ny stay, that wee
receiue not Gods
blessings in a-
bundance, we
must consider
that it is for our
owne iniquities,
Isa. 59. 1, 2.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against mee, saith the Lord.

12 They haue^k denyed the Lord, and said, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the prophets shalbe^l as^m winde, and the word is notⁿ in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because yee speake such words, behold, I will put my wordes into^o thy mouth like a fire, and this people shall be^p as wood, and it shal deuour them.

15 Lo, I will bring a nation vpon you^q from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation, whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an^r open sepulchre: they are all very strong.

17 And they shall eate thine haruest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate vpon thy sheepe and thy bullocks: they shall eate thy vines and thy fig-trees: they shall destroy with the sword thy fenced cities, wherein thou diddest trust.

18 Neuertheless at those dayes, saith the Lord, I will not make a full end of^s you.

19 And when^t yee shall say, Wherefore doeth the Lord our God do these things vnto vs? then shalt^u thou answer them, Like as yee haue forsaken me and serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and^v without vnderstanding, which haue^w eyes and see not, which haue eares and heare not.

22 Feare yee not me, saith the Lord: or will yee not be afraid at my presence, which haue placed the sand for the^x bounds of the sea by the perpetuall decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithful & rebellious heart: they are departed & gone

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he referueth vnto vs the appointed weekes of the haruest.

25 Yet your^y iniquities haue turned away these things, & your sinnes haue hindered good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fatte and shining: they doe ouerpasse the deeds of the wicked: they execute no iudgement, no not the iudgement of the fatherlesse: yet they^z prosper, though they execute no iudgement for the poore.

29 Shal I not visite for these things, saith the Lord: or shall not my soule be auenged on such a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The^{aa} prophets prophesie lyes, and the Priests^{ab} receiue gifts in their hands, and my people delight therein. What will yee then doe in the end thereof?

CHAP. VI.

^{ac} The coming of the Assyrians and Chaldeans. 16 He exhorteth the Iewes to repentance.

O Yee children of^{ad} Benjamin, prepare to flee out of the middes of Ierusalem, and blowe the trumpet in^{ae} Tekoa: set vp a stander vpon^{af} Beth-haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to^{ag} a beautifull and daintie woman.

3 The pastours with their flockes^{ah} shall come vnto her: they shall pitch their tents round about by her, and euery one shall feede in his place.

4^{ai} Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hew downe wood, and cast a mount against Ierusalem: this citie must bee visited: all oppression is in the middes of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice: cruelty and spoile is continually heard in her before mee with sorow and strokes.

8 Bethou instructed, O^{aj} Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine the residue of Israel: turne^{ak} backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shall I speake, and admonish that they may heare? behold, their

* Isa. 1. 23.
zech. 7. 9.
† They seele not the plague of God for it.

u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
† Or, peace rules.

a He speaketh to them chiefly, because they should take heed by the example of their brethren the other half of their tribe, which were now carried away prisoners.
b Which was a citie in Iudah fixe miles from Beth-lehem, 3. Chron. 11. 6.
c Reade Nehem. 3. 14.
d I haue intreated her gently, & giuen her abundance of all things.
e She shall be so destroyed, that the sheepe may be fed in her.
f He speaketh this in the person of the Babylonians which complaine that the time faileth them before they haue brought their enterprises to passe.
g He sheweth the cause why it should be destroyed, and how it commeth of themselves.
h He warneth them to amend by his correction, & to turn to him by repentance.
i He exhorteth the Babylonians to be diligent to search out all and to leaue none.

cares

^k They delight to heare vaine things, and to shut vp their eares to true doctrine.

^l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, chap. 5. 14. so he kindleth it now when he seeth that all remedies are past. m None shalbe spared.

ⁿ When the people began to feare Gods iudgements, the false Prophets comforted them by flatterings, shewing that God would send peace and not warre.

^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^{g</}

^a As theues hid in holes and dens thinke themselves safe, so when you are in my Temple, you thinke to be covered with the holiness thereof, and that I cannot see your wickednesse, Mat. 23. 13. ^c Because they depended so much on the Temple, which was for his promise, that hee would be present and defend them where the Arke was, he fendeth them to Gods iudgments against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine, & the people miserably discomfited, 1. Sam. 4. 11. chap. 26. 6. ^e That is, I neuer ceased to waite on you, as Isa. 65. 2. prou. 1. 23. ^f He sheweth what is the onely remedie to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4.

^g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes. ^h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaille them, while they remaine in their obstinacy against God, and will not vse the means that he vseth to call them to repentance, Chap. 11. 14. and 14. 11. ⁱ That is, they sacrifice to the sunne, moone and starres, which they called the queene of heauen, Cha. 44. 17. ^k 2 King. 23. 5. ^l Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordained: to wit, to be ioyned to the worde as scales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable,

cense vnto Baal, and walke after other gods whome yeeknow not?

10 And come and stand before me in this House, whereupon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this House become a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, sayeth the Lord.

12 But goe yee now vnto my place which was in Shilo, ^d where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answere)

14 Therefore will I doe vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto that place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I wil cast you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp crye or prayer for them, neither intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger, and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and it shall burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offerings vnto your sacrifices, and cate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice and I will be your

God, and yee shall be my people: and walke yee in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the prophets, rising vp early euery day, and sending them.

26 Yet would they not heare me nor incline their eare, but hardened their necke and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voice of the Lord their God, nor receiue discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his wrath.

30 For the children of Iudah hath done euill in my sight, saith the Lord: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-hinnom, to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lord, that it shal no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall burie in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities of Iudah, and from the streets of Ierusalem the voice of mirth and the voice of gladnesse, the voice of the bridegrome and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

¹ The destruction of the Iewes. ⁴ The Lord mooueth the people to amendment. ¹⁰ He reprehendeth the lying doctrine and the comensnesse of the prophets and Priests.

AT that time, saith the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the priests, and the bones of the prophets,

I Which was about fourtene hundredth yeeres. m Reade yea. 13.

n Whereby he sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse the means of his seruants to make the wicked more faultie and to proue his. o In signe of mourning, as Iob. 1. 20. micah. 1. 6.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth, read. 2. King. 23. 10. r But commanded the contrary, as Leuit. 18. 11. and 20. 3. deut. 18. 10.

* Eccl. 26. 13.

a The enimie for greedinesse of gaine shall rife your graues, and lay you before those idols, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocritie, and every one fol- loweth his owne fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements then these birds are of their appointed seasons to discern the cold, & heat, as Isa. 1. 3.
f The Law doth not profite you, neither neede it to haue bene writte for ought that you haue learned by it.
g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.
* Isa. 56. 11. chap. 5. 31. and 6. 13.
h Read chap. 6. 14.

phets, and the bones of the inhabitants of Ierusalem out of their ^a graues.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whom they haue loued, and whom they haue serued, and whome they haue followed, and whome they haue sought, and whome they haue worshipped: they shall not be gathered nor be buried, *but* shall be as doing vpon the earth.

3 And death shal be desired ^b rather then life of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they ^c fal and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue themselves to deceit, *and* would not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednesse, saying, what haue I done? euery ^d one turned to their race, as the horse rusheth into the battell.

7 Euen the stork in the aire knoweth her appointed times, and the turtle and the crane and the swallows obserue the time of their comming, but my people knoweth not the ^e iudgement of the Lord.

8 How do yee say, We are wise, and the Law ^f of the Lord is with vs: Loe, certainly in vaine made he it, the penne of the scribes is in vaine.

9 The wise men are ashamed: they are afraide and taken: loe, they haue reiected the word of the Lord, and what wisdom is in them.

10 Therefore will I giue their wiues vnto others, *and* their fieldes to them that shall possesse them: ^g for euery one from the least euen vnto the greatest is giuen to couetousnesse, *and* from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with sweete words, saying, ^h Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the flaine: when I shall visite them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figges on the figtree, and the leafe shall fade, *and* the things that I haue giuen them

shall depart from them.

14 Why doe wee stay? ⁱ assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with ^k gall to drinke, because we haue sinned against the Lord.

15 ^{*} Wee looked for peace, but no good came, *and* for a time of health, and behold troubles.

16 The neying of his horses was heard from ^l Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

17 For behold, I wil ^m send serpents, *and* cockatrices among you, which will not be charmed, and they shall sting you, sayeth the Lord.

18 I would haue ⁿ comforted my selfe against sorow, *but* mine heart is heauy in me.

19 Behold, the voice of the cry of the daughter of my people *for feare of them* of a far countrey, Is not the Lord in Zion? is not her king in her? Why ^o haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The ^p harvest is past, the summer is ended, and we are not holpen.

21 I am ^q sore vexed for the hurt of the daughter of my people: I am heauie, *and* astonishment hath taken me.

22 Is there no balme ^r at Gilead? Is there no physition there? Why then is not the health of the daughter of my people recovered?

the Physitions of their soules, and dwell

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 25 The circumcision of the heart.

OH, that mine head were full of ^a water, and mine eyes a fountaine of teares, that I might weepe day and night for the flaine of the daughter of my people.

2 Oh, that I had in the wildernes a ^b cottage of wayfaring men, that I might leaue my people, and go from them: for they be all ^c adulterers, and an assembly of rebels,

3 And they bend their tongues *like* their bowes for ^d lyes: but they haue no courage for the trueth vpon the earth: for they proceede from euill to worse, and they haue not knowne me, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any ^e brother: for

dwell among the wilde beastes then among this wicked people, saue that God hath inioyned him this charge. ^c Vtterly turned from God. ^d To belie & slander their neighbors. ^e Meaning, that al were corrupt & none could find an honest man.

i He speaketh in the person of the people, who whē the enimie cometh, will runne about to hide themselves, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune but to Gods iust iudgement, Chap. 9. 15. and 23. 15.

l Chap. 14. 19. I Read Chap. 4.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no means they shall escape. n Read Chap. 4.

o Thus the Lord speaketh, p The people wonder that they haue so long time looked for succour in vaine, q The Prophet speaketh this. r Meaning, that no mans helpe or meane could saue them: for in Gilead was precious balme, Chap. 46. 11. or els deciding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene at Gilead, Hof. 6. 8

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them: which is a speciall note to discern the true pastours from the hirelings, Read Chap. 4. 19. b He sheweth that this were more quietnesse and greater satisfaction for him to

cucry

euery brother will vse deceit, and euery friend will deale deceitfully,

5 And euery one will deceiue his friend, and will not speake the trueth: for they haue taught their tongues to speake lyes, and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiuers: because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I will melt them, and trie them: for what should I els doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shal I not visite them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp: so that none can passe through them, neither can men heare the voice of the flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a denne of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doeth the land perish, and is burnt vp like a wildernesse that none passeth through?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voice, neither walked thereafter,

14 But haue walked after the stubbornnesse of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall to drinke.

16 I will scatter them also among the heathen, whome neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hosts, Take heede and call for the mourning women, that they may come, and send for skilfull women that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gush out of water.

19 For a lamentable noise is heard out of

Zion, How are we destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O yee women, and let your eares regard the words of his mouth, and teach your daughters to mourne, and euery one her neighbour to lament:

21 For death is come vp into our windows, and is entred into our palaces, to destroy the children without, and the young men in the streetes.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the dounge vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches:

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord, which shew mercy, iudgement, and righteousness in the earth: for in these things I delight, saith the Lord.

25 Behold, the daies come, saith the Lord, that I will visite all them, which are circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

the wicked: and his iustice, whereby hee defendeth and maintaineth the faithfull, e Meaning, both Iewes and Gentiles, as in the next versie hee sheweth the cause, reade Chap. 4.4.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weakenesse of idols. 6 And of the power of God. 21 Their Passours are become brute beasts.

Heare ye the word of the Lord that hee speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And another decketh it with siluer, and with gold: they fasten it with nailes, and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they

Deut. 18.9. b Meaning, not only in the obseruation of the starres, but their lawes & ceremonies whereby they confirme their idolatrie, which is forbidden, Deut. 12.30 c The Prophets vse thus plainly and simply to set forth the vile absurdities of the idolaters that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade Isa. 44.12.

cannot

f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God then leaue their wicked trade.

h With the fire of affliction.

* Psal. 28.3. and 120.4.

i Signifying, that all the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked, shall perish. m Read Chap. 8.14.

n Seeing you cannot lament your ownnesse, call for these foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorrow.

o As though they were wearie of vs, because of our iniquities. Leuit. 18.24. and 20.22.

p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgement: but when they think to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can sau himselfe by his owne labour or any worldly means, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs. 3. Cor. 1.3. 1.2. Cor. 10.17.

s These three points are necessarie to know aright his mercie, wherein consisteth our salvation: his iudgement, which hee executeth continually against

the wicked: and his iustice, whereby hee defendeth and maintaineth the faithfull,

a God forbid: hee doth his people to giue credit or feare the constellations and conjunctions of starres, and planets which haue no power of themselves, but are gouerned by him, and their secret motions and influences are not known to man, and therefore there can be no certaine iudgement thereof.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought only to be feared, and herein he sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuelaz.

15. 4. Because people thought that to haue images, was a meane to serue God and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors & ignorance of God: and therefore hee calleth them the doctrine of vanitie, the worke of errors, verse 15, and Habak. 2. 18. calleth them the teachers of lies contrary to that wicked opinion that they are the bookes of the lay people.

f Where as they found the best golde: shewing y they thought nothing too deer for their idoles: some reade Ophir, as 1. King. 9. 28.

g This declareth that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should bein Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to answer them to their shame which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, where-

as all the rest of his writing is Ebreu. **h** The more that man thinketh to doe a ny thing wel by his owne wisdom, and not as God instructeth him, the more doeth he proue himselfe to be a vile beast. **i** By these words, Portion and Rod, he significth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, & therefore they ought to renounce all other helpe and succours, as of idols, &c. Deut. 32. 9. Psal. 16. 5. **k** The Prophet wilth the Iewes to prepare themselves to this captiuitie shewing that it was now at hand, that they should feele the things whereof he had told them,

cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee apperteineth the dominion: for among all the wisemen of the Gentiles, and in all their kingdoms there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde from Vphaz for the worke of the workeman, and the hands of the founder: the blew silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 He giueth by his voice the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but fallhood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

16 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them and they shall find it so.

19 Woe is me for my destruction, and my

griuous plague: but I thought, Yet it is my sorow, and I will beare it.

20 My Tabernacle is destroyed, and all my cordes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtains.

21 For the pastours are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the brute is come, and a great commotion out of the North country to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.

25 Powre out thy wrath vpon the heathen, that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iacob and deuoured him and consumed him, and haue made his habitation desolate.

punish them with mercie, which Iſaiah calleth in measure, Chap. 27. 8. measuring his rodde by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. **10** The people of Iudah, following the steppes of their fathers worship strange gods. **15** The Lord forbiddeth Ieremias to pray for them.

THe word that came to Ieremias from the Lord, saying,

2 Heare ye the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the wordes of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voice, and do according to all these things, which I command you: so shall yee be my people, and I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and honie, as appeareth this day. Then answered I, and said, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these words in the cities of Iudah, and in the streets of Ierusalem, saying, Heare yee the words of this couenant, and doe them:

7 For I haue protested vnto your fathers,

l It is my iust plague, & therefore I will take it patiently: where by he teacheth the people how to beaue themselves toward God.

m He sheweth how Ierusalem shall lament.

n The gouernors and ministers.

o Read Chap. 4. 15.

p He speaketh this because that Nebuchadnezar purposed to haue made war against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21.

21 therefore the Prophet saith, that this was the Lords direction.

q Considering that God had reuelled vnto him the certitude of their captiuitie, Chap. 7. 16. he onely prayeth that he would

measuring his rodde by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal. 79. 6.

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a Hee calleth the Iewes to the considration of Gods mercies, who freely chose them, made a couenant of eternall felicitie with them, and howe he euer performed it on his behalf, and how they euer shewed themselves rebellious and ingrate toward him, and brake it on their part, and so are subjected to the curse of the law, Deut. 27. 26.

b Thus he speaketh in the person of the people, which agreed to the couenant,

measuring his rodde by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal. 79. 6.

c Reade Chap.
7. 13

d According to
his owne fanta-
sie, and not as
my word ap-
point d him.
e Meaning, the
menaces and
curses contayned
in the Law, Leui.
26. 14. deut. 28.
16.

f That is, a ge-
nerall consent to
rebell against
me.

g Because they
will not pray
with true faith
and repentance,
but for the smart
and griefe which
they feele, Prou.
1. 28.

h Reade Chap.
2. 28.

i Reade Chap. 7.
16. and 14. 11.

k My people of
Israel whom I
haue hitherto so
greatly loued.

l Meaning, that
they offer not in
the Temple to
God, but vpon
the altars of Baal
and the idoles,
and so reioyced
in their wicked-
nesse.
m Of the Baby-
lonians and Cal-
deans,

n Which went
about priuily to
conspire my
death.

o Let us destroy
the Prophet and
his doctrine.
Some reade, Let
vs corrupt his
meat with wood
meaning, poyson

thers, when I brought them vp out of the
land of Egypt vnto this day, ^c rising early
and protesting, saying, Obey my voice.

8 Neuerthelesse they would not obey,
nor incline their eare: but euery one walked
in the stubbennesse of his wicked ^d heart:
therefore I will bring vpon them all the
^e wordes of this couenant, which I com-
manded them to doe, but they did it not.

9 And the Lord said vnto me, A ^f con-
spiracie is found among the men of Iudah,
and among the inhabitants of Ierusalem.

10 They are turned backe to the iniqui-
ties of their forefathers, which refused to
heare my words: and they went after other
gods to serue them: *thus* the house of Israel,
and the house of Iudah haue broken my co-
uenant, which I made with their fathers.

11 Therefore thus saith the Lord, Be-
holde, I will bring a plague vpon them,
which they shall not bee able to escape, and
though they crie vnto me, ^g I will not heare
them.

12 Then shall the cities of Iudah, and
the inhabitants of Ierusalem goe, and crie
vnto the gods vnto whome they offer in-
cense, but they shall not be able to helpe
them in time of their trouble.

13 ^h For according to the number of thy
cities were thy gods, O Iudah, and *according*
to the number of the streets of Ierusalem
haue yee set vp alters of confusion, *euē* al-
tars to burne incense vnto Baal.

14 Therefore thou shalt not pray ⁱ for
this people, neither lift vp a cry or prayer for
them: for when they cry vnto me in their
trouble, I will not heare them.

15 What should my ^k beloued *tarie* in
mine house, seeing they haue committed a-
bomination with many: and the holy flesh
^l goeth away from thee: yet when thou do-
est euill, thou reioycest.

16 The Lord called thy name, A greene
oliue tree, faire, and of goodly fruite: *but*
with ^m noise & great tumult he hath set fire
vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted
thee, hath pronounced a plague against
thee, for the wickednes of the house of Isra-
el, & of the house of Iudah, which they haue
done against themselues to prouoke me to
anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I
know it, *euē* then thou shewedst mee ⁿ their
practises.

19 But I was like a lambe, or a bullocke,
that is brought to the slaughter, and I knew
not that they had deuised thus against me,
saying, Let vs ^o destroy the tree with the fruit
thereof, and cut him out of the land of the

liuing, that his name may be no more in me-
morie.

20 But O Lord of hostes, that iudgest
righteously, and tryest the reines and the
heart, let me see thy ^p vengeance on them:
for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of
the men of ^q Anothoth, (that seeke thy life,
and say, ^r Prophecie not in the Name of the
Lord, that thou die not by our hands)

22 Thus therfore saith the Lord of hosts,
Behold, I will visite them: the young men
shal die by the sword: their sonnes and their
daughters shall die by famine,

23 And none of them shall remaine: for
I will bring a plague vpon the men of Ana-
thoth, *euē* the yeere of their visitation.

they coul not abide to be sharply reproofed, and therefore de-
red. Isa. 10. 30 and to be maintained in their pleasures, Mich. 2. 11. and not to
heare vice condemned, Amos 7. 12.

CHAP. XII.

*The Prophet marueileth at the prosperitie of the wicked, al-
though hee confesse God to be righteous. 7 The Iewes are
forsaken of the Lord. 10 He speaketh against Pastours &
Preachers, that seduce the people. 14 The Lord threat-
neth destruction vnto the nations, that troubled Iudah.*

O Lord, if I dispute with thee, thou art
^a righteous: yet let me talke with thee
of thy iudgements: wherefore doth the way
of the wicked ^b prosper? *why* are all they in
wealth that rebelliously transgresse?

2 Thou hast planted them, and they
haue taken roote: they grow, & bring forth
fruite: thou art neere in their mouth, and far
from their ^c reines.

3 But thou, Lord, knowest me: thou
hast seene mee, and tried mine heart toward
thee: pul them out like sheep for the slaugh-
ter, and ^d prepare them for the day of
slaughter.

4 How long shal the land mourne, and the
herbes of euery field wither, for the wicked-
nesse of them that dwell therein? the beasts
are consumed and the birds, because they
said, ^e Hee will not see our last end.

5 If thou hast runne with the ^f footmen,
and they haue wearied thee, then how canst
thou match thy selfe with horses? and if
thou thoughtest thy selfe safe in a peaceable
land, what wilt thou doe in the swelling of
Iorden?

6 For euen thy brethren and the house of
thy father, euen they haue delt vnfaithfully
with thee, & they haue cried out altogether
vpon thee: *but* beleue them not, though

were a signe of his mercie. e Abusing Gods lenitie and his promises, they flatter
red themselues as though God would euer be mercifull, and not vterly destroy
them: therefore they hardened themselues in sinne, till at length the beasts and in-
sensible creatures felt the punishment of their stubborne rebellion against God.
f Somethinke that God reprooueth Ieremiah in that, that he would reason with
him, saying, that if he were not able to match with men, that he were farr vnable
to dispute with God. Others by the footmen, meane them of Anathoth, and by
the horsemen them of Ierusalem, which should trouble the Prophet worse than
his owne country men did,

they

p Thus he spake,
not for hatred,
but being mo-
ued with the
of God, he desir-
eth the aduan-
ment of Gods
glory and the
verifying of his
word, which is
by the destructio-
of his enemies.
q To wit, both
the Priests and
the rest of the
people: for this
towne was the
Priests, and they
dwelt in it, reade
Chap. 1. 1.
r Not that they
could not abide
to heare God na-
med: (for herein
they would shew
themselues most
holy) but because
they were flatter-
ed to be flatter-

a The Prophet
confesseth God
to be iust in all
his doings, al-
though man be
not able to giue
a reason of all
his actes.

b This question
hath bene alway
a great tentation
to the godly, to
see the wicked
enemies of God
in prosperitie,
and his deare
children in ad-
uersitie, as Iob
21. 7. psalm. 37. 1
and 73. 3. Hab.
1. 3.

c They profess
God in mouth,
but denie him in
heart, which is
here meant by
the reines, Isa.
29. 13. matth.
15. 8.

d The Ebrew
word is, sanctifie
them, meaning,
that God would
be sanctified in
the destruction
of the wicked, so
whome God for
a while giueth
prosperitie, that
afterward they
should the more
feele his heauie
iudgement when
they lacke their
riches, which

they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a birde of diuers colours? are not the birdes about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue laide it waste, and it, being waste, mourneth vnto me: and the whole land lieth waste, because no man setteth his minde on it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sword of the Lord shall deuoure from the one end of the land, euen to the other end of the land: no flesh shall haue peace.

13 They haue sown wheate, and reaped thornes: they were sicke, and had no profit: & they were ashamed of your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill neighbours, that touch the inheritance which I haue caused my people Israel to inherit, Beholde, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I wil returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, (The Lord liueth, as they taught my people to sweare by Baal) then shall they be built in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

to serue God. s Reade Chap. 4. 2. t They shal be of the number and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to bee the people of God, and why they were forsaken. 15 Hee exhorteth them to repentance.

Thus saith the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lord said vnto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, and walke after the stubburnesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to mee the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery bottell shall be filled with wine, & they shal say vnto thee, Doe we not know that euery bottell shall bee filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

14 And I will dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitié nor haue compassion, but destroy them.

15 Heare and giue care, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lord your God, before he bring darkenes, and or euer your feete stumble in the darke mountaines, and whiles you looke for light, hee turne it into the shadow of death, and make it as darknesse.

17 But if yee will not heare this, my soule shall weepe in secret for your pride, and mine eye shall weepe and droppe down teares, because the Lords stocke is caried away captiue.

a Because this river Perath of Euphrates was far from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten: although they were ioined to the Lord before as a girdle about a man.

b Euery one of you shall be filled with spiri- tual drunkennesse, and be without all knowledge to seeke how to helpe your selues.

c It shall be as easie for me to destroy the greatest & the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and miserie by the Babylonians, Isa. 8. 21.

e Meaning, for helps and support of the Egyptians. f You shall surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubburnesse.

g For Iehoiachin and his mother rendred themselves by Ieremi-ahs counsell to the king of Babylon, 2. kin. 24. 12.
h That is, of Iudah, which lyeth Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shalbe pulled off and thy shame seene.

m As thine iniquities haue bene manifest to all the world: so shal thy shame and punishment.
n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor low, whereas the markes and signes of thine idolatrie appeare not.

a Which came for lack of raine, as verse 4.

b Or, restraint.
c The word signifieth to bee made blacke, and so is here taken for extreme sorrow.

d To wit, with ashes in token of sorrow.
e Meaning, that the brute beasts for drought were compelled to forsake their yong, contrarie to nature, and to goe seeke water, which they could not find.

f Which are of nature, they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

18 Say vnto the King and to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shall bee shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shall be wholly caried away captiue.

20 Lift vp your eyes and behold them that come from the North: where is the flocke that was giuen thee, *euem* thy beautilfull flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast taught them to be captaines and as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discovered and thy heeles made bare.

23 Can the blacke More change his skinner? or the leopard his spots? then may ye also do good, that are accustomed to do euil.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lyes.

26 Therefore I haue also discovered thy skirtes vpon thy face, *m* that thy shame may appeare.

27 I haue seene thine adulteries and thy neyings, the filthinesse of thy whoredome on the hils in the fields, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came vnto Ieremiah, concerning the dearth.

2 Iudah hath mourned, and the gates therof are desolate, they haue bene brought to heauinesse vnto the ground, and the crie of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the weles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hind also calued in the field, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drew in their wind like dra-

gons, their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the Sauour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a strong man that cannot helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquitie, and visite their sinnes.

11 Then said the Lord vnto me, Thou shalt not pray to doe this people good.

12 When they fast, I wil not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, Behold, the Prophets say vnto them, Yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophecie lyes in my Name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my Name, whome I haue not sent, yet they say, Sword and famine shall not be in this land, by sworde and famine shall those prophets be consumed.

16 And the people to whome these Prophets doe prophecie, shal be cast out in the streetes of Ierusalem, because of the famine, and the sword, and there shal be none to bury them, both they, and their wiues, and their sonnes, and their daughters: for I wil powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes droppe downe teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

18 For if I go into the field, behold the slaine with the sword: and if I enter into the city, behold

f He sheweth the onely way to remedy Gods plagues, which is by vnfeined confession of our sinnes, and returning to him by repentance. g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Reade Chap. 7. 16. & 11. 14.

k He pitieth the people, and accuseth the false prophets, which deceived them: but the Lord answered, that both the prophets, which deceived, and the people which suffered them selues to be seduced shall perishe, Chap. 23. 15. and 27. 8. 9. and 29. 8. Chap. 23. 31. and 27. 10. 15. and 29. 9.

l The false prophets promised peace and assurance but Ieremiah calleth to teares and repentance, for their affliction, which is at hand, as Chap. 9. 1. Lamen. 1. 16. and 2. 18.

Both he and
low, shall be led
captive into Ba-
bylon.
Though the
Prophet knew
that God had
cast off the mul-
titude, which
were hypocrites
and bastards
children, yet he
was assured, that
for his promise
sake he would
haue still a
Church, for the
which he praiech
o He teacheth
the Church a
forme of prayer
to humble
themselves to
God by true re-
pentance, which
is the only mean
to auoide this
famine, which
was the begin-
ning of Gods
plagues.
Meaning,
their idols, reade
Chap. 10. 15.

a Meaning, that
if there were any
man living mo-
tued with so
great zeale to-
ward the peo-
ple, as were these
two, yet that he
would not grant
this request, for-
asmuch as he had
determined the
contrary, Ez. 14.
14.
* Ez. 11. 9.

b The dogs,
birds and beasts
should deuoure
them that were
slaine.
c The word sig-
nifieth to runne
to and fro for
fear and vnqui-
etnesse of confi-
dence, as did Ka-
in.
d Not that the
people was pun-
ished for the
Kings sinne on-
ly, but for their
own sinnes also,
because they co-
sented to his
wickednesse, 2.
King. 21. 9.
e That is, I will
not call backe
my plagues, or
spare thee any
more.
f Meaning, the
cities.
g Because I had
slaine their hus-
bands.
h Or, murderers.

behold them that are sicke for hunger also: moreouer, the Prophet also and the Priest, goe a wandering^m into a land that they know not.

19 Haft thou vtterly reiecte^a Iudah, or hath thy soule abhorred Zion? why haft thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, & behold trouble.

20 Wee^a acknowledge, O Lord, our wickednesse and the iniquity of our fathers: for we haue sinned against thee.

21 Do not abhorre^{vs}: for thy Names sake cast not downe the throne of thy glory: remember, and breake not thy couenant with vs.

22 Are there any among the^p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made al these things.

CHAP. XV.

^a The Lord would heare no prayer for the Iewes, ³ But threatneth to destroy them with foure plagues.

Then said the Lord vnto mee, ^a Though Moses and Samuel stood before mee, yet mine affection could not bee toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, thus saith the Lord, ^a Such as are appointed to death vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the^b dogges to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure and to destroy.

4 I will^c scatter them also in all king- domes of the earth, ^d because of Manasseh the sonne of Hezekiah King of Iudah, for that which hee did in Ierusalem.

5 Who shal then haue pitie vpon thee, O Ierusalem? or who shall be sorie for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I^e am wearie with repenting.

7 And I will scatter them with the fanne^f in the gates of the earth: I haue waisted and destroyed my people, yet they would not re- turne from their wayes.

8 Their widowes are^g increased by me aboute the sand of the sea: I haue brought vpon them, and against the^h assembly of the yong men a destroyer at noone day: I haue

caused him to fall vpon them, and the citie suddenly, andⁱ speedily.

9 She that hath borne^h seuen, hath bene made weake: her heart hath faile^d: the sunne hath faile^d her, whiles it was day: shee hath bene confounded and ashamed, and the re- sidue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ ^k Woe is me, my mother, that thou hast borne mee, a contentious man & a man that striueth with the whole earth: I haue neither^l lent on vsury, nor men haue lent vn- to me on vsury: yet euery one doth curse me

11 The Lord said, ^m Surely thy remnant shall haue wealth: surely I will cause thine enemy to intreate thee in the time of trou- ble, and in the time of affliction.

12 Shall theⁿ yron breake the yron, and the brasie^{that commeth} from the North?

13 Thy substance and thy treasures wil I giue to be spoyled without^o gaine, and that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.

15 O Lord, thou knowest, remember me and visite me, and reuenge me of my^p perfec- turs: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found by me, & I did peate them, & thy word was vnto me the ioy and reioycing of mine heart: for thy name is called vpon me, O Lord God of hostes.

17 I fate not in the assembly of the moc- kers, neither did I reioyce, but fate alone^q because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperat and cannot be hea- led? why art thou vnto mee^r as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou^s returne, then will I bring thee againe, and thou shalt stand before mee: and if thou take away the^t precious from the vile, thou shalt bee^u according to my word: let them returne^v vnto thee, but returne not thou vnto them.

20 And I wil make thee vnto this people a strong brasen wall, and they shall fight a- gainst thee, but they shal not preuail against

^q I had nothing to doe with the wicked contemners of thy worde, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see to- kens of Gods anger. ^r And hast not assisted me according to thy promise? where- in appeareth, that in the Saints of God is imperfection of faith, which through im- patience is oft times assailed, as Chap. 20. 7. ^s If thou forget these carnall con- siderations, and faithfully execute thy charge. ^t That is, seeke to winne the good: from the bad. ^u To wit, as my mouth hath pronounced Chap. 1. 4. 8. and as here followeth, verse 20. ^v Conforme not thy selfe to their wickednesse, but let them follow thy godly example. ^y I will arme thee with an invincible strength & com- fort, so that all the powers of the world shall not overcome thee.

^h Or, fearfully.
h Shee that had many, lost all her children.
i Shee was de- stroyed in the mids of her pro- speritie.
k These are the Prophets words, complaining of the obstinacie of the people, and that he was re- fused to so wic- ked a time: wher- in also he shew- eth what is the condition of Gods ministers, to wit, to haue all the world a- gainst them, though they giue none occasion.
l Which is an occasion of con- tent on & hatred, m In this per- plexity the Lord comforted mee, and said that my last dayes should be quiet: and by the enemy he meaneth here Nebuzaradan the captaine of Nebuchad- nez- zar, who gaue Ieremiah the choice either to remaine in his countrey, or to go whither he would, or by the enemy he meaneth the Iewes which should afterward know Ieremiahs fidel- itie, and therefore fauour him.
n As for the people, thought they seemed strong as yron, yet should they not be able to resist the hard yron of Ba- bylon, but shuld be led captiues.
o Or, ransom.
p He speaketh not this for de- fire of reuenge- ance, but wi- thing that God would deliuer his Church of them whom he knew to be ha- dened, and in- corrigible.
q I receiued them with as great ioy as he that is effami- shed, eateth meat.

thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

CHAP. XVI.

2 The Lord forbidding Jeremiah to marrie, sheweth him what should be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deathes and diseases: they shall not be lamented, neither shal they be buried, but they shall bee as dung vpon the earth, and they shall bee consumed by the sword, and by famine, and their carkeises shall be meate for the foules of the heauen, and for the beafts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, *eu*en mercie and compassion.

6 Both the great and the small shall die in this land: they shal not be buried, neither shal men lament for them nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voice of mirth, and the voice of gladnesse, the voice of the bridegrome and the voice of the bride.

10 And when thou shalt shew this people these words, & they shal say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped

them, and haue forsaken me, and haue not kept my Law,

12 (* And yee haue done worse then your fathers: for behold, you walke euery one after the stubbernesse of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a land that yee know not, neither you, nor your fathers, and there shall yee serue other gods day and night: for I will shew you no grace.

14 * Behold therefore, saith the Lord, the dayes come that it shall no more be said, The Lord liueth, which brought vp the children of Israel out the land of Egypt,

15 But the Lord liueth, that brought vp the children of Israel from the land of the North, and from all the lands where he had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after, will I send out many hunters, and they shal hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon al their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthie carions and their abominations.

19 O Lord, thou art my force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited lyes, and vanitie, wherein was no profit.

20 Shal a man make gods vnto himselfe, and they are no gods?

21 Beholde, therefore I will this once teach them: I wil shewe them mine hand and my power, and they shal know that my Name is the Lord.

cast vs off. 1 They shall once againe feelee my power and mercie, that they may learne to worship me.

CHAP. XVII.

1 The forwardnesse of the Iewes. 5 Cursed bee those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

THe sinne of Iudah is written with the pen of yron, and with the point of a diamond, and grauen vpon the table of their

for the punishment, for it shal be manifest to men & Angels. b In stead of the law of God, they haue written idolatrie and al abominations in their heart.

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorrow.

b Signifying that the affliction should be so great, that one should not haue leisure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in those great extremities all consolation and comfort shal be in vaine.

* Chap. 5. 19. e Because the wicked are alwayes rebellious and dissemble their owne finnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answer.

* Chap. 7. 16.

* Chap. 23. 7.

f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but hee hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans who should destroy them in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes & daughters, which they offered to Molech.

i He wondereth at the great mercie of God in this deliuerance, which shall not onely extend to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promise, and hath not utterly

a The remembrance of their contempt of God cannot pass without for a time he doeth heart

^c Your finnes
appeare in all
the altars that
you haue erected
to idoles.

^d Some reade,
fo that their
children remem-
ber their altars,
that is, follow
their fathers
wickednes.

^e Zion that was
my mountaine,
shall now be left
as a waſte field.
^f Because thou
wouldſt not
giue the land
reſt at ſuch
times, dayes and
yeeres as was ap-
pointed, thou
ſhalt hereafter
be caried away,
and it ſhall reſt
for lacke of la-
bours.

^g The Iewes
were giuen to
worldly poli-
ties, and thought
to make them-
ſelues ſtrong by
the friendſhip of
the Egyptians,
Iſa. 31. 3.

and ſtrangers,
and in y meane
ſeaſon did not
depend on God,
and therefore he
denounceth
Gods plagues a-
gainſt them,
ſhewing that
they preferre
corruptible man
to God, which
is immortal, Iſa.

2. 22, cha. 48. 6. 7

^h Reade Pla. 1. 3

ⁱ Because the
wicked haue e-
uer ſome excuſe
to defend their
doings, he ſhew-
eth that their
owne lewde i-
maginations de-
ceiue them, and
bring them to
theſe inconueni-
ences: but God
will examine
their deedes by
the malice of
their hearts,

1. Sam. 16. 7.

1. Chron. 28. 9.

Pſalm. 7. 10.

Chap. 11. 20.

and 20. 12.

Reuel. 2. 23.

^k As the Par-
trich by calling
gathereth others
which forſake
her, when they
ſee that ſhee is
not their dame:

ſo the couetous
man is forſaken
of his riches, be-
cauſe he com-

meth by them ſilly. ^l Shewing that the godly ought to glorie in nothing, but in
God: who doth exalt him, and hath left a ſigne of his fauour in his temple. ^m Their
names ſhall not bee regiſtred in the booke of life. ⁿ Hee deſireth God to pre-
ſerue him that hee fall not into temptation, conſidering the great contempt of
Gods word, and the multitude that fall from God. ^o The wicked ſay that my
propheſie ſhall not come to paſſe becauſe thou deſerreſt the time of thy venge-
ance.

heart, and vpon the hornes of your ^c altars.

2 ^d They remember their altars as their
children, with their groues by the greene
trees vpon the hilles.

3 ^e O my mountaine in the field, I will
giue thy ſubſtance, and all thy treasures to
be ſpoyled, for the finne of thy high places
throughout all thy borders.

4 And thou ſhalt reſt, ^f and in thee ſhal
be a reſt from thine heritage that I gaue thee,
and I will cauſe thee to ſerue thine enemies
in the land, which thou knoweſt not: for ye
haue kindled a fire in mine anger, which ſhall
burne for euer.

5 ¶ Thus ſaith the Lord, ^g Curſed bee
the man that truſteth in man, and maketh
fleſh his arme, and withdraweth his heart
from the Lord.

6 For he ſhall be like the heath in the
wilderneſſe, and ſhall not ſee when any good
commeth, but ſhall inhabite the parched
places in the wilderneſſe, in a ſalt land, and
not inhabited.

7 Blessed bee the man that truſteth in
the Lord, and whoſe hope the Lord is.

8 ^h For he ſhalbe as a tree that is plan-
ted by the water, which ſpreadeth out her
rootes by the riuer, and ſhall not feele when
the heate commeth, but her leaſe ſhalbe
greene, and ſhall not care for the yeere of
drought, neither ſhall ceaſe from yeelding
fruit.

9 ⁱ The heart is deceitfull and wicked
about all things, who can know it?

10 I the Lord ſearch the heart, and trie
the reins, euen to giue euery man according
to his wayes, and according to the fruites of
his workes.

11 ^k As the Partrich gathereth the young,
which ſhee hath not brought forth: ſo ſhee
that getteth riches, and not by right, ſhall
leaue them in the mids of his dayes, and at
his ende ſhall be a foole.

12 ^l As a glorious throne ^l exalted from
the beginning, ſo is the place of our Sanctu-
arie.

13 O Lord, the hope of Iſrael, all that for-
ſake thee, ſhall bee confounded: they that
depart from thee, ſhalbe written ^m in the
earth, becauſe they haue forſaken the Lord,
the fountaine of liuing waters.

14 Heale me, O Lord, and I ſhalbe whole:
ⁿ ſaue me, and I ſhall be ſaued: for thou art
my praiſe.

15 Behold, ^o they ſay vnto me, Where is

the word of the Lord? let it come now.

16 But ^p I haue not thruſt in my ſelfe for
a paſtour after thee, neither haue I deſired
the day of miſerie, thou knoweſt: that which
came out of my lips, was right before thee.

17 Be not ^q terrible vnto me: thou art
mine hope in the day of aduerſitie.

18 Let them bee confounded, that perfe-
cute me, but let not mee bee confounded: let
them bee afraid, but let not mee bee afraid:
bring vpon them the day of aduerſitie, ^r and
deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid vnto me,
Goe and ſtand in the ^s gate of the children of
the people, whereby the Kings of Iudah,
come in, and by the which they goe out, and
in all the gates of Ieruſalem,

20 And ſay vnto them, Heare the word
of the Lord, ye Kings of Iudah, and all Iudah
and all the inhabitants of Ieruſalem, that en-
ter in by theſe gates.

21 Thus ſaith the Lord, Take heede to
your ſoules, and beare no burden in the
^t Sabbath day, nor bring it in by the gates of
Ieruſalem.

22 Neither carie forth burdens out of
your houſes in the Sabbath day: neither
doe ye any worke, but ſanctifie the Sabbath,
as I commanded your fathers.

23 But they obeyed not, neither incli-
ned their eares, but made their neckes ſtiſſe
and would not heare, nor receiue corre-
ction.

24 Neuertheleſſe if yee will heare mee,
ſaith the Lord, and beare no burden through
the gates of this citie, in the Sabbath day,
but ſanctifie the Sabbath day, ſo that ye doe
no worke therein,

25 Then ſhall the Kings and the princes
enter in at the gates of this citie, and ſhall ſit
^u vpon the throne of Dauid, and ſhall ride
vpon charets, and vpon horſes, both they and
their princes, the men of Iudah, and the in-
habitants of Ieruſalem: and this citie ſhall
remaiue for euer.

26 And they ſhall come from the cities of
Iudah, and from about Ieruſalem, and from
the land of Benjamin, and from the plaine,
and from the mountaines, and from the
South, which ſhall bring burnt offerings,
and ſacrifices, and meate offerings, and in-
cenſe, and ſhall bring ſacrifice of praiſe into
the houſe of the Lord.

27 But if yee will not heare me to ſancti-
fie the Sabbath day, and not to beare a bur-
den nor to goe through the gates of Ieruſa-
lem in the Sabbath day, then wil I kindle a
fire in the gates thereof, and it ſhall deuoure
the palaces of Ieruſalem, and it ſhall not bee
quenched.

^p I am aſſured
of my vocation,
and therefore
know that the
thing which
thou ſpeakeſt by
me, ſhall come to
paſſe, and that I
ſpeake not of any
worldly affec-
tion.

^q Howſoeuer
the wicked ſhall
rigorouſly with
me, yet let mee
find comfort in
thee.

^r Reade Chap.
11. 20.

^s Whereas thy
doctrines may be
beſt vnderſtood
both of hie and
low.

^t By naming the
Sabbath day, he
comprehendeth
the thing, that is
therby ſignified:
for if they trans-
greſſed in the ce-
remonie, they
muſt needs be
culpable of the
reſt, read Exod.
20. 8, and by the
breaking of this
one commande-
ment, he maketh
them transgreſ-
ſours of y whole
Law, forasmuch
as the firſt and
ſecond table are
contained here-
in.

^u Chap. 22. 4.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The confutation of the Iewes against Jeremiah. 19 His prayer against his aduersaries.

THe word which came to Jeremiah from the Lord, saying,

2 Arise, and goe downe into the potters house, and there shall I shewe thee my words.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheelles.

4 And the vessell that he made of ^a clay, was broken in the hand of the potter, so hee returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will ^b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it do euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said ^c desperately, Surely we will walke after our owne imaginations, and doe euery man *after* the stubbernesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgine of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, *which commeth* from the rocke of the field: ^d or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people haue forgotten me, and haue burnt incense to vanitie, and *their prophets* haue caused them to stumble in their wayes *from* the ^e ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate, and a

perpetuall derision, *so that* euery one that passeth thereby, shall bee astonished and wagge his head,

17 I will scatter them with an East winde before the enemy: I will shewe them the backe, and ^f not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuice against Jeremiah: for the Lawe ^g shall not perish from the Priest, nor counfel from the wise, nor the word from the Prophet: come, and let vs smite him with the ^h tongue, and let vs not giue heede to any of his words.

19 Harken vnto mee, O Lord, and heare the voice of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, ⁱ deliuer vp their children to famine, and let them droppe away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands bee put to death, and let their yong men be slaine by the sword in the battell.

22 Let the crie be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me *tendeth* to death: forgieue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

Hee prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus saith the Lord, Goe, and buy an earthen bottel of a potter, and *take* of the ancients of the people, and of the ancients of the Priests,

2 And goe foorth vnto the valley of Ben-hinnom, which is by the entrie of the [†] East gate: and thou shalt preach there the words that I shall tell thee,

3 And shalt say, Heare yee the word of the Lord, O ^a Kings of Iudah, & inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoever heareth, his eares shall ^b tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whome *neither* they, nor their fathers haue knowen, nor the kings

^a As the potter hath power ouer the clay to make what pot he wil, or to breake them, when he hath madethem: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45. 9. wild. 15. 7. rom 9. 20. 21.

^b When the scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordeined in his secret counsell: but when hee threatmeth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euery conteineth a condition in it) taketh no place: & this the scripture calleth repentance in God, because it so appeareth to mans iudgement.

^c As men that had no remorse, but were altogether bent to rebellion, and to their owne selfe will.

^d As no man that hath thirst refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leaue God, which was present with them.

^e That is, the way of truth, which God had taught by his law, reade chap. 6. 16.

^f I will shew mine anger and not my fauour toward them.
^g This argument the wicked haue euery vied against the seruants of God.
^h The Church can not erre: we are the Church, and therefore whosoever speaketh against vs, they ought to die.
ⁱ King. 22. 24. chap 7. 4. and 20. 2. malac. 1. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe and in multitude, but is knownen by the graces of the holy Ghost.
[†] Let vs slander him, and accuse him: for we shall be beleueed.
[†] Seeing the obstinate malice of the aduersaries, which grewe dayly more and more: the Prophet being moued with Gods Spirit, without any carnall affection, prayeth for their destruction, because he knew that it should tend to Gods glorie, and profite of his Church.

[†] O gates of the same.

^a By Kings here and in other places are meant counsellors and gouernours of the people: which he called the Ancients, verse 1.
^b Reade of this phrase, 1. Samy. 11.

of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I ^e commanded not, nor spake it, neither came it into my minde)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called ^d Topheth, nor the valley of Benhinnom, but the valley of slaughter.

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meat for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 * And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a ^e potters vessell, that cannot bee made whole againe, and they shall burie *them* in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the ^f houses vpon whose ^g roofes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Jeremiah from Topheth, where the Lord had sent him to prophetic, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

Jeremiah is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captiuitie of Babylon. 7 Hee complaineth that hee is a mocking stocke for

the word of God. 9 He is compelled by the Spirit to preach the word.

WHEN Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the ^a stocks that were in the high gate of Benjamin which was by the House of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ^b Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to be a terrour to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the King of Babel, and he shall carie them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carie them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy ^b friends, to whom thou hast prophesied lyes.

7 O Lord, thou hast deceiued me, and I am ^c deceiued: thou art stronger then I, and hast ^d preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed ^e desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But *his word* was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. ^f Declare, said they, and we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 ^g But the Lord is with me like a mighty giant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euerlasting shame shal ne-

^a Thus we see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this priest as a chiefe instrument of Satan first attempted, read Chap. 18-18.
^b Or, spare round about.

^b Which haue suffered them. felues to be abused by thy false prophecies.
^c Herein appeareth the impatience, which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feeble their owne weaknesse, read Chap. 15-18.

^d Thou diddest thrust me forth to this worke against my will.
^e He sheweth that he did his office in that he reprooued the people of their vices, and threatened them with Gods judgments: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue, that Gods Spirit did force him thereunto.

^f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, read Isa. 29-21.
^g Here he sheweth how his faith did striue against temptation, and sought to the Lord for strength.

^e Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his word.
^d Read Chap. 7-31, and 2. King. 23, 10, 12, 30, 33.

^f Chap. 18-16, and 49-13, and 50-13.

^g Deut. 32-53, Ierem. 4-10.

^e This visible signe was to confirme them touching the assurance of this plague, which the Lord threatened by his Prophet.

^f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the papists.
^g Read Deut. 22-8.

* 1. Sam. 16. 7.
1. Chron. 28. 9.
Psal. 7. 9. Chap. 11.
20. and 17. 10.

h How the children of God are overcome in this battell of the flesh and the spirit, and into what inconueniences they fall til God raise them vp againe, reade Iob 3. 1. and Chap. 15. 10.
i Alluding to the destruction of Sodom and Gomorah, Gen. 19. 25.

k Meaning, that the fruit thereof might neuer come to profit.

a Not that the King was touched with repentance of his sins and so sought to God, as did Hezekiah, when he sent to Isaiah, 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.
b To wit, from your enemies to destroy your selues.

uer be forgotten.

12 * But, O Lord of hostes, that triest the righteous, and seeest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, prayse yee the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ ^h Cursed bee the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed bee the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man bee as the cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide,

17 Because he hath not slaine mee, *euen* from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall ^k conception.

18 How is it, *that* I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

Hee prophesieth that Zedekiah shall bee taken, and the citie burned.

THe word which came vnto Ieremiah from the Lord, when King Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maasciah the Priest, saying,

2 * Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar King of Babel maketh warre against vs) if so bee that the Lord will deale with vs according to all his wonderful workes, that he may returne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will ^b turne backe the weapons of warre that are in your hands, wherewith yee fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this citie.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, *euen* in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beaſt: they shall die of a great pestilence.

7 And after this, sayeth the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sworde, and from the famine into the hand

of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword: hee shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the ^c way of life, and the way of ^d death.

9 * He that abideth in this citie, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans that besiege you, hee shall liue, and his life shall be vnto him for a ^e pray.

10 For I haue set my face against this citie, for euil and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus sayeth the Lord, * Execute iudgement ^f in the morning, and deliuer the oppressed out of the hand of the oppressour, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Beholde, I come against thee, *o* inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire ^h in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

Hee exhorteth the King to iudgement and righteousness. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

Thus said the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee iudgement and ^a righteousness, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor sheade innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, ^a and ride vpon charets, and vpon horses, *both* hee and his seruants and his people.

5 But if ye will not heare these wordes, I ^b swear by my selfe, saith the Lord, that this House shall be waste.

c By yielding your selues to Nebuchadnezzar.
d By resisting him.

* Chap. 38. 2.
e As a thing recovered from extreme danger
Chap. 37. 1. and 39. 18. & 45. 5.

* Chap. 22. 3.
f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines.
h That is, in the houses thereof, which stood as thicke as trees in the forest.

* Chap. 21. 13.
a This was his ordinarie manner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fouentie yeeres.

* Chap. 17. 15.
b Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainly performe his othe.

He compa reth
Ierusalem to
Gilead, which
was beyonde
Iorden, and the
beautie of Iudea
to Lebanon.

d The Ebrew
word signifieth
to sanctifie, be-
cause the Lord
doth dedicate to
his vse and pur-
pose such as hee
prepareth to ex-
ecute his workes,
Ila. 1. 3. 3. chap.
6. 4. and 12. 3.

e Thy buildings
made of cedar
trees.
f As they that
wonder at a
thing, which they
thought would
neuer haue come
to passe, Deut.
29. 24. 1. king.

g Signifying
that they should
lose their King:
for Iehoiachin
went forth to
meete Nebu-
chadnezzar, and
yelled himselfe
into Babylon,
2. King. 24. 12.

h Whome some
thinke to be Ie-
hoiachin, & that
Iosiah was his
grandfather: but
as seemeth, this
was Iehoiakim,
as verse 18.

i By bribes and
extortion.
k Meaning, Iosi-
ah, who was
not giuen to am-
bition and su-
perstuitie, but
was content with
moderitie, and
did onely delight
in setting forth
Gods glory and
to doe iustice
to all.

l For euery one
shal haue inough
to lament for
himselfe.
m Not honora-
bly among his
fathers, but as
carrions are cast
in a hole because
their stincke
should not in-
fect, read 2.

King. 24. 9. Iosephus Antiquit.
10. 8. writeth
that the enemy
slew him in the
citie, and com-
manded him to
be cast before
the wals vnbur-
ied, looke chap.
36. 30.

n To call to the
Assyrians for
helpe.

o For this was
the way out of
Iudea to Assyria
hau: subdued both

6 For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art ^c Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness and as cities not inhabited,

7 And I will ^d prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe ^e cedar trees, and cast them in the fire.

8 ^f And many nations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, but weepe for him ^g that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching ^h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place whither they haueled him captiue, and shall see this land no more.

13 ¶ Wo vnto him that buildeth his house by ⁱ vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house, and large chambers: so he will make himselfe large windowes, and sieling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou clovest thy selfe in cedar? did not thy ^k father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couctousnesse, and for to shed innocent blood, and for oppression, and for destruction, ^l euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall ^m not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glorie.

19 He shal be buried, as an asse ⁿ is buried, ^o euen drawn and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to ^a Lebanon, and crie: shout in ^b Bashan, and crie by the passages: for all whereby is meant, that all helps should faile: for the Chaldeans

thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidest, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastours, ^p and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the ^q cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorowe of a woman in trauaile?

24 As I liue, saith the Lord, though ^r Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Chaldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye die.

27 But to the land, whercunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah ^s as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out into a land that they knowe not?

29 O ^t earth, earth, earth, heare the worde of the Lord.

30 Thus saith the Lord, Write this ^u man destitute of children, a man that shall not prosper in his dayes: for there shall bee no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

Against false pastours. s A prophetic of the great Pastour Iesus Christ.

WO bee vnto ^a the pastours that destroy and scatter ^b the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the pastors that ^c feede my people, Ye haue scattered my flocke and thrust them out, and haue not visited them: behold, I will visite you for the wickednes of your workes, saith the Lord.

3 And I will gather the ^d remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and encrease.

lest the godly should be too much beaten downe, and therefore, God will gather his Church after this dispersion,

p Both thy go-
uernours and
they that should
helpe thee, shall
vanish away as
wind.

q Thou that art
built of the faire
cedar trees of
Lebanon.

r Who was cal-
led Iehoiachin,
or Ieconiah,
whom he calleth
here Coniah in
contempt, who
thought his
kingdom could
neuer depart
from him, be-
cause he came
of the stocke of
Dauid, and
therefore, for the
promise sake
could not be ta-
ken from his
house: but he
abused Gods
promise, and
therefore was
iustly deprived
of the king-
dome.

s He sheweth
that all posterie-
ties shall be wit-
nesses of this
iust plague, as
though it were
registered for
perpetuall me-
morie.

t Not that hee
had no children
(for after that
he begate Sala-
thiel in the cap-
tivity, March. 1.
12.) but that
none should
reigne after him
as King.

a Meaning the
princes, gouer-
nours and false
prophets, as
Ezek. 34. 2. 1
b For the which
I haue especiall
care and haue
prepared good
pastures for
them.

c Whose charge
is to feede the
flocke, but they
eate the fruite
thereof, Ezekh,
34. 3.

d Thus the
Prophets euer
vse to mixe the
promises with
the threatnings,
he sheweth howe

And

4 And I wil set vp shepheards ouer them, which shall feede them : and they shall dread no more nor bee afraid, neither shall any of them be lacking, saith the Lord.

5 Beholde, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall reigne, and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall bee saued, and * Israel shall dwell safely, and this is the name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey, and from all countreyes where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the prophets : all my bones shake : I am like a drunken man (and like a man whome wine hath ouercome) for the presence of the Lord and for his holy wordes.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the prophet and the priest doe wickedly : and their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shall bee vnto them as slipperie wayes in the darkenesse : they shall be driuen forth and fall therein : for I will bring a plague vpon them, euen the yecre of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem filthinesse : they commit adultery and walke in lyes : they strengthen also the handes of the wicked that none can returne from his wickednesse : they are all vnto me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Behold, I will feede them with wormewood, and make them drinke the water of gall : for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie : they speake the vision of their owne heart, and not out

of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shall haue peace : and they say vnto euery one that walketh after the stubburnnes of his owne heart, No euill shall come vpon you.

18 For who stood in the counsell of the Lord that hee hath perceiued and heard his word? Who hath marked his worde and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart : in the latter dayes ye shall vnderstand it plainly.

21 * I haue not sent these prophets, saith the Lord, yet they ranne : I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and had declared my words to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, saith the Lord, and nota God farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe the prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my name for Baal?

28 The prophet that hath a dreame, let him tel a dreame, and he that hath my word, let him speake my word faithfully : what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I will come against the prophets, saith the Lord, that steal my word euery one from his neighbour.

31 Behold, I will come against the prophets, saith the Lord, which haue sweete tongues, and say, He saith.

32 Behold, I will come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commanded them : therefore they bring no profite vnto this people, saith the Lord.

o Keade Chap. 6. 14. and 8. 11.

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: also spake Zedekiah to Michah. 1. King. 22. 24.

q Both that God hath sent me, and that my words shall be true.

r Chap. 1. 4. 13. 14. and 27. 13. and 29. 2. 9.

s He sheweth the difference betweene the true Prophets & the false, betweene the hireling and the true minister.

t Doe not I see your falsehood, how soeuer you clocke it, and where soeuer you commit it?

u I haue a prophesie reuealed vnto me, as Num. 12. 16. 1. 6. It is in the heart of the prophet.

v He sheweth that Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not slander my word, as though it were a clocke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God:

but that there be iudgement in alledging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3. 1. 7. 1. cor. 2. 13. and 4. 2.

z Which I set forth in my name that which I haue not commanded.

a To wit, the Lord.

a This prophetic is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11. 1. and 45. 8. chap. 33. 15. dan. 9. 24. * Deut. 33. 28. * Chap. 33. 16. f Reade Chap. 16. 14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade chap. 14. 13. † Ebr. passed ouer or troubled. h They runne headlong to wickednesse, and seeke vaine help. ‡ Or, are hypocrites.

i My temple is full of their idolatrie and superstitions.

k They which shoul'd haue profited by my rods against Samaria, are become worse then they: I thought to the world they seme holy fathers, yet I detest them as I did their abominable cities, m Reade Chap. 8. 14.

† Or, hypocrites.

n Which they haue invented of their owne braine,

33 And when this people, or the prophet, or a priest shal aske thee, saying, What is the ^b burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the Priest, or the people that shall say, The ^b burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall yee mention no more: for euery mans ^d worde shall be his burden: for yee haue peruered the words of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because yee say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly [†] forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring ^{*} an euermlasting reproche vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIII.

^a The vision of the basket of figges. ⁵ Signifieth that part of the people should be brought againe from captiuitie, ⁸ And that Zedekiah and the rest of the people should be carried away.

The Lord shewed mee, and behold, two ^a baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar King of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe: and the other basket had very naughty figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seeest thou, Ieremiah? And I said, Figs: the good figges very good, and the naughtie very naughty, which cannot be eaten, they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to bee good, whom I haue sent out of this ^b place,

into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them ^e an heart to know me, that I am the Lord, and they shal bee my ^{*} people, and I will be their God: for they shal returne vnto me with their whole heart.

8 ^{*} And as the naughty figges which can not be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell ^d in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine and the pestilence among them, till they bee consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

¹ Hee prophesieth that they shall be in captiuitie seuentie yeeres, ¹² And that after the seuentie yeeres the Babylonians should be destroyed. ¹⁵ The destruction of all nations is prophesied.

The word that came to Ieremiah concerning all the people of Iudah in the ^a fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yeere of Nebuchadnezzar King of Babel:

2 The which Ieremiah the prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon King of Iudah, euen vnto ^b this day (that is the three and twentieth yeere) the word of the Lord hath come vnto mee, and I haue spoken vnto you ^c crying earely & speaking, but ye would not heare.

4 And the Lord hath sent vnto you al his seruants the Prophets, rising earely and sending them, but yee would not heare, nor incline your eares to obey.

5 They ^d said, Turne againe now euery one from his euil way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And got not after other gods to serue them and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Neuerthelesse ye would not heere me, saith the Lord, but haue prouoked mee to anger with the workes of your handes to your owne hurt.

Kkk

8 Therefore

^b The Prophets called their threatnings Gods burden, which the sinners were not able to susteine: therefore the wicked in deriding the word, would aske the Prophets, What was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reuered the word of God as a grievous burden. ^c Because this word was brought to contempt and derision, he wil teach them another manner of speech, and will cause this worde Burden to cease, and teach them to aske with reuerence, What sayth the Lord? ^d The thing which they mocke and contemne, shall come vpon them. ^e Or, take you away. ^f Chap. 20. 11.

^a The good figs signified them that were gone into captiuitie, and so saued their life, as Chap. 2. 18. and the naughty figs them that remained, which were yet subiect to the sword, famine and pestilence.

^b Whereby he approueth the yielding of Ieconiah and his companie, because they obeyed the Prophet, who exhorted them thereunto.

^e Which declareth that man of himselfe can know nothing, til God giue the heart and vnderstanding. ^f Chap. 31. 33. ^g Ier. 1. 10. ^h Chap. 29. 17.

^d Which sheweth whether for succome.

^a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not heere counted, because it was almost expired, Dan. 1. 1.

^b Which was the fift yeere and the ninth moneth of Iehoiakims reigne.

^c That is, I haue spared no diligence or labour, Chap. 7. 13.

^d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices which then reigned: to wit, from idolatrie and vaine confidence of men for vnder these two other were contained, 2. King. 17. 13. chap. 1. 11. and 35. 15. Ionah 3. 8.

e The Caldeans
and al their pow-
er.

f So the wicked
and Satan him-
selfe are Gods
seruants, because
he maketh them
to serue him by
constraint, and
turneth that
which they do of
malice, to his ho-
nour and glory.
g As the Philis-
tims, Ammono-
nites, Egyptians
and others.

* Chap. 16. 9

† Or, destroy.

h Meaning that
bread and all
things that
should serue vn-
to their feasts,
should be taken
away.

i This reuelati-
on was for the
confirmation of
his prophetic,
because he told
them of the time
that they should
enter and remain
in captiuitie. 2.
Chron. 36. 22.
ezra. 1. 1. chap.

29. 10. dan. 9. 2.
k For seeing the
iudgement be-
gan at his owne
house, the ene-
mies must needs
be punished most
griuously, Ezek.

9. 6. 1. pet. 4. 17.
l That is, of the
Babylonians, as
Chap. 27. 7.

m Signifying,
the extreme af-
flictions that
God had ap-
pointed for eue-
ry one, as Psal. 75.
8. Isa. 51. 17. and
this cup, which
the wicked
drinke, is more
bitter then that
which he giueth
to his children,
for he measureth
the one by mer-
cie, and the other
by iustice.

n For now it
beginneth, and so
shall continue till
it be accom-
plished.

o Reade Job
1. 1.
p Which were
cities of the Phi-
listims.

q Edom is here
taken for the
whole country,
and Vz for a
part thereof.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

9 Behold, I will send and take to mee all the families of the North, saith the Lord, and Nebuchadnezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 * Moreouer, I will take from them the voice of mirth and the voice of gladnesse, the voice of the bridegrome and the voice of the bride, the noyse of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serue the King of Babel seuentie yeeres.

12 And when the seuentie yeeres are accomplished, I will visit the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetual desolation,

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Jeremiah hath prophesied against all nations.

14 For many nations and great Kings shall euen serue themselues of them: thus will I recompense them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto mee, Take the cup of wine of this mine indignation at mine hand, and cause all the nations, to whome I sende thee, to drinke it.

16 And they shall drinke, and be mooued, and be mad, because of the sworde that I will send among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whome the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, and the Kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day:

19 Pharoah also King of Egypt, and his seruants, and his Princes, and all his people:

20 And all sortes of people, and all the Kings of the land of Vz: and all the Kings of the land of the Philistims, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, and al the

Kings of Zidon, and the Kings of the yles, that are beyond the sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the desert,

25 And all the Kings of Zimri, and all the Kings of Elam, and all the Kings of the Medes,

26 And all the Kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the King of Sheshach shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spewe and fall, and rise no more, because of the sworde, which I will send among you.

28 ¶ But if they refuse to take the cuppe at thine hand to drinke, then tell them, thus saith the Lord of hostes, Yee shall certainly drinke,

29 For loe, I beginne to plague the citie, where my Name is called vpon, and should you goe free? Ye shall not goe quite: for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophetic thou against them al these wordes, & say vnto them, The Lord shall roare from aboue, and thrust out his voice from his holy habitation, he shall roare vpon his habitation and crie aloud, as they that presse the grapes, against al the inhabitants of the earth.

31 The sound shall come to the ends of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold, a plague shall go forth from nation to nation, and a great whirle winde shall be raised vp from the coasts of the earth,

33 And the slaine of the Lord shall bee at that day, from one end of the earth, euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dung vpon the ground.

34 Howle, yee shepheards, and crie, and wallow your selues in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and yee shall fall like precious vessels.

35 And the flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voice of the crie of the shepheards, and an howling of the principall of the flock

r As Grecia, Ita-
lie, and the rest
of those coun-
treys.

s These were
people of Ara-
bia which came
of Dedan the son
of Abraham and
Keturah.

t For there were
two countreys so
named, the one
called plentifull,
and the other,
barren or desolate.
† Or, Persia.
u That is, of Ba-
bylon, as Chap.
51. 41.

x That is, Ieru-
salem, reade
vers 12.

* Ier. 3. 16.
ezra. 1. 2.

* Chap. 18. 23.

y They which
are slaine at the
Lordes appoint-
ment.

z Ye that are
chiefe rulers, and
gouernours.

a Which are
most easily bro-
ken.

b It shall not
helpe them to
seeke to flee.

stocke shall be heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his court, as the Lyon: for their land is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

Jeremiah mooueth the people to repentance. 7 He is taken of the false prophets and Priests, and brought to judgement. 23 Vriah the Prophet is killed of Ichoiakim contrary to the will of God.

IN the beginning of the reigne of Ichoiakim the sonne of Iosiah king of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lordes House, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the words that I command thee to speake vnto them: keepe not a word backe,

3 If so be they will hearken, and turne euery man from his euil way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, if yee wil not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then will I make this house like a Shiloh, and will make this citie a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the Prophets, and al the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this citie shall be desolate without an inhabitant: and all the people were gathered against Jeremiah in the house of the Lord.

10 And when the princes of Iudah heard of these things, they came vp from the kings house into the house of the Lord, and fate downe in the entrie of the new gate of the Lords house.

11 Then spake the Priestes, and the prophets vnto the Princes, and to all the people, saying, This man is worthy to die:

for hee hath prophesied against this citie, as yee haue heard with your eares.

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lord hath sent me to prophesie against this house and against this citie al the things that yee haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as yee thinke good and right.

15 But knowe yee for certaine, that if yee put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then said the Princes and all the people vnto the Priests, & to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morashite * prophesied in the daies of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house shall be as the high places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death: did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Vriah the sonne of Shemaiah of Kireath-iarem, who prophesied against this citie, and against this land, according to all the words of Ieremiah.

21 Now when Ichoiakim the king with al his men of power, and al the Princes heard his words, the king sought to slay him. But when Vriah heard it, hee was afraid and fled, and went into Egypt.

22 Then Ichoiakim the king sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vriah out of Egypt, and brought him vnto Ichoiakim the king, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auail though they should put him to death, but heape greater vengeance vpon their heads.

* Micah 1. 1. and 3. 12. i That is, of the house of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the priests hands, whose rage else would not haue bene satisfied, but by his death. k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Saneherib. l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared but persecute the ministers thereof, and yet in the end they preuaile nothing, but proue Gods iudgements so much the more. m As in the first Hezekiahs example is to be followed, so in this other Ichoiakims acte is to be abhorred: for Gods plague did light on him & his household. n Which declarerh that nothing could haue appeased their fury if God had not moued this noble man to stand valiantly in his defence.

f Ebr. peaceable

a That is, in that place of the temple whereunto the people resort out of all Iudah to sacrifice. b To the intent that they should pretend no ignorance, as Actes 20. 27. c Reade Chap. 18. 1.

d Reade Chap. 7. 12. e So that when they would curse any, they shall say, God doe to thee as to Ierusalem. f Because of Gods promise to the Temple, Psal. 132. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it, Mathe 26. 61. Actes 6. 13. not considering that this was meant of the Church, where God will remaine for euer. g So called, because it was repaired by Iosiah, 2. King. 25. 35.

† Ebr. iudgement of death belongeth to this man.

of Shaphan was with Jeremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 Jeremiah hat the commandement of the Lord sendeth bonds to the King of Iudah and to the other Kings that were neere, whereby they are monished to bee subiect vnto Nebuchad-nezzar. 2 Hee warneth the people, and the kings and rulers that they beleue not false prophets.

IN the beginning of the reigne of^a Iehoiakim the sonne of Iosiah King of Iudah came this word vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee^b bonds, and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the King of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall yee say vnto your masters,

5 I haue made the earth, the man, and the beasts that are vpon the ground, by my great power, and by my oustretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the king of Babel my^c seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his^d sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall^e serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visit, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your southsayers, nor your dreamers, nor your inchanters, nor your forcerers, which say vnto you thus, Yee shall not serue the king of Babel.

10 For they Prophecie a lye vnto you to cause you to go far from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to al these words, saying, Put your neckes vnder the yoke of the King of Babel and serue him and his people, that yee may liue.

13 Why will yee die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the wordes of the Prophets, that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophecie a lye vnto you.

15 For I haue not^{*} sent them, saith the Lord, yet they prophecie a lye in my name, that I might cast you out, and that yee might perish, both you, and the Prophets that prophecie vnto you.

16 ¶ Also I spake to the Priests, and to al this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophecie vnto you, saying, Beholde, the vessels of the house of the Lord shall now shortly be^f brought againe from Babel, for they prophecie a lye vnto you.

17 Heare them not, but serue the king of Babel, that yee may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them sintreate the Lord of hostes, that the vessels, which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hostes, concerning the^{*} pillars, and concerning the sea, and concerning the bafes, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when he caried^{*} away captiue Ieconiah the sonne of Iehoiakim King of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah & at Ierusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visite^h them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Jeremiah reprobeth Hananiah, and prophecieth.

AND that same yeere in the beginning of the^a reigne of Zedekiah king of Iudah in the^b fourth yeere, and in the fift moneth Hananiah the sonne of Azur the Prophet, which

^a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore which should be after, & contrariwise: which if the reader marke well, it shall auoide many doubts, and make the reading much more easie.

^b By such signes the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not doe of themselves, but in asmuch as they had a reuelation for the same, Isa. 20. 2, and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. kin. 22. 11.

^c Reade Chap. 25. 9.

^d Meaning, Euilmedorach, and his sonne Belshazar.

^e They shall bring him and his kingdome in subiection, as Chap. 25. 14.

^{*} Chap. 14. 14. and 23. 21. and 29. 9.

^{*} Chap. 28. 3.

^f Which were taken when Ieconiah was led captiue into Babel.

^g For it was not onely the Prophets office to shewe the word of God, but also to pray for the finnes of the people, Gen. 20. 7. which these could not doe, because they had no expresse word: for God had pronounced the contrary. ^{*} 2. King. 25. 13. ^{*} 2. King. 24. 12. 15.

^h That is, for the space of seuentie yeeres, till I haue caused the Medes and Persians to overcome the Caldeans.

^a When Jeremiah began to beare these bonds & yokes, ^b After that the land had rested, as Leuit. 25. 2.

^e This was a
cic in Benjamin
belonging to the
sonnes of Aaron,
Iosh. 21, 17.

^f *Eleven yeeres
of dayes.*

^d He was so e-
steemed, though
he was a false
prophet.

^e That is, I
would wish the
same for Gods
honor, & wealth
of my people,
but hee hath ap-
pointed the con-
trary.

^f Meaning, that
the Prophets
that did either
denounce warre
or peace, were
tried either true
or false by the
successe of their
prophecies.
Albeit God mak-
eth to come to
passe sometime
that which the
false prophet
speake to trie
the faith of his,
Deut. 13, 3.

^g This declareth
the impudencie
of the wicked
hiredlings, which
have no zeale to
the truth, but
are led with am-
bition to get the
favor of men, &
therefore cannot
abide any that
might discredit
them, but burst
forth into rages,
and contray to
their owne con-
science, passe not
what lyes they
report, or how
wickedly they
doe, so that they
may maintaine
their estimation.

^h That is, a hard
and cruel serui-
tude.

which was of Gibeon, spake to me in the
house of the Lord in the presence of the
priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the
God of Israel, saying, I have broken the
yoke of the king of Babel.

3 [†] Within two yeeres space I will bring
into this place all the vessels of the Lords
house, that Nebuchad-nezzar king of Babel
tooke away from this place, and caried them
into Babel.

4 And I will bring againe to this place
Ieconiah the sonne of Iehoiakim King of
Iudah, with all them that were caried
away captiue of Iudah, and went into Babel,
saith the Lord: for I will breake the yoke of
the king of Babel.

5 Then the Prophet Jeremiah said vnto
the ^d prophet Hananiah in the presence of
the priests, and in the presence of all the
people that stood in the House of the
Lord,

6 Euen the Prophet Jeremiah said, So
bee it: the ^e Lord so doe, the Lord confirme
thy words which thou hast prophesied to
restore the vessels of the Lords house, and
all that is caried captiue, from Babel, in this
place.

7 But heare thou now this word that I
will speake in thine eares and in the eares of
all the people.

8 The Prophets that haue bene before
me and before thee in time past, ^f prophesied
against many countreyes, and against
great kingdomes, of warre, and of plagues,
and of pestilence.

9 And the Prophet which prophesieth
of peace, when the word of the Prophet
shall come to passe, ^{then} shall the Prophet be
knownen, that the Lord hath truly sent him.

10 Then Hananiah the prophet tooke the
yoke from the prophet Ieremiahs necke,
and ^g brake it.

11 And Hananiah spake in the presence
of al the people, saying, Thus saith the Lord,
Euen so will I breake the yoke of Nebu-
chad-nezzar King of Babel, from the necke
of al nations within the space of two yeeres:
and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came vn-
to Jeremiah the Prophet, (after that Hana-
niah the Prophet had broken the yoke from
the necke of the Prophet Jeremiah) say-
ing,

13 Goe, and tell Hananiah, saying, Thus
saith the Lord, Thou hast broken the yokes
of wood, but thou shalt make for them yokes
of yron.

14 For thus saith the Lord of hostes the
God of Israel, I haue put a ^h yoke of yron v-

pon the necke of all these nations, that they
may serue Nebucad-nezzar king of Babel:
for they shall serue him, and I haue giuen him
the ⁱ beasts of the field also.

15 Then said the Prophet Jeremiah vnto
the prophet Hananiah, Heare now Hana-
niah, the Lord hath not sent thee; but thou
makest this people to trust in a lye.

16 Therefore thus saith the Lord, Be-
hold, I will cast thee from of the earth: this
yeere thou shalt die, because thou hast spo-
ken rebelliously against the Lord.

17 So Hananiah the Prophet ^k dyed the
same yeere in the seuenth moneth.

CHAP. XXIX.

¹ Jeremiah writteth vnto them that were in captiuitie in
Babylon. 10 He prophesieth their returne after seuentie
yeeres. 16 He prophesieth the destruction of the King
and of the people that remaine in Ierusalem. 21 Hee
threatneth the prophets that seduce the people. 25 The
death of Schemarab is prophesied.

NOW these are the words of the [†] booke
that Jeremiah the Prophet sent from Ie-
rusalem vnto ^a the residue of the Elders,
which were caried away captiues, & to the
priests, and to the prophets, and to all the
people whome Nebuchad-nezzar had cari-
ed away captiue from Ierusalem to Babel:

2 (After that Ieconiah the king, and the
^b Queene, and the eunuches, the ^{*} princes of
Iudah, and of Ierusalem, and the workemen,
and cunning men were departed from Ieru-
salem)

3 By the hande of Elafah the sonne of
Shaphan, and Gemariah the sonne of Hilki-
ah, (whom Zedekiah King of Iudah ^e sent
vnto Babel to Nebuchad-nezzar King of
Babel) saying,

4 Thus hath the Lord of hostes the God
of Israel spoken vnto all that are caried away
captiues, whom I haue ^d caused to be caried
away captiues from Ierusalem vnto Babel,

5 Build you houses to dwelin, and plant
you gardens, and eat the fruits of them.

6 Take you wiues, and beget sonnes
and daughters, and take wiues for your
sonnes, and giue your daughters to hus-
bands, that they may beare sonnes and
daughters, that yee may be increased there,
and not diminished.

7 And seeke the prosperitie of the ci-
tie, whither I haue caused you to be caried
away captiues, and ^e pray vnto the Lord for
it: for in the peace thereof shall you haue
peace.

8 ¶ For thus saith the Lord of hostes the
God of Israel, let not your prophets, & your
southsayers that be among you, deceiue
you, neither giue care to your dreames,
which you dreame:

9 For they prophesie you a lie in my name:

Kkk3

I haue

ⁱ Signifying, that
all it should be his,
as Dan. 2, 38.
^k Seeing this
thing was eui-
dent in the eyes
of the people,
and yet they re-
turned not to
the Lord, it is
manifest, that
miracles cannot
mouue vs, nei-
ther the word of
God touch the heart.

[†] Or, letters

^a For some dyed
in the way.

^b Meaning, Je-
coniah's mother;
^{*} Chap. 24, 1.

^c To intreat of
some equal con-
ditions.

^d To wit, the
Lord whole
worke this was.

^e The prophet
speake not
this for the af-
fection that he
bare to the tyrant,
but that they
should pray for
the common rest
and quietnesse,
that their trou-
bles might not
be increased, and
that they might
with more pati-
ence and lesse
griefe waite for
the time of their
deliuerance,
which God had
appointed most
certaine: for els
not onely [†] Isra-
elites, but all the
world, yea, and
the insensible
creatures should
reioyce when
these tyrants
should be de-
stroyed, as Ista.
14, 4.

I haue not sent them,saith the Lord.

10 But thus saith the Lord, that after seuentie yeeres be accomplished at Babel, I will visite you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, saith the Lord, *euē* the thoughts of peace, and not of trouble, to giue you an end, and *your* hope.

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you.

13 And yee shall seeke mee and find *me*, because yee shall seeke me with all *f* your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and I will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because yee haue said, The Lord hath raised vs vp *s* Prophets in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 *Euē* thus saith the Lord of hostes, Behold, I will send vpon them the *h* sword, the famine, and the pestilence, and will make them like vile *i* figges, that cannot be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terrour to all kingdomes of the earth, and *k* a curse and astonishment and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, *i* rising vp earely, and sending *them*, but yee would not heare, saith the Lord.

20 ¶ Heare yee therefore the word of the Lord all yee of the captiuitie, whome I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, & of Zedekiah the sonne of Maaseiah, which prophesie lyes vnto you in my Name, Behold, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee

like Zedekiah and like Ahab, whome the king of Babel burnt *m* in the fire,

23 Because they haue comitted *a* villenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying words in my name, which I haue not commanded them, euen I know it, and testify it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the *h* Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto al the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest for *o* Iehoiada the Priest, that yee should be officers in the house of the Lord, for euery man that raueth and maketh him selfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reproued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This *captiuitie* is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lye,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seed: he shall not haue a man *p* to dwell among this people, neither shall he behold the good, that I will do for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

THe word that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee al the wordes that I haue spoken vnto thee in *a* booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

s For

f When your oppression shall be great, & your afflictions cause you to repent your disobedience, and also when the seuentie yeere of your captiuitie shall be expired, 2. Chro. 36. 22. Ezra 1. 1. cha. 25. 12. dan. 9. 2. g As Ahab, Zedekiah, & Shemaiah

h Whereby he assureth them, that there shall be no hope of returning before the time appointed. *i* According to the comparison, Chap. 24. 1. 2. k Reade Chap. 26. 6.

l Reade Chap. 7. 13. and 25. 3. and 26. 5.

m Because they gaue the people hope of speedie returning. *n* Which was adulterie, and falsifying the word of God.

o Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoever trespassed against the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophete.

p He and his seed shall be destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be assured & their posteritie confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliueraunce shall come, the Caldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorow as a woman in her trauell, as Isa. 13. 8.

c Meaning, that the time of their captiuitie should be grievous. d When I shall visite Babylon. e Of the king of Babylon. f To wit, of Iaakob.

g That is Mes- siah, which should come of the stock of Da- uid according to the flesh, and should be the true pastour, as Ezek. 34. 23. who is set forth, & his kingdome that should be e- uerlasting in the person of Dauid, Hof. 3. 5.

h Reade Chap. 10. 24.

i Meaning, that no man is able to find out a meane to deliuer them, but that it must be the worke of God. k The Assyrians and Egyptians whom thou diddest entertaine with gifts, who left thee in thy affliction.

l Herein is com- mended Gods great mercie to- ward his, who doth not destroy them for their sinnes, but cor- rect and chastise them, till he haue purged and pa- doned them, and so burneth the rods by the which he did punish them, Isa. 33. 11. m Meaning, that the citie and the Temple should be resto- red to their for- mer state.

5 For thus saith the Lord, we haue heard a terrible voyce, of feare and not of peace.

6 Demand now and behold, if man tra- uell with childe? wherefore doe I behold euery man with his hands on his loynes as a woman in trauell, and all faces are turned into a palenesse?

7 Alas, for this day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that day, saith the Lord of hostes, I will breake his yocke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues of him.

9 But they shall serue the Lord their God, and Dauid their king, whome I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre countrey, & thy feede from the land of their captiuitie, and Iaakob shall turne a- gaine, and shall bee in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vterly destroy all the nations where I haue scattered thee, yet will I not vterly destroy thee, but I will cor- rect thee by iudgement, and not vterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were in- creased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy sinnes were in- creased, I haue done these things vnto thee.

16 Therefore all they that deuoure thee, shall bee deuoured, and all thine ene- mies euery one shall go into captiuitie: and they that spoyle thee, shall be spoyled, and all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The casta- way, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling pla- ces: and the citie shall be builded vpon her owne heape, and the palace shall remaine

after the maner thereof.

19 And out of them shall proceed thank- giuing, and the voyce of them that are ioy- ous, and I will multiplie them, and they shall not be fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore- time, and their congregation shall be establi- shed before mee: and I will visite all that vexed them.

21 And their noble ruler shall be of them- selues, and their gouernour shall proceede from the mids of them, and I will cause him to draw neere, and approach vnto me: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Beholde, the tempest of the Lord goeth forth with wrath: the whirle-winde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill hee hath done, and vntill he haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 He rearseth Gods benefits after their returne from Ba- bylon, 23 And the spirituall ioy of the faithfull in the Church.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: hee walked before Israel to cause him to rest.

3 The Lord hath appeared vnto mee of olde, say they: Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawn thee.

4 Again I wil build thee, and thou shalt be builded, O virgine Israel: thou shalt still be adorned with thy timbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them, shall make them com- mon.

6 For the dayes shall come that the watchmen vpon the mount of Ephraim shall crie, Arise, and let vs goe vp vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, and shout for ioy among the chiefe of the Gentiles: pub-

n He sheweth howe the people shall with praise and thanksgi- uing acknow- ledge this bene- fit.

o Meaning, Ze- rubbabel, who was the figure of Christ, in whom this was accomplished. p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father. q Left the wic- ked hypocrites should flatter themselues with these promises, the Prophet sheweth what shall be their portion. r When this Messiah and de- liuerer is sent.

s When this no- ble gouernour shall come: mean- ing Christ, not onely Iudah and Israel, but the rest of the world shall be called. b Which were deliuered from the crueltie of Pharaoh. c To wit, God. d The people thus reason as though he were not so beneficiall to them now, as he had bene of olde. e Thus the Lord answereth that his loue is not changeable. f Thou shalt haue still occasi- on to reioyce: which is meant by tabrets and dancing, as their custome was af- ter notable vi- ctories, Exod. 15. 20. iudges. 5. 28. chap. 11. 34. g Because the Israelites, which were the tenne tribes, neuer re- turned to Sama- ria, therefore this must be spiritu- ally vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel. h That is, shall eate the fruite thereof, as Levi. 19. 23. deut. 20. 6. i The ministers of the word. k They shall exhort all to the embracing of the Gospel, as Isa. 2. 3. l He sheweth what shall be the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall ex- hort one another to embrace it.

Deliverance from captiuitie. Jeremiah. Gods marueilous goodnesse.

lish praise, and say, O Lord saue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North countrey, and gather them from the coastes of the world, *with* the blinde and the lame among them, *with* the woman with childe, and her that is deliuered also: a great companie shall returne hither.

9 They shall come ^m weeping, and with mercie will I bring them againe: I will lead them by the riuers of ⁿ water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is ^o my first borne.

10 ¶ Hearre the word of the Lord, O ye Gentiles, and declare in theyles a farre off, and say, He that scattered Israel, will gather him and will keepe him, as a shepheard *doeth* his flocke.

11 For the Lord hath redeemed Iakob, and ransomed him from the hand of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, *euen* for the ^q wheate and for the wine, and for the oyle, and for the increase of sheepe, and bullocks: and their soule shalbe as a watered garden, and they shall haue no more sorow.

13 Then shall the virgine reioyce in the ^r dance, and the yong men and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with ^s fatnesse, and my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning & bitter weeping, ^t Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voice from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemye:

17 And there is hope in thine ende, saith the Lord, that *thy* children shall come againe to their owne borders.

18 I haue heard ^u Ephraim lamenting *thus*, Thou hast corrected me, and I was chastised as an ^v vntamed calfe: & conuert thou me, and I shall be conuerted, for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my ^w thigh: I was ashamed, yea, euen confounded, because I did beare the

reproch of my youth.

20 Is Ephraim ^x my deare sonne or pleasant child? yet since I spake vnto him, I still ^y remembered him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp ^z signes: make thee heaps: set thine heart toward the path and way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created ^a a new thing in the earth: A woman shall compasse a man.

23 Thus saith the Lord of hostes the God of Israel, Yet shall they say this thing in the lande of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue faciate the wearie soule, & I haue replenished euery sorowful soule.

26 Therefore I awaked and beheld, and my sleepe ^b was sweete vnto me.

27 Beholde, the dayes come, saith the Lord, that I wil sowe the house of Israel, and the house of Iudah ^c with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throwe downe, and to destroy, and to plague *them*, so will I watch ouer them, to builde and to plant *them*, saith the Lord.

29 In those dayes shall they say no more, The fathers haue ^d eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Beholde, the dayes come, saith the Lord, that I will make a ^e newe couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they ^f brake, although I was ^g an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After ^h those dayes, saith the Lord, I will put my

cause of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospell; ⁱ And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1. ^j Or, *master*, ^k In the time of Christ, my law shall in stead of tables of stone be written in their hearts by mine holy Spirit, Ebr. 8.8.1.

a As though he would say, No for by his iniquitie he did what lay in him to cast me off.

b To wit, in pitying him for my promise sake.

c Marke by what way thou didst goe into captiuitie, & thou shalt turne againe by the same.

d Because their deliuerance fro Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whom a woman should conceiue, and beare in her wombe, which is a strange thing in earth, because he should be borne of a virgine without man: or, be meaneth, that Ierusalem which was like a barren woman in her captiuitie, should be fruitful as she, that is ioyned in marriage, and whome God blesseth with children.

e Having vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioiced, f I will multiply and enrich them with people and cattell.

g The wicked vied this promise, when they did murmur against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Exek. 18.3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospell; ⁱ And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1. ^j Or, *master*, ^k In the time of Christ, my law shall in stead of tables of stone be written in their hearts by mine holy Spirit, Ebr. 8.8.1.

Law

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, chap. 50. 4. Some take it that they should weepe for ioy. n Where they found no impediments, but abundance of all things. o That is, my dearely beloved, as the first child is to the father. p That is, from the Babylonians and other enemies. q By these temporall benefites he meaneth the spirituall graces, which are in the Church, and whereof there should be euer plentie, Isa. 58. 11. 12. r In the companie of the faithful, which euer praise God for his benefites. s Meaning, the spirit of wisdom, knowledge and zeale. t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, utterly destroyed & carried away, in so much that if Rachel the mother of Benjamin could haue risen againe to seeke for her children, she should haue found none remaining. u That is, the people that were led captiue. x Which was wanton and could not be subiect to the yoke. y He sheweth how the faithful vs to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselves. z In signe of repentance and detestation of my sinne.

¹ Under y^e king-
dome of Christ
there shall be
none blinded
with ignorance,
but I will giue
them faith and
knowledge of
God for remis-
sion of their
sinnes, and dayly
increase y^e same:
so that it shall
not seme to come
so much by the
preaching of my
ministers, as by
the instruction
of my holy Spi-
rit, Ma. 5. 4. 13.
but the full ac-
complishing
herof is referred
to the kingdome
of Christ, when
we shall be ioy-
ned with our
head.
m If the sunne,
moone and stars
cannot but giue
light according
to mine ordi-
nance, so long as
this world la-
steth, so shall my
Church neuer
faile, neither shall
any thing hinder
it: and as sure as
I will haue a
people, so cer-
taine is it, that I
will leaue them
my worde for e-
uer to gouerne
them with.
n The one and
the other is im-
possible.
o As it was per-
formed, Nehc. 3.
1, by this descrip-
tion he sheweth
that the citie
should be as am-
ple, and beauti-
ful as euer it was:
but he alludeth to

Lawe in their inward partes, and write it in their hearts, and I will be their God, and they shall bee my people.

34 And they shall¹ teach no more euery man his neighbour and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, faith the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus faith the Lord, which giueth^m the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes:

36 If these ordinances depart out of my fight, faith the Lord, then shall the seede of Israel cease from being a nation before me for euer.

37 Thus faith the Lord, If the heauens can be measured, ⁿ or the foundations of the earth be searched out beneath, then will I cast off all the seede of Israel, for all that they haue done, faith the Lord.

38 Beholde, the dayes come, faith the Lord, that the^o citie shall bee built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horse gate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

^{the spiritual} Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the king of Babylon. 7 He sheweth that the people should come againe to their owne possession
38 The people of God are his seruants, and hee is their Lord.

THe worde that came vnto Jeremiah from the Lord, in the^a tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus faith the Lord, Beholde, I will giue this citie into the hands of the king of Babel, and hee shall take it:

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans,

but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face,

5 And he shall leade Zedekiah to Babel, and there shall he be, vntill^b I visit him, faith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shalum thine vncle, shall come vnto thee and say, Buy vnto thee my fildc, that is in Anathoth: for[†] the title by kinred appertei-
neth vnto thee^d to buy it.

8 So Hanameel, mine vncles sonne came to mee in the court of the prison, according to the word of the Lord, and said vnto me, Buy my^e fildc, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the fildc of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, *euē* seuen^f shekels, and ten pieces of siluer.

10 And I wrote it in the booke and signed it, and tooke witnesses, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed^g according to the lawe, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus faith the Lord of hostes, the God of Israel, Take the writings, *euē* this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen^h vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel faith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing[†] hard vnto thee,

^b Till I take Zedekiah away by death for he shall not die by the sword, as chap. 34. 4.

^c Whereby was meant that the people should returne againe out of captiuitie and enioy their possessions and vineyards, as ver. 15. and 44. [†] Or right so redeeme it.

^d Because he was next of the kinred, as Ruth. 4. 4.

^e Of the possession of the Levites, reade Leuit. 25. 32.

^f Which mounteth to of our money about ten shillings fixe pence, if this shekel were the common shekel, reade Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twentie made the shekel. ^g According to the custome the instrument or euidence was sealed vp with the common scale & a copie thereof remained, which contained the same in effect, but was not so authentically as the other, but was left open to be seene if any thing should be called into doubt. ^h And so to hide them in the ground, that they might be preferred as a token of their deliuerance.

^a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vnto the last yeere saue one of Zedekiahs reign, which was almost fourtie yeeres.

[†] Chap. 29. 16. 17. and 34. 2.

[†] Or, hid.

* Exod. 34. 7.

dmr. 5. 9.

i Because the wicked are subiect to the curse of God, he sheweth that their posteritie, which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shalbe also reuenged on their heid.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engines of warre, which were layed on an hie place to shoot into a citie before that guns were in vse.

m That is, of every creature: who as they are his worke, so doeth he gouerne and guide them as pleaseth him, whereby he sheweth that as he is the authour of this their captivity for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

18 * Thou shewest mercie vnto thousands, and recompensdest the iniquitie of the fathers into the bosome of their children after them: O God the great and mighty, whose Name is the Lord of hostes,

19 Great in counsell, and mightie in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruit of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this lande, which thou diddest sweare to their fathers to giue them, euen a land, that floweth with milke and honic,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Lawe: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the field for siluer, and take witness: for the citie shall bee giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Beholde, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar, King of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie and burne it, with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before me from their youth: for the children of Israel haue surely prouoked me to anger with the works of their hands, saith the Lord

31 Therefore this citie hath bene vnto

me as a prouocation of mine anger, and of my wrath, from the day, that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke me to anger, euen they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they built the hie places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes and their daughters to passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

36 And nowe therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof yee say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Beholde, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I wil cause them to dwell safely.

38 And they shall bee my people, and I will be their God.

39 And I will giue them one heart, and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an euerlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shalbe possessed in this land, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand

o Reade Prou. 1. 24. Isa. 65. 2. chap. 7. 13. and 25. 3. and 26. 4. and 29. 19. and 2. chron. 36. 15. 35. 14. and 44. 4.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2. King. 21. 4. 6.

r Reade 2. King. 16. 3.

s Reade Chap. 30. 16.

* Dmr. 30. 3.

* Chap. 30. 22.

t One consuetudine, and one religion, as Ezek. 11. 19. and 36. 27.

u Reade Chap. 31. 32. 33.

x This is the declaration of that, which was spoken, verse 8,

hand of the Caldeans.

44 Men shall buy * fieldes for siluer, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgineth sinnes for his owne glory. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

Moreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the ^a court of the prison) saying,

2 Thus saith the Lord, the maker ^b thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answere thee, and shewe thee great and mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the ^c mounts, and by the sword,

5 They come to ^d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my ^e face from this citie, because of all their wickednesse.

6 ¶ Behold, ^f I will giue it health and amendment: for I wil cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will ^g cleanse them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a name, a ^h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

10 Thus saith the Lord, Againē there shall bee heard in this place (which yee say shall bee desolate, without man, and without beast, *even* in the cities of Iudah, and in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, ⁱ Praise the Lord of hostes, because the Lord is good: for his mercie *endureth* for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, A gaine in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the ^k mountaines, in the cities of the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Behold, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause ^l the branch of righteousness to grow vp vnto Dauid, and hee shall execute iudgement, and righteousness in the land.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and he that shall call ^m her, is the Lord our ⁿ righteousness.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priestes and Leuites want a man before me to offer ^o burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 ¶ And the worde of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, if you can breake my couenant of the ^p day, and my couenant of the night, that there should not be day, & night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites and Priestes my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites that minister vnto me.

23 ¶ Moreover, the worde of the Lord came to Ieremiah, saying,

24 Considerest thou not what ^q this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath *euē* cast them off: thus they haue despised my people,

i Which was a song appointed for the Leuites to prayse God by, 1. Chro. 16. 8. psal. 105. 1. 162. 12. 4. psal. 106. 1 and 107. 1. and 118. 1. & 136. 1

k Meaning, that all the countrey of Iudah shalbe inhabited againe.

l That is, I will send the Messiah which shal come of the house of Dauid, of whom this prophecy is meant, as testifie all the Iewes, and that which is written, Chap. 23. 5.

m To wit, Christ that shall call his Church. n That is, Christ is our Lord God our righteousness, sanctification, and redemption. 1. Cor. 1. 30 o This is chiefly meant of the spirittuall sacrifice of thanksgiving, which is left to the Church in y time of Christ, who was the euertlasting Priest and the euertlasting sacrifice figured by the sacrifices of the Law. p Reade Chap. 1. 35.

q Meaning, the Caldeans and other infidels which thought God had utterly cast off Iudah and Israel or Benjamin, because hee did correct them for a time for their amendment.

a Which was in the Kings house at Ierusalem, as chap. 32. 1. 2. b To wit, of Ierusalem, who as he made it, so will hee preserve it, read Isa. 37. 26

c Reade Chap. 32. 24.

d The Iewes thinke to overcome the Caldeans, but they seeke their owne destruction. e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie. f In the mids of his threatnings God remembereth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but where as we seele remission of sinnes.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour and glory, so that whoe focuer is enemie to it, labourerth to dishonour God.

people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, *and if* I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iakob and Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

a He threatmeth that the citie, and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 Hee rebuketh their crueltie toward their seruants.

a Who commonly of Ieremias was called Nebuchad-rezzar, and of others Nebuchadnezzar.

b 2. Chro. 36. 19th chap. 29. 16. 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their lord and King.

d When the enemy was at hand, and they saw themselves in danger, they would seeme holy, and so began some kind of reformation: but soone after they vttered their hypocritie.
e According to the Law, Exodus. 21. 2. Deut. 15. 12.

THe worde which came vnto Ieremiah from the Lord (when ^a Nebuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, *that were* vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, ^{*} I will giue this citie into the hande of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the King of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword,

5 *But* thou shalt die in ^b peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burne *odours* for thee, and they shall lament thee, *saying*, Oh ^c lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah King of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, *euen* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This *is* the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ierusalem, ^d to proclaime libertie vnto them,

9 That euery man should let his ^e seruant go free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, *to wit*, of a Iew his brother.

10 Now when all the princes, and al the people which had agreed to the couenant, heard that euery one should let his seruant go free, & euery one his handmaide, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they [†] repented and caused the seruants and the handmaides, whom they had let goe free, to returne, and helde them in subiection as seruants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

14 ^{*} At the terme of seuen yeeres let yee goe, euery man his brother an Ebrew which hath bene solde vnto thee: and when hee hath serued the fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And yee were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before mee in [†] the house, whereupon my Name is called.

16 But yee repented, and polluted my Name: for yee haue caused euery man his seruant, and euery man his handmaide, whome yee had set at libertie at their pleasure, to returne, and hold them in subiection to be vnto you as seruants & as handmaids.

17 Therefore thus saith the Lord, Yee haue not obeyed mee, in proclaiming freedom eueuery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to [‡] the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they haue made before mee, when they ^b cut the calfe in twaine, and passed betweene the partes thereof:

19 The Princes of Iudah, and the Princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the partes of the calfe,

20 I will euen giue them into the hande of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the fowles of the heauen, and to the beasts of the earth.

21 And Zedekiah King of Iudah, and his Princes will I giue into the hand of their enemies, and into the hande of them that seeke

† Ebr. returned.

‡ Or, bondage.
** Deut. 15. 1. 12.*

† Meaning, in the Temple, to declare that it was a solemne and strait couenant, made in the Name of the Lord.

‡ That is, I giue the sword libertie to destroy you.

h As touching this maner of solemne couenant which the ancient vied by passing betweene the two parts of a beast, to signifie that the transgression of the same couenant should be so diuided in pieces, read Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

seeke their life, and into the hand of the king of Babels hoste, which are gone vp from you.

22 Beholde, I will command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without any inhabitant.

CHAP. XXXV.

Hee prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The word which came to Ieremiah from the Lord, in the dayes ^a of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Goe vnto the house of the ^b Rechabites and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man of God, which was by the chamber of the princes, which was aboute the chamber of Maaseiah the sonne of Shallum, the keeper of the [†] treasure.

5 And I set before the sonnes of the house of the Rechabites, pots ful of wine, and cups, and ^d said vnto them, Drinke wine:

6 But they said, We will drinke no wine: for ^e Ionadab the sonne of Rechab our father commanded vs, saying, ^f Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall ye build house, nor sowe seede, nor plant vineyard, nor haue any, but all your dayes yee shall dwell in tents, that yee may liue a long time in the land where yee be strangers.

8 Thus haue we obeyed the voice of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue wee vineyard, nor field, nor seede,

10 But wee haue remained in tents, and haue obeyed, and done according to ^g all that Ionadab our father commanded vs.

11 But when Nebuchad-rezzar King of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the host of Aram: so we ^h dwell at Ierusalem.

12 Then came the word of the Lord vn-

to Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will yee not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, ^k rising earely, and speaking, but yee would not obey me.

15 I haue sent also vnto you, all my seruants the Prophets, rising vp earely, and sending them, saying, ^l Returne now euery man from his euill way and amend your workes, and goe not after other Gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but yee would not encline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I wil bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue ^m spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah said to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because yee haue obeyed the commandement of Ionadab your father, & kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall ⁿ not want a man, to stand before me for euer.

CHAP. XXXVI.

¹ Baruch writteth, as Ieremiah inditeth, the booke of the curses against Iudah: ² Israel. ³ He is sent with the booke vnto the people, and readeth it before them all. ¹⁴ He is called before the rulers and readeth it before them also. ²³ The King casteth it in the fire. ²⁸ There is another written at the commandment of the Lord.

And in the fourth ^a yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the wordes that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, ^b euen from the daies of Iosiah vnto this day.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandment of their father. k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

* Chap. 18. 11. and 25. 5.

l That is, by his Prophets and ministers: which sheweth that it is as much as though hee should speake to vs himselfe, when he sendeth his ministers to speake in his name.

m His posteritie shall continue and be in my fauour for euer.

a Reade Chap. 25. 1.

b Which were twentie & thre yeere, as Cha. 25. 3. counting from the thirteenth yeere of Iosiah reigne.

a For the disposition and order of these prophesies, read Chap. 27. 1.

b They came of Hobab Moses father in law, who was no Israelite, but after Ioynd with them in the seruice of God.

c That is, a Prophet.

d Or, done.

e The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he sendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

f Whom Iehou the king of Israel fauoured for his zeale, 2. king. 10. 15.

g Teaching them hereby to flee all occasion of intemperance, ambition, and auarice, & that they might know that they were strangers in the earth, & be ready to depart at all occasions.

h Which was now for space of three hundred yeeres from Iehou to Iehoiakim.

i Which declared that they were not so bound to their vow, that it could not be broke n for any necessity: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their finnes.

c As he did indite.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote ^c at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roule or booke.

d Meaning, in prison, through the malice of the Priests.

5 And Ieremiah commanded Baruch, saying, I am ^d shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, and reade the roule, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lords house vpon the fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre, or any great plague of God. f He sheweth that fasting without prayer and repentance auaieth nothing but is meere hypocrisie.

7 It may be that they will ^e pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lords house.

g The fast was then proclaimed, and Baruch read this roll, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

9 ¶ And in the fifts yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

h Which is the East gate of the Temple.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the higher court at the entrie of the ^h new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there, *even* Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chufhi, vnto Baruch, say-

ing, Take in thine hand the roule, wherein thou hast read in the audience of the people and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and read it, that we may heare. So Baruch reade it in their audience.

16 Now when they had heard all the wordes, they were afraid both one and other, and said vnto Baruch, We will certifie the King of all these wordes.

i The godly were afraid, fearing God loof-fended, and the wicked were astonished for the horror of the punishment.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, He pronounced all these wordes vnto mee with his mouth, and I wrote *them* with ynke in the booke.

19 Then saide the princes vnto Baruch, Goe, ^k hide thee, thou and Ieremiah, and let no man know where yee be.

k They that were godly among the princes, gaue this counsell, by whose means it is like that Ieremiah was deliuered: for they knew the rage of the king and of the wicked to be such, that they could not escape without danger of their liues.

20 ¶ And they went in to the king to the court, but they laid vp the roule in the chamber of Elishama the Chancellour, and tolde the King all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and he tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the princes, which stood beside the King.

22 Now the king sat in the winter house, in the ^l ninth moneth, and there was a fire burning before him.

l Which contained part of November and part of December.

23 And when Iehudi had reade three or foure sides, he cut it with the penknife and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

m Shewing that the wicked instead of repenting when they heare Gods judgments, grow vnto further malice against him and his word.

24 Yet they were not afraid, nor rent ⁿ their garments, neither the King nor any of his seruants, that heard all these wordes.

25 Neuerthelesse, Elnathan, and Delaiah, and Gemariah had besought the King, that hee would not burne the roule: but hee would not heare them.

n Thus we see the continuall care, that God hath euer ouer his to preserve them from the rage of the wicked.

16 But the King commanded Ierahmeh the sonne of Hammelech, and Zeraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord ^o hid them.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 31.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe ^p another roule and write in it all the former wordes that were in the first roule which Iehoiakim the King of Iudah hath burnt,

^p These are Iehoiakims words.

^q Though Iehoiachim his son succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.
^r Reade Chap. 22. 19.

29 And thou shalt say to Iehoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, ^p Why hast thou written therein, saying, That the King of Babel shall certainly come and destroy this land, and shall take thence *both* man and beast:

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, Hee shall haue none to sit vpon the throne of Dauid, and his dead bodie shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

AND King Zedekiah the sonne of Iosiah reigned for ^a Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar king of Babel ^b made King in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey the wordes of the Lord, which he spake by the ministerie of the Prophet Ieremiah.

3 And Zedekiah the King ^c sent Ichucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah ^d went in and out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was ^e come out of Egypt: and when the Caldeans that befieged Ierusalem, heard tidings of them, they departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shalt yee say to the King of Iudah, that sent you vnto me to enquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus saith the Lord, ^f Deceiue not

your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained *but* wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

11 When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the land of Benjamin, separating himselfe thence from among the people.

13 And when he was in the gate of Benjamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the prophet, saying, Thou fliest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but hee would not heare him: so Iriiah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Ichonathan the scribe: for they had made that the ^h prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the king asked him secretly in his house, and said, Is there any worde from the Lord? And Ieremiah said, Yea: for said hee, thou shalt bee deliuered into the hand of the king of Babel.

18 Moreover, Ieremiah said vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 Where are now your prophets, which prophecied vnto you, saying, The King of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the King: let my prayer be accepted before thee, that thou cause me not to returne to the house of Ichonathan the scribe, lest I die there.

21 Then Zedekiah the King commanded, that they should put Ieremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the bakers streete vntill all the bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

By the motion of the rulers Ieremiah is put into a dungeon. 14 At the request of Ebed-melech the king commandeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

LII 2

The

^f As some thinke to goe to Anathoth his owne towne.

^g By the which men went into the countrey of Benjamin.

^h Ebed-melech.

^h Because it was a vile and strait prison.

ⁱ Chap. 23. 4.

^j Ebed-melech.

ⁱ That is, so long as there was any bread in the citie: thus God prouideth for his that he will cause their enemies to preferre them to that end whereunto he hath appointed them.

^a King. 24. 17. 2. chro. 36. 10. 2. 2. 1.

^b Who was called Iehoiachin, or Ieconiah.

^c And called him Zedekiah, whereas before his name was Mattaniah, 2 King. 24. 17.

^d Ebed-melech.

^e Because hee was afraid of the Caldeans that came against him.

^f That is, was out of prison and at libertie.

^g To helpe the Iewes.

^h Ebed-melech.

ⁱ 20. 17. vs. 17. your mindes.

a For Zedekiah had sent these to Jeremiah to enquire at the Lord for the state of the countrey now when Nebuchad-nezar came, as Chap. 21. 17.
b Reade Chap. 21. 9. and 45. 5

† Or, discourager.
c Thus wee see how the wicked when they can not abyde to heare the truth of Gods word, seeke to put the ministers to death as transgressours of policies.
d Wherin hee grievously offended in that that not only hee would not heare the truth spoken by the Prophet, but also gaue him to the lustes of the wicked to be cruelly in-treated.

† Ebr. Cushite, or Ethiopian.

e To heare matters and giue sentence.
f Hereby is declared that the Prophet found more fauour at this strangers hands, then hee did by all them of his countrey, which was to their great condemnation.

† Ebr. vnder thine hand.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Passhur, and Iucal the sonne of Shelemiah, and Passhur the sonne of Malchiah, heard the words that Jeremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, he that remaineth in this citie, shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a praye, and shall liue.

3 Thus saith the Lord, This citie shall surely bee giuen into the hand of the King of Babels armie, which shall take it.

4 Therefore the princes said vnto the King, We beseech you, let this man be put to death: for thus he weakeneth the hands of the men of warre that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your handes, for the king can deny you nothing.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with cords: and in the dungeon there was no water but myre: so Jeremiah stak fast in the myre.

7 Now when Ebed-melech the blacke More one of the Eunuches which was in the Kings house, heard that they had put Jeremiah in the dungeon, (then the King sate in the gate of Benjamin)

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

9 My lord the King, these men haue done euill in all that they haue done to Jeremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where hee is: for there is no more bread in the citie.

10 Then the King commanded Ebed-melech the blacke More, saying, Take from hence thirtie men with thee, and take Jeremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the tresurie, and tooke there old rotten ragges, and olde worne clowes, and let them downe by cordes into the dungeon to Jeremiah.

12 And Ebed-melech the blacke More said vnto Jeremiah, Put now these olde rotten ragges and worne, vnder thine arme holes,

betweene the cordes. And Jeremiah did so.
13 So they drewe vp Jeremiah with cordes and tooke him vp out of the dungeon, and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the third entrie that is in the house of the Lord, and the King said vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slay me? & if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Jeremiah, saying, As the Lord liueth that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the King of Babels princes, then thy soule shall liue, and this citie shall not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the King of Babels princes, then shall this citie be giuen vnto the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the King said vnto Jeremiah, I am carefull for the Iewes that are fled vnto the Caldeans, least they deliuer me into their hands, and they mocke me.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to go forth, this is the word that the Lord hath shewed me.

22 And beholde, all the women that are left in the King of Iudahs house, shall bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, declare vnto vs now, what thou hast said vnto the king, hide it not from

g Where the king had let him before to be at more libertie, as Chap. 37. 21.

h And yeeld thy selfe vnto them.

i Which declareth that he more feared the reproche of men then the threatenings of God.

k When Iecooniah and his mother with others were carried away, these women of the kings house were left: which shall be taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bin seduced by his familiar friends and false Prophets, which haue left him in the myre.

from vs, and wee will not slay thee: also what the King said vnto thee,

26 Then shalt thou say vnto them, I humbly¹ besought the King that he would not cause mee to returne to Ichonathans house, to die there.

27 Then came all the princes vnto Ieremiah & asked him. And he told them according to all these words that the King had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and hee was *there*, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is provided for. 15 Ebed-melech is deliuered from captiuitie.

IN^{*} the ninth yeere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoste against Ierusalem, and they besieged it.

2 And in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the citie was broken ^a vp.

3 And all the princes of the King of Babel came in, and satte in the middle gate, *euen* Neregal, Sharezer, Samgar-nebo, Sar-sechim, Rab-saris, Neregal, Sharezer, Rabmag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah saw them, and al the men of warre, then they fled, and went out of the city by night, through the kings garden, and by the ^b gate betweene the two walles, and hee went toward the wildernesse.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto ^c Riblah in the land of Hamath where hee gaue iudgement vpon him.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slew all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to carie him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the wals of Ierusalem.

9 Then Nebuzar-adan the [†]chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fledde and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the ^dpoore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchad-rezzar King of Babel gaue charge concerning Ieremiah [†]vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and [†]looke well to him, and doe him no harme, but doe vnto him ^eeuens as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rab-saris, and Neregal, Sharezer, Rab-mag, and all the King of Babels princes:

14 Euen they sent and tooke Ieremiah out of the court of the prison, and committed him vnto ^fGedaliah the sonne of Ahikam the sonne of Shaphan, that hee should carie him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke More, saying, Thus saith the Lord of hostes the God of Israel, Beholde, I will bring my words vpon this citie for euil, and not for good, and they shall bee *accomplished* in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, & thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I wil surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a praye vnto thee, because thou ^ghast put thy trust in me, saith the Lord.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 ^a And the chiefe steward tooke Ieremiah, and said vnto him, The Lord thy God hath pronounced this plague vpon this place

3 Now the Lord hath brought it, and done according as he hath said: because yee haue ^bsinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I loofe thee this day from the chaines which were on thine hands, if it please thee to come with mee into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, [†]tarie stil: behold, al the land is be-

^d For the rich and the mightie which put their trust in their thifts & meanes were by Gods iust iudgements most rigorously handled.

[†] Ebr. by the hand of.

[†] Ebr. for thine eyes vpon him.

^e Thus God preferred his Prophet by his meanes, whom hee made the scourge to punish the kings, and them that were his enemies.

^f Whome the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind,

^g Thus God re-compensed his zeale and fauour, which he shewed to his Prophet in his troubles.

^a From this second verse, vnto Chap. 42. 7 it seemeth to be as a parenthesis, and separated matter: and there this story beginneth againe, and this vision is declared what it was.

^b God moued this infidel to speake this, to declare the great blindness and obstinacie of the Iewes, which could not feelee that which this heathen man confessed.

[†] Ebr. confesse.

[†] Or, at thy commandments.

¹ Herein appeareth the infirmity of the Prophet, who did differre to saue his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

^{*} King 25. 7. chap. 52. 4.

^a The gates and wals were broken downe.

^b Which was a posterne doore, reade 2. King. 25. 4.

^c Which is called Antiochia in Syria.

[†] Or, captaine of the god.

fore thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore *he said*, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouvernour ouer all the cities of Iudah, and dwell with him among the people, or goe wherefoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitales and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to ^c Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoste, ^d which were in the fields, *euen* they and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikam gouvernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, *euen* ^e Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonne of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Ephai the Netopharhite, and Iezaniah the sonne Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan ^f sware vnto them, & to their men, saying, Feare not to serue the Caldeans: dwel in the land, and serue the King of Babel, and it shall be well with you.

10 As for me, Beholde, I will dwell at Mizpah to ^g serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities, that yee haue ^h taken.

11 Likewise when all the Iewes that were in ⁱ Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the King of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruites, verie much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoste, that were in the fields, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that ^j Baalis the King of the Ammonites

hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it: Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant of Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt ^k not doe this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

2 *Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.*

BVt in the ^l seuenth moneth, came Ishmael the sonne of Nethaniah the sonne of Elishama of the seed royall, & the princes of the ^m King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did ⁿ eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the King of Babel had made gouvernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *euen* fourescore men, hauing their beardes shauen, and their clothes rent and cut, with ^o offerings, and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as hee went: and when hee met them, he saide vnto them, Come ^p to Gedaliah the sonne of Ahikam.

7 And when they came into the mids of the citie, Ishmael the sonne of Nethaniah slew them, and cast them into the mids of the pit, he and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of honie: so he staid, and slewe them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom hee had

^c Which was a citie of Iudah.

^d Which were scattered abroad for feare of the Caldeans.

^e Who was of the Kings blood and after slewe him, Chap. 4. 1. 2.

^f 2 King. 25. 24.

^g Or, so receiue them, or to increase them for you.

^h Or, chosen to dwell in.

ⁱ Which were fled also for feare of the Caldeans.

^j For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

^h Thus the godly, which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

^a The citie was destroyed in the fourth moneth: and in the seuenth moneth, which contained part of September and part of October, was the gouvernour Gedaliah slaine,
^b Meaning, Zedekiah.
^c They did eate together as familiar friends.

^d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles, but hearing of the burning thereof in the way, they shewed these signes of sorrow.
^e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the temple: but after slewe them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemy, an i cast ditches and trenches, 1. King. 15. 22.

g Which had bene captaines vnder Zedekiah

h For Baalis the king of the Ammonites was the cause of this murder,

i Which place David of old had giuen to Chimham the sonne of Barzilai the Gileadite. 2. Sam. 19. 38.

† Eie. Let our prayer fall before thee, Chap. 36. 7.

had slaine because of Gedaliah) is it, which Asa the King had made because of Basa King of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue al the residue of the people that were in Mizpah, *euē* the Kings daughters, and all the people that remained in Mizpah, whome Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke *their* men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and al the captaines of the hoste that were with him, al the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *euē* the strong men of warre, and the women, and the children, and the eunuches, whome hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whome the King of Babel made gouernour in the land.

CHAP. XLII.

x The captaines aske counsell of Ieremiah what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

Then all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And saide vnto Ieremiah the Prophet, Hear our prayer, wee beseech thee, and

pray for vs vnto the Lord thy God, *euē* for all this remnant (for we are left, *but* a few of many, as thine eyes doe behold)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard *you*: behold, I will pray vnto the Lord your God according to your words, and whatsoeuer thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they saide to Ieremiah, The Lord bee a witnesse of trueth, and faith betweene vs, if we doe not, *euē* according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord God, to whom we send thee that it may be well with vs, when we obey the voice of the Lord our God.

7 ¶ And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, & al the people from the least to the most,

9 And saide vnto them, Thus saith the Lord God of Israel, vnto whom yee sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy *you*, and I will plant you, and not roote *you* out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: bee not afraide of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand,

12 And I will graunt you mercy that hee may haue compassion vpon you, and hee shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will wee dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hostes the God of Israel, If yee set your faces to enter into Egypt, and go to dwell there)

16 Then the sword that ye feared, shall take you therein in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, & there shall ye die.

a This declareth the nature of hypocrites, which would knowe of Gods word what they should doe, but will not follow it, but in asmuch as it agreeth with that thing which they haue purposed to doe. b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their fallshood, vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly. c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 1.

d Reade Chap. 18. 8.

e Because all Kings hearts and wayes are in his hands, he can turne them and dispoſe them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 21. 1. † Or, yetturne.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, and there Nebuchadnezzar destroyed them, and the Egyptians, chap. 46. 25.

17 And

17 And al the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague, that I wil bring vpon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene powred fourth vpon the inhabitants of Ierusalem: so shall my wrath bee powred fourth vpon you, when ye shall enter into Egypt, and yee shal be a detestation, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

19 O yee remnant of Iudah, the Lord hath saide concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye^h dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither yee desire to goe and dwell.

CHAP. XLIII.

Iohanan carrieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. & Ieremiah prophesieth the destruction of Egypt.

Now when Ieremiah had made an ende of speaking vnto the whole people al the words of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake^a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the^b proude men, saying vnto Ieremiah, ^cThou speakest falsely: the Lord our God hath^d not sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah^e prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and al the people obeyed not the voice of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste tooke all the remnant of Iudah, that were returned from

contemne and hurt the messengers of God, but slander and speake them that support or fauour the godly.

all^f nations, whither they had bene driuen, to dwell in the land of Iudah:

6 Euen men and women, and children, and the Kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah^g the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to^h Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hande, andⁱ hide them in the clay in the brick kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Beholde, I will send and bring Nebuchad-nezzar the King of Babel^k my seruant, and will set his throne vpon these stones that I haue hid, and he shal spread his pauilion ouer them.

11 And when he shal come, he shal smite the land of Egypt: ^lsuch as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shal burne them and carie them away captiues, and hee shal aray himselfe with the lande of Egypt, as a^m shepheard putteth on his garment, and shal depart from thence in peace,

13 Hee shall breake also the images ofⁿ Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIIII.

Hee reproveth the people for their idolatrie. 15 They that set light by the threatening of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophesied.

The worde that came to Ieremiah concerning all the Iewes, which dwelt in the land of Egypt, and remained at Migdol and at^a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and beholde, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods, whome they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets^b rising early and sending

^f As from the Moabites, Ammonites, and Edomites, Chap. 40. 11.

^g Whom these wicked led away by force.

^h A cite in Egypt neere to Nilus.

ⁱ Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

^k Reade Chap. 25. 9.

^l Every one shall be slaine. by that meanes that God hath appointed Chap. 15. 2.

^m Meaning, most easily, and suddenly shall hee carie the Egyptians away. ⁿ Or, the house of the sunne.

^a These were all famous & strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declarereth that there is no hold so strong, that can preserve them from Gods vengeance.

^b Reade Chap. 7. 25. and 25. 3. and 26. 5. & 29. 19. and 32. 33.

^g Reade Chap. 26. 6. and 24. 12. shewing that this should come vpon them for their infidelitie and stubburnesse.

^h For you were fully minded to goe into Egypt, whatsoever God spake to the contrary.

ⁱ To wit, in Egypt.

^a Who was also called Iezaniah, Chap. 42. 1. ^b This declarereth that pride is the cause of rebellion, and contempt of Gods ministers. ^c When the hypocrisie of the wicked is discovered, they braut forth into open rage: for they can abide nothing but flatteries, reade Isai. 30. 10.

^d He shewereth what is the nature of the hypocrites: to wit, to feigne that they would obey God and embrace his word, if they were assured that his messengers spake the truth: though in deede they be most far from all obedience.

^e Thus the wicked do not only wickedly of all

ding *them*, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore ^e my wrath, and mine anger was powred foorth and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and wasted, as *appeareth* this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit yee *this* great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt, whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, & the wickednes of the ^d kings of Iudah and the wickednes of their wiues, and your owne wickednes and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem?

10 They are not [†] humbled vnto this day, neither haue they feared nor walked in my lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will set my face against you ^{*} to euill and to destroy all Iudah,

12 And I wil take the remnant of Iudah, that ^{*} haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed *and* fall in the land of Egypt: they shall *euē* be consumed by the sword *and* by the famine: they shall die from the least vnto the most, by the sword, & by the famine, and they shall bee a detestation and an astonishment, and a ^e curse and a reproch.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they [†] haue a desire to returne to dwell there: for none shall returne, but ^s such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other

gods, & all the women that stood by, a great multitude, euē all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, we will ^h not heare it of thee,

17 But wee will doe whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto ⁱ the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, *both* we and our fathers, our Kings and our Princes in the cities of Iudah, and in the streets of Ierusalem: for *then* [†] had wee ^k plentie of vitayles and were well and [†] felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had [†] scarcenes of all things, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen, and powred out drinke offerings vnto her, did we make her cakes [†] to make her glad, and powre out drinke offerings vnto her without ⁱ our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the streets of Ierusalem, *both* you, and your fathers, your Kings, and your Princes, and the people of the land, and [†] hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednesse of your inuentions, *and* because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse, *and* without inhabitant, as *appeareth* this day.

23 Because yee haue burnt incense, and because ye haue sinned against the Lord, and haue not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your ^m hand, saying, wee will performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: ye will

h This decla-
retion how dange-
rous a thing it is
to decline once
from God, & to
follow our own
fantasies: for
Satan euer soli-
citeth such and
doth not leaue
them till he haue
brought them to
extreme impu-
dencie and mad-
nesse, euen to iu-
stifie their wic-
kednesse against
God and his
Prophets.
i Reade Chap. 7.
k 8. It seemeth
that the Papists
gathered out of
this place, their
Salve Regina and
Regina cali la-
tare calling the
virgin Marie
Queene of hea-
uen, and so of the
blest virgin,
and mother of
our Sauour
Christ made an
idole: for here
the Prophet
condemneth
their idolatrie
† Ebr. we were sa-
crafice with bread.
k This is still the
argument of i-
dolaters, which
esteeme religion
by the belly, and
in stead of ac-
knowledging
Gods workes,
who sendeth
both plentie and
dearth, health
and sickness,
they attribute it
to their idoles
and so disho-
nour God.
† Or, sawe.
† Or, want.
† Or, to appeare
her.
l This teacheth
vs how great
danger it is for
the husbands to
permit their
wiues any thing
whereof they be
not assured by
Gods word: for
therby they take
an occasion to
iustifie their do-
ings, and their
husbands shall
giue an account
therof before God
read Isa. 3. 25.
† Ebr. it is not come
up into his house.
m You haue
committed dou-
ble cuill in ma-
king wicked
vowes, and in
performing the
same.

e Hee setteth be-
fore their eyes
Gods iudge-
ments against
Iudah and ie-
rusalem for their
idolatrie, that
they might be-
ware by their
example, and not
with the like
wickednesse pro-
uoke the Lord:
for then they
should be dou-
ble punished.

d He sheweth
that we ought
to keepe in me-
mory Gods
plagues from
the beginning,
that considering
them, we might
liue in his feare,
and know, if he
haue not spared
our fathers, yea,
kings, princes, &
rulers, and also
whole countries
and nations for
their sinnes, that
we vile wormes
cannot looke to
escape punish-
ment for ours,
† Or, beaten downe.
* Amos 9. 4.
e Which haue
fully set their
minds, and are
gone thither on
purpose. Where-
by he excepteth
the innocents as
Jeremiah & Ba-
ruch that were
forced: therefore
the Lord shew-
eth that he will
set his face a-
gainst them: that
is, purposely de-
stroy them.
f Read Chap. 26
6. and 42. 18.

† Ebr. lift up their
soules.
g Meaning, but
a few.

per-

n This declar-
eth an horrible
plague toward
idolaters, seeing
that God will
not vouchsafe to
haue his Name
mentioned by
such as haue
polluted it.
o We see there-
fore, that God
hath a perpetual
care ouer his,
wherefore
they are scatter-
ed: for though
they be but two
or three, yet he
will deliuer the
when he destroy
eth his enemies.
p He sheweth
the meane
whereby they
should be de-
stroyed, to assure
them of the cer-
tainie of the
plague, and yet
they remaine stil
in their obstina-
cie till they pe-
rish: for Iosephus
lib. 10. de Antiq.
cap. 11. writeth
that fise yeere
after the taking
of Ierusalem,
Nebuchad-nez-
zar the yonger,
hauing ouercome
the Moabites &
the Ammonites,
went against E-
gypt, and slew
the king, and so
brought these
Iewes, and other
into Babylon.

a Which was Je-
remiah's disciple,
and wrote his
prophecies vnder
him.

b Whereof read
Chap. 36. 9. 10.

c Baruch moued
with an inconsi-
derat zeale of Je-
remiah's impris-
onment, but
chiefly for the
destruction of the
people, and
the Temple, mak-
eth this lamen-
tation, as Psal. 6. 6.

d Meaning, that
God might de-
stroy this people
because he had
planted them.

e Thinkest thou
to haue honour
& credit where-
in he sheweth his
firmite.

f Read cha. 31. 9

g That is, nine
nations, which
were round about
the land of E-

gypt.

performe your vowes and do the things that
ye haue vowed.

26 Therefore heare the word of the Lord
al Iudah that dwell in the land of Egypt, Be-
holde, I haue sworne by my great Name,
saith the Lord, that my Name ^a shall no
more be called vpon by the mouth of any
man of Iudah, in all the land of Egypt, say-
ing, The Lord God liueth.

27 Behold, I will watch ouer them for eu-
ill and not for good, and all men of Iudah
that are in the land of Egypt, shall be consu-
med by the sword, and by the famine, vntill
they be vtterly destroyed.

28 Yet a small number that escape the
sword, ^a shall returne out of the land of E-
gypt into the land of Iudah: and all the rem-
nant of Iudah that are gone into the land of
Egypt to dwel there, shall know whose words
shall stand, mine or theirs.

29 And this shall bee a signe vnto you,
saith the Lord, when I visit you in this place
that ye may know that my words shall sure-
ly stand against you for euill,

30 Thus saith the Lord, Beholde, I will
giue Pharaoh Hophra King of Egypt into
the hand of his enemies, and into the hande
of them that seeke his life: as I gaue Zedeki-
ah King of Iudah into the hande of Nebu-
chad-nezzar King of Babel his enemy, who
also sought his life.

CHAP. XLV.

^a Jeremiah comforteth Baruch, assuring him that he should
not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet
spake vnto ^a Baruch the sonne of Neri-
ah, when he had written these ^b wordes in a
book at the mouth of Ieremiah, in the fourth
yeere of Iehoiakim the sonne of Iosiah king
of Iudah, saying,

2 Thus saith the Lord God of Israel vnto
thee, O Baruch,

3 Thou diddest say, Woe is me now: for
the Lord hath laide sorow vnto my sorow:
I ^c fainted in my mourning, and I can finde
no rest.

4 Thus shalt thou say vnto him, the Lord
saith thus, Behold, that which I haue built,
will I ^d destroy, and that which I haue plan-
ted, wil I plucke vp, euen this whole land.

5 And seekest ^e thou great things for thy
selfe: seeke them not: for behold, I wil bring
a plague vpon all flesh, saith the Lord: but
thy life will I giue thee for a praye in all pla-
ces, whither thou goest.

CHAP. XLVI.

^a He prophesieth the destruction of Egypt. 27 Deliverance
is promised to Israel.

THe words of the Lord, which came to
Jeremiah the Prophet against the ^a Gen-
tiles,

2 ^a As against Egypt, against the armie of
^b Pharaoh Necho king of Egypt, which was
by the riuer Perath in Carchemish, which
Nebuchad-rezzar King of Babel smote in
the fourth yeere of Iehoiakim the sonne of
Iosiah King of Iudah.

3 ^c Make ready buckler and shilde, and
goe foorth to battell.

4 Make readie the horses, and let the
horsemen get vp, and stand vp with ^d your sal-
lets, fourbush the speares, and put on the bri-
gandines.

5 ^e Wherefore haue I seene them afraid,
and driuen backe: for their mightie men
are smitten, and are fled away, and looke not
backe: for feare ^f was round about, saith the
Lord.

6 The swift shall not flee away, nor the
strong man escape: they shall stumble, and
fall toward the ^g North by the riuer Perath.

7 Who is this, that commeth vp, as ^h a
flood, whose waters are moued like the ri-
uers?

8 Egypt riseth vp like the flood, and ⁱ his
waters are moued like the riuers, & he saith,
I will goe vp, and will couer the earth: I will
destroy the citie with them that dwel there-
in.

9 Come vp, ye horses, and rage yee cha-
rets, and let the valiant men come foorth,
the blacke Moores, and the Libyans that
beare the shield, and the Lydians that han-
dle and bend the bow.

10 For this is the day of the Lord God
of hostes, and a day of vengeance, that hee
may auenge him of his enemies: for the
sword shall deuoure, and it shall bee faciate,
and made drunke with their blood: for the
Lord God of hostes hath ^j a sacrifice in the
North countrey ^k by the riuer Perath.

11 Go vp vnto Gilead, ^l and take balme,
O ^m virgine, the daughter of Egypt: in vaine
shalt thou vse many ⁿ medicines: for thou
shalt haue no health.

12 The nations haue heard of thy shame,
and thy crie hath filled the lande: for the
strong hath stumbled against the strong and
they are fallen both together.

13 ¶ The worde that the Lord spake to
Jeremiah the Prophet, how Nebuchad-rez-
zar King of Babel should come and smite
the land of Egypt.

14 Publish in Egypt and declare in Mig-
dol, and proclaime in Noph, and in Tahpan-
hes, and say, Stand still, and prepare thee: for
the sword shall deuoure round about thee.

15 Why are thy valiant men put backe:
they could not stand, because the Lord did
driue them.

16 He made many to fall, and one fell v-
pon

b Read 2. king.
23. 29. and 24.
7. and 2. chrou.
35. 20.

c He warneth
the Egyptians
to prepare them-
selues to warre.

d The Prophet
had this visio of
the Egyptians
which should be
put to flight by
the Babylo-
nians at Carche-
mish.

e The Babylo-
nians shall dis-
comfite them at
the riuer Eu-
phrates.

f He derideth
the boastings of
the Egyptians,
who thought by
their riches and
power to haue
ouercome all the
world, alluding
to the riuer Ni-
lus, which at
certaine times
ouerfloweth the
countrey of
Egypt.

g For these na-
tions tooke part
with the Egyp-
tians.

h He calleth the
slaughter of
Gods enemies a
sacrifice, because
it is a thing that
doth please him,
Isa. 34. 6.

i That is, at
Carchemish.

k For at Gilead
did grow most
soveraigne
balme for
wounds.

l So called, be-
cause Egypt had
not yet bene
ouercome by the
enemie.

m He sheweth
that no salue or
medicine can
preuaile where-
as God giueth
the wound.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe word of the Lord that came to Ieremias the Prophet, against the Philistims, before that Pharaoh smote ^a Azzah.

2. Thus saith the Lord, Beholde, waters rise vp out of the ^b North, and shall bee as a swelling flood, and shall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall crie, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hoofs of his strong *horses*, at the noise of his charrets, and at the rumbling of his wheelles: the fathers shall not ^c looke backe to their children, for feebleness of ^d hands,

4 Because of the day that commeth to destroy al the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord wil destroy the Philistims, the remnant of the yle of ^e Caphtor.

5 ^f Baldeness is come vpon Azzah: Ashkelon is cut vp *with* the rest of their valleyes. How long wilt ^g thou cut thy selfe?

6 O thou sword of the Lord, how long wil it be or thou cease! turne againe into thy scaberd, rest and be still.

7 How can it ^h cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke: euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 Because of their pride and crueltie.

Concerning Moab, thus saith the Lord of hostes, the God of Israel, Woe vnto ^a Nebo, for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shal boast no more of Heshbon: for they haue deuised euil against it, ^b Come and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, ^c O Madmen, and the sword shall pursue thee.

3 A voice of crying shall bee from Horonaim *with* desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their crie to be heard.

5 For at the going vp of ^d Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of destruction,

6 Flee and saue your liues, and be like vn-^e to the ^f heath in the wilderness.

7 For because thou hast trusted in thy ^g workes, and in thy treasures, thou shalt also be taken, and ^h Chemosh shall goe foorth in his maintainers shall be led away captiues, so that they shall thinke vaine to looke for helpe at idoles, *Isa. 15. 2.*

^a Which was also called Gaza a cite of the Philistims.

^b He meaneth the armie of the Caldeans, *Isa. 8. 7. 8.*

^c The great feare shall take away their naturall affection.

^d Their heart shall so fail them.

^e For the Caphtorims, which are also called Capadocians, had destroyed in old time the Philistims and dwelt in their land euen to Gaza, *Deut. 2. 23.*

^f They haue pulled off their haire for sorowe and heauinesse.

^g As the heathen used in their mourning which the Lord forbade his people to doe, *Deut. 14. 1.*

^h Meaning that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

^a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.

^b Thus shal the Babylonians encourage one another.

^c Read *Isa. 25. 10*

^d Horonaim & Luhith were two places, whereby the Moabites should flee, *Isa. 15. 5.*

^e Hide your selues in barren places where the enemy will not pursue after you *Chap. 17. 6.*

^f That is, the idoles which are the works of thine hands.

^g Some read, in thy possessions: for so the word may signifie, as *1. Sam. 23. 2.*

^h Both thy great idole and know that it is in

to

ⁿ As they that should repent that they helped the Egyptians.

^o He derideth them which shal impute their overthrow to lack of counsell and policie, or to fortune, and not obseruing of time, nor considering that it is Gods iust iudgement.

^p To wit, that the Egyptians shal be destroyed.

^q They haue abundance of all things, & therefore are disobedient and proud.

^r As verse 9.

^s They shal be scarce able to speake for feare of the Caldeans.

^t Meaning, Egypt

^u That is, they shal slaye the great & mighty men of power.

^x To wit, Nebuchad-nezzars armie.

^y Some take the Ebrewe word Amon for the kings name of No, that is of Alexandria.

^z Meaning, that after the space of forty yeeres Egypt should be restored, *Isa. 19. 23. 24. 29. 13*

^a God comforteth all his that were in captiuitie, but specially the final Church of the Iewes, whereof were Ieremias & Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, *Isa. 44. 2. Chap. 30. 10.*

^b Read chap. 10.

^c 24.

^d 24.

^e 24.

^f 24.

^g 24.

^h 24.

ⁱ 24.

^j 24.

^k 24.

^l 24.

^m 24.

ⁿ 24.

^o 24.

to captiuitie with his priests and his princes together.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perishe and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 ^h Cursed be hee that doeth the worke of the Lord negligently, and cursed be hee that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath settled on his lees, and hath not bene ⁱ powred from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come saith the Lord, that I will send vnto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of ^k Beth-el their confidence.

14 How thinke you *thus*, We are mighty and strong men of warre?

15 Moab is destroyed, and his cities ^t burnt vp, and his chosen yong men are gone down to slaughter, saith the King, whose name is the Lord of hostes.

16 The destruction of Moab is readie to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and al ye that know his name, say, ^l How is the strong staffe broken, and the beautifull rod.

18 Thou daughter that doest inhabite Dibon, come downe from *thy* glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 ^m Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holon, and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Bethgamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.

25 The ⁿ horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him ^o drunken: for hee magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall bee in derision.

27 For diddest not thou deride Israel, as though he had bene found among theeues: for when thou speakest of him, thou art ^p moued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her nest in the sides of the holes mouth.

29 * We haue heard the pride of Moab (*hee is exceeding proud*) his stoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, ^q but it shall not be so: and his dissimulations, for they do not right.

31 * Therefore will I howle for Moab and I will crie out for all Moab: *mine heart* shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I wil weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpon thy summer fruits, and vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentifull fildes, and from the lande of Moab: and I haue caused wine to faile from the winepresse: none shall treade with shouting: *their shouting shall be no shouting.*

34 From the crie of Heshbon vnto Elaleh and vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the ^r heifer of three yeere olde *shall goe lowing*: for the waters also of Nimrim shall be wasted.

35 Moreouer, I wil cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that he hath gotten, is perished.

37 * For euery heade shall be ^s bald, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streetes thereof: for I haue broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shall howle, *saying*, How is he destroyed: how hath Moab turned the backe with shame: so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, ^t he shall flee as an eagle, and shall spread his wings

^h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies his worke: though the Caldeans fought another end, Isa. 10. 12.

ⁱ Or, deceitfully. ^j Hath not bene remooued as the leues haue, but hath liued at ease, and as wine that feedeth it selfe on his lees. ^k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites. ^l Ebr. gone up, or destroyed.

^m How are they destroyed that put their trust in their strength and riches?

ⁿ Thus they that flee, shall answer.

^o That is, his power and strength.

^o He willeth the Caldeans to lay afflictions enough vpon them, till they be like drunken men that fall downe to their shame and are derided of all. ^p Or, shall be full. ^q Thou reioicest to heare of his miserie.

^r Isa. 16. 6

^q He shall not execute his malice against his neighbours. ^r Read Isa. 15. 1. 3.

^s Which cite was in the utmost border of Moab: & here by he signifieth that the whole land should bee destroyed, & the people carried away.

^t Read Isa. 15. 5.

^u Their custome was to play on flutes or instruments, heaue and graue tunes at burials, and in the time of mourning, as Matth. 9. 23. ^v Isa. 15. 2. 3. ^w Eze. 7. 18. ^x Or, shame.

^x That is, Nebuchad-nezzar, as Chap. 49. 23.

wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, and the mightie mens hearts in Moab at that day shall bee as the heart of a woman in trauaile.

42 And Moab shall bee destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 Feare, and pit, and snare, shall be vpon thee, O inhabitant of Moab, sayeth the Lord.

44 He that escapeth from the feare, shall fall into the pit, and hee that getteth vp out of the pit, shall bee taken in the snare: for I will bring vpon it, *even* vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their King possessed Gad? and his people dwelt in his cities?

2 Therefore beholde the dayes come, saith the Lord, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their King shall goe into captiuitie, and his Priestes, and his Princes likewise.

4 Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hosts, of all those that be about thee, and yee shall be scatered euery man right foorth, and none shall gather him that fleeth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 To Edom thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from their children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedan (they are returned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? if the eues come by night, they will destroy till they haue ynough.

10 For I haue discovered Esau: I haue vncovered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy fathers children, and I will preserue them alieue, & let thy widowes trust in mee.

12 For thus saith the Lord, Beholde, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayeth the Lord, that Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lord.

17 Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof,

18 As in the ouerthrow of Sodom, and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Beholde, hee shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, *even* I will make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who wil appoint me the time? and who is the shepheard that wil stand before me?

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20 There-

i Which was a cite of Edom, called by the name of Teman, Eliphaz sonne, who came of Esau.

k The enemies that shal dissemble, as though they fled away, shal turne backe and inuade your land, and possesse it.

l Meaning, that God would venterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and the eues seeke but til they haue enough, Obad.

m The destruction shal be so great, that there shall be none left to take care ouer y widowes and fatherlesse. n I haue not spared mine owne people, & how should I piete thee? o Which was a chiefe cite of Edom.

p That is, Bozrah.

q Or, idle.

r To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

s That is, the Israelites, whom the Edomites kept as prisoners to haste away fro thence, s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

He that escapeth one danger, shal be taken of another, Isa. 24. 17.

They fled thither, thinking to haue succour of the Amorites. The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe. Which vaunted themselves of their idole, as though he could haue defended them. That is, they shal be restored by the Messiah.

They were separated from the Moabites by the river Amon, and after that the ten tribes were carried away into captiuitie, they invaded the countrey of Gad. To wit, of the Ammonites. Meaning, of the Israelites. Which was one of the chiefe cities of the Ammonites, as were Heshbon & Ai: there was also a cite called Heshbon among the Moabites.

In thy plentifull countrey. Signifying, that power and riches cannot preuaile when as God wil execute his iudgements. That is, without looking backe, and as euery one can find a way to escape. In the time of Christ, when the Gentiles shall be called.

r They shall not be able to resist his petite capitaines.
u To wit, the enemies.

x As Chap. 48 40. was said of Moab.

y Which was the chiefe citie of Syria, where-by he meaneth the whole countrey.

z When shee heard the suddē comming of the enemye.

a He speaketh of this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe city destroyed.

b Who was King of Syria, 1 King. 20. 26 and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians, and their borderers.
d Because they used to dwell in tents, he nameth the things that pertaineth thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazer will flee to the Arabians for succour, but that shall not availe them.

20 Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least of the flocke shal draw them out: surely he shall make their habitations desolate with them.

21 The earth is moqued at the noyse of their fall: the crie of their voice is heard in the red sea.

22 Beholde, he shall come vp, and flee as the eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto Damascus he saith, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearfull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, and feare hath seased her: anguish and sorowes haue taken her as a woman in trauaile.

25 How is the glorious citie not referred, the citie of my ioy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shall be cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben-hadad.

28 ¶ Vnto Kedar, and to the kingdoms of Hazer, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and go vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shal they take away: yea, they shall take to themselues their curtains and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (they haue consulted to dwell) O ye inhabitants of Hazer, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you and hath deuised a purpose against you.

31 Arise, and get you vp vnto the wealthy nation that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shall bee a bootie, and the multitude of their cattell a spoyle, and I will scatter them into all windes, and to the vtermost corners, & I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazer shall bee a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

35 Thus saith the Lord of hostes, Behold, I will breake the bowe of Elam, even the chiefe of their strength.

36 And vpon Elam I wil bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall bee no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to bee afraide before their enemies, and before them that seeke their liues, and will bring vpon them a plague, even the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I wil set my throne in Elam, & I wil destroy both the King and the Princes from thence, saith the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

The worde that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the ministerie of Jeremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standard, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shal come, they, and the children of Iudah together, going, and weeping shal they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetual covenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from mountaine to hill, and forgotten their resting place.

7 All that found them, haue deuoured them, & their enemies said, We offend not, because they haue sinned against the Lord, the habitation of iustice, even the Lord the

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profite them.

i I will place Nebuchad-nezzar there: and in these prophesies Jeremiah speaketh of those countries, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

l Ebr. bands.

a After that God hath vied the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of the chiefe idoles.

c To wit, the Medes, and the Persians.

d When Cyrus shall take Babel.

e Reade Chap. 31. 9.

f Their gouernours and ministers by their examples haue prouoked them to idolatrie.

g They haue committed idolatrie in euery place.

h For the Lord dwelt among the in his Temple, and would haue maintained the by his iustice against their enemies.

the hope of their fathers.

8ⁱ Flee from the mids of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates^k before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey; and they shall set themselues in aray against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall bee a spoyle: all that spoyle her, shall bee satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because yee are growen fat, as the calues in the graspe, and neyed like strong horses,

12 Therefore your mother shall bee fore confounded, and she that bare you, shall be ashamed: beholde, the vttermoost of the nations shall be a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shall bee wholly desolate: euery one that goeth by Babel, shall be astonished, and hisse at all her plagues.

14 Put your selues in aray against Babel round about: al yee that bend the bowe, shoot at her, spare no arrowes: for shee hath sinned against the Lord.

15 Crie against her round about: shee hath giuen her hande: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the sower from Babel, and him that handleth the sithe in the time of haruest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lions haue disperfed them: first the King of Asshur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will visite the King of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shall bee none: and the sinnes of Iudah, and they shall not be found:

for I will be mercifull vnto them, whome I reuerse.

21 Go vp against the land of the rebels, *even* against it, and against the inhabitants of Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A crie of battell is in the lande, and of great destruction.

23 Howe is the hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations?

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her from the vtmost border: open her store houses: treade on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her bullockes, let them go downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all yee that bend the bowe, besiege it round about: let none thereof escape: recompence her according to her worke, and according to all that she hath done, do vnto her: for she hath bene proude against the Lord, *even* against the holy one of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, *even* the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, helde them, and would not let them go.

34 But their strong Redeemer, whose name is the Lord of hostes, hee shall maintaine their cause, that he may giue rest to the land, and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth

M m m 2

the

i When God shall deliuer you by Cyrus.
k That is, most forward & without feare.

l Shall be made rich thereby.

m For ioy of the victory, that ye had against my people.

n In signe of contempt and disdain.

o He speaketh to the enemies, the Medes and Persians.

p Though the Lord called the Babylonians his seruants, and their worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselves, it is here called sinne.
q Or, yielded, or made peace.

q Destroy her so that none be left to labour the ground, or to take the fruite thereof.

r Meaning, Tiglath-pilezar, who caried away the tenne tribes.

s He caried away the rest, to wit, Iudah and Benjamin.

t That is, Babylon: thus the Lord raiseth vp Cyrus.
* Ezech. 23. 23.
† Or, of them that should be visited.

u Nebuchadnezzar who had smitten downe all the princes, and people of the world.

† Ebr. from the ends.

x Her princes and mighty men.

y Of the Iewes which should be deliuered by Cyrus.

* Psal. 136.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

the Lord, and vpon the inhabitants of Babel, and vpon her princes and vpon her wise-men.

36 A sworde is vpon the † fouthsayers, and they shall dote: a sworde is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their charets, and vpon al the multitude that are in the mids of her, and they shall be like women: a sworde is vpon her treasures, and they shall be spoyled.

38 A drought is vpon her waters, and they shall bee dried vp: for it is the lande of grauen images, and they dote vpon their idols.

39 Therefore the ^b Ziims with the Iims shall dwell there, and the † ostriches shall dwell therein: for it shall be no more inhabited, neither shall it bee inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, saith the Lord, so shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from the ^c coastes of the earth.

42 They shall holde the bowe and the buckler: they are cruel and vnmerciful: their voice shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battel against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands ^d waxed feeble: sorowe came vpon him, *even* sorowe as of a woman in trauaile.

44 Behold, he * shall come vp like a lion from the swelling of Iorden vnto the strong habitation: for I will make *Israel* to rest, and I wil make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like mee, and who wil appoint mee the time? and who is the ^e shepherd that will stand before me?

45 Therefore heare the counsell of the Lord that he hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shall draw them out: surely hee shall make *their* habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Jeremiah giueth his booke to Sberaiab.

Thus saith the Lord, Beholde, I will raise vp against Babel, and against the inhabitants † that lift vp *their* heart against mee, and destroying * winde,

2 And wil send vnto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that listeth himselfe vp in his brigandine, *will I say*, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For *Israel* hath bene no ^b widowe, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the Holy one of *Israel*.

6 ¶ Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cup in the ^d Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations ^e rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee could not be healed: forsake her, and let ^f vs goe euery one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought forth our ^g righteoufnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: † gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the ^h vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the scouts: for the Lord hath both deuised, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is come, *even* the † ende of thy couetousnesse.

14 The Lord of hostes hath sworne by † him * selfe, *saying*, Surely I will fill thee with men, as with caterpillers, and they shall crie and shout against thee.

15 * Hee hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his

† Or, of the land that riseth vp. a The Medes and Persians that shall destroy them as the wind doth the chaffe.

b Though they were forsaken for a time, yet they were not utterly cast off, as though their husband were dead.

c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. and 48. 6.

d By whom the Lord powred out the drinke of his vengeance, to whom it pleased him.

e For the great afflictions that they haue felt by the Babylonians.

* Isa. 2. 1. 9. reuel. 14. 8.

f Thus the people of God exhort one another to goe to Zion and praise God.

g In approving our cause, and punishing our enemies.

† Or, fill, or multiply.

h For the wrong done to his people and to his Temple, Chap. 50. 28.

i For the land of Caldea was full of rivers which ranne into Euphrates.

† Or, measure.

† Ebr. his scale.

* Amos 6. 3.

* Chap. 10. 12

† Ebr. lires.

a For Cyrus did cut the river Euphrates and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsell of two of Belshazzars captaines, who conspired against their king, because he had gelded the one of them in despise, &c. slaine the son of the other. b Reade Isa. 13. 21.

† Ebr. the fumes of the ostriches, or yong.

* Gen. 19. 24. Isa. 13. 19.

c Meaning, that the Persians should gather their armie of many nations,

d Which is meant of Belshazzar, Dan. 5. 6

* Chap. 49. 19.

e Reade Chap. 49. 19.

his discretion.

16 Hee giueth by *his* voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by *his owne* knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their ¹ visitation they shall perish.

19 The ^m portion of Iaakob *is* not like them: for hee is the maker of all things, and *Israel* is the rod of his inheritance: the Lord of hostes *is* his Name.

20 Thou art mine ⁿ hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the charret and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and young, and by thee will I breake the young man and the maide.

23 I will also breake by thee the shepherd and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *even* in your sight, saith the Lord.

25 Behold, I *come* vnto thee, O destroying ^o mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roule thee downe from the ^p rockes, and wil make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt bee destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of ^q Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and so-

row: for the deuise of the Lord shall bee performed against Babel, to make the lande of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall runne to meet the poste, and a messenger to meete the messenger, to shew the King of Babel, that his citie is taken on a ^r side thereof,

32 And that the passages are stopped, and the reeds burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel *is* like a threshing floore: the time of her threshing *is come*: yet a little while, and the time of her haruest ^s shall come.

34 Nebuchad-nezzar the King of Babel hath ^t deuoured mee, and destroyed me: hee hath made mee an emptie vessell: hee swallowed me vp like a dragon: and filled his belly with my delicates, and hath cast me out.

35 The spoyle of mee, and that which was left of me, *is brought* vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will maintaine thy ^u cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall be *as* heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelpes.

39 In their ^x heat I wil make them feasts, & I will make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambes to the slaughter, and like rams and goates.

41 How is ^y Sheshach taken? and how is the glory of the whole earth taken? how is Babel become an astonishment among the nations?

42 The ^z sea *is come* vp vpon Babel: she *is* couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is dry and a wildernes, a lande wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which ^a hee hath swallowed vp, and the nations shall

Mmm 3

runge

k Reade Chap. 10. 14.

l: When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idoles: for hee can helpe when all things are desperate.

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed invincible.
p From thy strong holdes and fortresses.

q By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria and Gabbatha, Belshazzars captaines.
s When she shall be cut vp and threshed.
t This is spoken in the person of the Iewes, bewailing their state and the cruelty of the Babylonians.

u Thus the Lord esteemeth the iniurie done to his Church as done to himself, because their cause is his.

x When they are inflamed with surfering and drin king, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2

y Meaning, Babel, as Chap. 25. 26.

z The great armie of the Medes and Persians.

a That is, his gifts and presents which hee had receiued as part of the spoils of other nations, and which the idolaters brought vnto him from all countries.

runne no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the middes of her, and deliuer ye euery man his soule from the fierce wrath of the Lord,

46 Left your heart euen faint, and yee feare the rumour, that shall bee heard in the land: the rumour shall come *this* yeere, and after that in the *other* ^b yeere shall come a rumour, and crueltie in the lande, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the middes of her.

48 Then the heauen and ^c the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the ^d slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that ^e haue escaped the sword, goe away, stand not still: remember the Lord a farre off, and let Ierusalem come into your minde.

51 We are ^f confounded because wee haue heard reproche: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore beholde, the dayes come, saith the Lord, that I wil visite her grauen images, and through all her lande the wounded shall grone.

53 Though Babel should mount vp to ^g heauen, and though she should defend her strength on high, yet from mee shall her destroyers come, saith the Lord.

54 A sound of a crie *commeth* from Babel, and great destruction from the lande of the Caldeans;

55 Because the Lord hath laide Babel waste & destroyed from her the great voice, and her waues shall roare like great waters, and a sound was made by their noise:

56 Because the destroyer is come vpon her, *euen* vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will ^h make drunke her princes, and her wife men, her dukes & her nobles, and her strong men: and they shall sleepe a perpetual sleep, and not wake, saith the king, whose name is the Lord of hostes.

58 Thus saith the Lord of hostes, The ⁱ thicke wall of Babel shall bee broken, and her hie gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be weary.

59 The worde which Ieremiah the Prophet commanded Sheraiah the sonne of Neriaah, the sonne of Maaseiah, when hee went with Zedekiah the King of Iudah into Babel, in the ^k fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel, *euen* all these things, that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt read all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a ^l stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel bee drowned, and shal not rise from the euil, that I wil bring vpon her: and they shal be ^m weary. Thus farre are the words of Ieremiah.

CHAP. LII.

ⁿ Ierusalem is taken. ^o Zedekiahs sonnes are killed before his face, and his eyes put out. ^p The citie is burned. ^q Jehoiachin is brought forth of prison, and sed like a king.

Zedekiah ^r was one and twentie yeere old when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem, and his mothers name was Hammutai, the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Jehoiachim had done.

3 ^s Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 ^t But in the ninth yeere of his reigne, in the tenth moneth, the tenth *day* of the moneth came Nebuchad-nezzar King of Babel, he and all his hoste against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and al the men of warre fled, and went out of the citie by night, by the ^u way of the gate betweene the two walles, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildernesse.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the de-

^b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should be brought to nothing: for the first yeere came the tidings the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled & Darius ouer-came them by the policie of Zopyrus, and hanged three thousand gentile men, besides the common people.

^c All creatures in heauen and earth shal reioice and praise God for the destruction of Babilon the great enemy of his Church. ^d Babilon did not only destroy Israel, but many other nations. ^e Ye that are now captiues in Babilon. ^f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof. ^g For the walles were two hundred foote hie.

^h I will so astonish them by afflictions, that they shal not know which way to turne them.

ⁱ The thicknes of the wall was fittie foote thick.

^k This was not in the time of his captiuitie, but ^l euery yeere before, when he went either to grauelate Nebuchadnezzar, or to intreat of some matters.

^l S. Iohn in his reuelation aludeth to this place, when he saith, that the Angel tooke a millstone and cast it into the sea: signifying thereby the destruction of Babilon, Reue. 18. 21.

^m They shal not be able to resist, but shal labour in vaine.

ⁿ 2. King. 24. 18
2. chro. 36. 11.

^o So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemy vpon him to leaue him away and his people. ^p 2 King. 25. 1. and chap. 39. 1.

^u Reade Chap. 39. 4.

desert of Iericho, and al his hoste was scattered from him.

9 Then they tooke the king and caried him vp vnto the King of Babel to Riblah in the land of Hamath, ^e where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: hee slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the ^d tenth day of the moneth (which was the nineteenth yeere of the King Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward, ^{which} ^e stood before the King of Babel in Ierusalem,

13 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue ^{certain} of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left ^{certaine} of the poore of the land, to dresse the vines, and to till the land.

17 Also the ^f pillars of brasfe that were in the House of the Lord, and the bases, and the brasen Sea, that was in the house of the Lord, the Caldeans brake, and caried all the brasfe of them to Babel.

18 The pottes also and the ^g besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasfe wherewith they ministred, tooke they away.

19 And the bowles, and the ash pans, and the basins, and the pottes, and the candlesticks, and the incense dishes, and the cups, and al that was of gold, and that was of siluer tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which King Salomon had made in the house of the Lord: the brasfe of all these vessels was without ^h weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a threed of twelue cubites did compasse it, & the thickeffe thereof was foure fingers:

it was hollow.

22 And a chapiter of brasfe was vpon it, and the height of one chapiter was fise cubites with net worke, and pomegranates vpon the chapiters round about, all of brasfe: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the net worke were an ⁱ hundredreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, & Zephaniah ^k the second Priest, and the three keepers of the doore.

25 He tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and ^l seuen men that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste who mustered the people of the land, and threescore men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and slew them in Riblah, in the lande of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people whom Nebuchadnezzar caried away captiue, in the ^m seuenth yeere, ^{euē} three thousand Iewes, and three and twentie.

29 In the ⁿ eighteenth yeere of Nebuchadnezzar he caried away captiue from Ierusalem eight hundredreth thirtie and two persons.

30 In the three and twentieth yeere of Nebuchadnezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundredreth fourtie and fise persons: all the persons were foure thousand and sixe hundredreth.

31 And in the seuen & thirtieth yere of the captiuitie of Iehoiachin King of Iudah in the twelfth moneth, in the fise & twentieth day of the moneth, Euil-merodah King of Babel, in the ^o first yeere of his reigne, lifted vp the head of Iehoiachin King of Iudah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel.

33 And changed his prison ^p garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a ^q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntill he died.

i But because of the roundnes no more could be scene but ninety and sixe.
k Which serued in the hie Priests stead, if he had any necessary impediment.
l In the 2. king. 25. 19. is read but of fise: those were the most excellent: and the other two, which were not so noble, are not there mentioned wth them.

m Which was the latter ende of the seuenth yere of his reigne and the beginning of the eight.
n In the latter end also of that yeere, and the beginning of the nineteenth.
† 8. r. iulius.

o That is, restored him to libertie and honour.
p And gaue him princely apparel.
q That is, he had allowance in the court, & thus at length hee had rest and quietnesse because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

e Reade 2. king. 25. 6. & chap. 49. 5.

d In the 2. King. 25. 8. it is called the seuenth day, because the fire began then, & so continued to the tenth.
e That is, which was his seruant, 1. King. 25. 8.

f Of these pillars reade 1. king 7. 15

g Which were also made of brasfe, as 1. king. 7. 45.

h It was so much in quantitie.

LAMENTATIONS.

CHAP. I.

The prophet bewailerh the miserable estate of Ierusalem, and sheweth that they are plagued because of their sins. The first and second chapter beginne every verse according to the letters of the Hebrew Alphabet. The third hath three verses for every letter, and the fourth is as the first.



Ow doeth ^a the citie remaine solitary that was full of people: shee is as a widow: shee that was great among the nations, and ^b princeesse among the prouinces, is made tributarie.

² She weepeth continually in the night, and her teares *runne downe* by her cheekes: among all her ^d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

³ Iudah is caried away captiue, because of affliction, and because of great seruitude shee dwelleth among the heathen, and findeth no rest: al her persecuters tooke her in the straites.

⁴ The wayes of Zion lament, because no man commeth ^f to the solemne feastes: all her gates are desolate: her priestes sigh: her virgines are discomfited, and shee is in heauinesse.

⁵ Her aduersaries ^g are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before theemie.

⁶ And from the daughter of Zion all her beautie is departed: her princes are become ^h like harts that finde no pasture, and they are gone without strength before the pursuer.

⁷ Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people ⁱ fell into the hand of theemie, and none did helpe her: the aduersarie saw her, and did mocke at her ^k Sabbathes.

⁸ Ierusalem hath grieuouly sinned, therefore shee is ^l in derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, shee sigheth and turneth backward.

⁹ ¹ Her filthinesse ^m is in her skirts: shee remembred not her last end, therefore shee came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for theemie ⁿ is proud.

¹⁰ Theemie hath stretched out his

hand vpon all her pleasant things: for shee hath seene the heathen enter into her Sanctuarie, whome ^o thou diddest command, that they should not enter into thy Church.

¹¹ All her people sigh and seeke *their* bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

¹² Haue yee no regard, all yee that passe by *this way*: behold, and see, if there be any ^p sorow like vnto my sorow, which is done vnto me, wherewith the Lord hath afflicted *me* in the day of his fierce wrath.

¹³ From aboue hath ^q hee sent fire into my bones, which preuaile against them: he hath spread a net for my feet, and turned me backe: he hath made me desolate, and daily in heauinesse.

¹⁴ The ^r yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered mee into *their* hands, neither am I able to rise vp.

¹⁵ The Lord hath troden vnder foote all my valiant men in the middes of me: hee hath called an assembly against me to destroy my young men: the Lord hath troden ^s the winepresse vpon the virgin the daughter of Iudah.

¹⁶ ^t For these things I weepe: mine eye, *even* mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because theemie preuailed.

¹⁷ Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iacob round about him: Ierusalem is ^u as a menstruous woman in the middes of them.

¹⁸ The Lord is righteous: for I haue rebelled against his ^v commandment: heare, I pray you, al people, and behold my sorow: my virgins and my young men are gone into captiuitie.

¹⁹ I called for my louers *but* they deceived me: my priests & mine elders perished in the citie, while they ^w sought their meate to refresh their soules.

²⁰ Behold, O Lord, how I am troubled: my bowels swel: mine heart is turned within me, for I am ful of heauinesse: the sword spoyleth abroad, as death *doeth* at home.

²¹ They haue heard that I mourne, *but* there is none to comfort me: all mine enemies haue heard of my trouble, and are glad that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall

^a The Prophet wondereth at the great iudgement of God, seeing Ierusalem which was so strong and so full of people, to be now destroyed and desolate.
^b Which had chiefe rule ouer many prouinces and countries.
^c So that shee taketh no rest.
^d Meaning the Egyptians and Assyrians, which promised helpe.

^e For her cruelty toward the poore and oppression of seruants, Ier. 34. 11

^f As they vsed to come vp with mirth and ioy, psal. 42. 4.
¹ *Ebr. bitternesse.*

^g That is, haue rule ouer her, Deut. 28. 44.

^h As men pined away with sorow and that haue no courage.

ⁱ In her miserie she considered the great benefits and commodities that shee had lost.

^k At her religion and seruing of God, which was the greatest griefe to the godly.

^l *Or, druen away.*
¹ She is not ashamed of her sinne, although it be manifest.

ⁿ *Ebr. hath magnified himselfe.*

^m God forbid, death that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23. 3.

ⁿ Thus Ierusalem lamenteth, mouing others to pitie her, and to learne by her example.

^o This declareth that wee should acknowledge God to be the author of all our afflictions, to the intent that wee might seeke vnto him for remedie.

^p Mine heauie sinnes are continually before his eyes, as hee that tieth a thing to his hand for a remembrance.

^q He hath troden them vnder foot as they that tread grapes in the winepresse.
^r Ier. 14. 17.
¹ *Ebr. 2. 18.*

^s Which because of her pollution was separate from her husband, Leuit. 15. 19. & was abhorred for the time.
¹ *Ebr. mouth.*

^t That is, they died for hunger.

^a Of desiring vengeance against the enemy, read Iere. 1. 20. & 18. 21.
^b Or, gather them like grapes.

^a That is, brought her from prosperitie to aduersitie.

^b Hath giuen her a most sore fall.

^c Alluding to the Temple or to the Arke of the couenant, which was called the footstool of the Lord, because they should not set their mindes so low, but lift vp their hearts toward the heauens.

^d Meaning, the glory & strength, as 1. Sam. 2. 1.

^e That is, his succour which he was wont to send vs, when our enemies oppressed vs.
^f Shewing, that there is no remedie but destruction, where God is the enemy.

shall bee like vnto me.

22 ^a Let all their wickednesse come before thee: ^b do vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from ^b heauen vnto the earth the beautie of Israel, and remembred not his ^c footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iakob, and not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the Princes thereof.

3 He hath cut of in his fierce wrath all the ^d horne of Israel: he hath drawn backe his ^e right hand from before the enemy, and there was kindled in Iakob like a flame of fire, which deuoured round about

4 He ^f hath bent his bowe like an enemy: his right hande was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the Tabernacle of the daughter of Zion: hee powred out his wrath like fire.

5 The Lord was an enemy: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden, he hath destroyed his Congregation: the Lord hath caused the feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuary: he hath giuen into the hand of the enemy the wals of her palaces: they haue made a noise in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line, he hath not withdrawen his hand from destroying: therefore hee made the rampart ^h and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her King and her princes are among the Gentiles: the Law is no more, neither can her prophet receive any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackcloth: the virgins of Ierusalem hang down their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings swoone in the streets of the citie.

12 They haue said to their mothers, Where is [†] bread and drinke? when they swooned as the wounded in the streets of the city, and when they [†] gaue vp the ghost in their mothers bosome.

13 ⁱ What thing shall I take to witnesse for thee? what thing shal I compare to thee, O daughter of Ierusalem? what shall I liken to thee that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy Prophets haue ^k looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 Al that passe by the way, clappe their hands at thee: they hisse and wagge their head vpo the daughter of Ierusalem, saying, Is this the citie that men call the perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 ^{*} The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath throwen downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart ^{*} cried vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Beholde, O Lord, and confidert whom thou hast done thus: shal the women eat their fruit, and children of a [†] spanne long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemn day my

[†] Or, faint.

[†] Ebr. wheat and wine.

[†] Ebr. poured out the soule.

ⁱ Meaning, that her calamitie was so euident, that it neede no witnesses.

^k Because the false prophets called themselves Seers, as the other were called, therefore he sheweth that they saw amisse, because they did not reprove the peoples faults, but flattered them in their finnes, which was the cause of their destruction.
[†] Or, burdens.

^{*} Loui. 26. 15. 25
deut. 28. 15. 25.

^{*} Ierem. 14. 17. 1
chap. 1. 16.

[†] Or, brought up in their own hands.

^g As the people were accustomed to praise God in the solemne feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.
^h This is a figuratiue speech, as that was, when he said, the waies did lament, Chap. 1. 4. meaning, that this sorow was so great, that the insensible things had their part thereof.
[†] Or, fide.

The godly sometime despaire, Lamentations. and sometimes hope.

† Or, enemies,
whom I feared.

a The Prophet
complained of
the punishments
and afflictions
that he endured
by the false
prophets and
hypocrites, when
he declared the
destruction of
Ierusalem, as
Ierem. 20. 2.

b He speaketh
this as one that
felt Gods hea-
uie iudgements,
which he greatly
feared, and there-
fore setteth the
out with this di-
uersitie of words.

c This is a great
temptation to
the godly, when
they see not the
fruit of their
prayers, & cau-
seth them to
think that they
are not heard,
which thing
God vseth to
doe, that they
might pray more
earnestly and
the oftener.

d And keepeth
me in holde as
a prisoner.

e He hath no
pity on me.

f With great
anguish and so-
row he hath
made me to lose
my sense.

g Thus with
paine he was
driven to and fro
betwene hope
and despaire, as
the godly oft-
times are, yet in
the end the Spi-
rit getteth the
victorie.

h He sheweth
that God thus
vseth to exercise
his, to the intent
that hereby they
may know the
felices, and feele
his mercies.

i Considering
the wickednesse
of man, it is mar-
uel that any re-
maineth alue:
but onely that
God for his own
mercies sake, and
for his promise
will euer haue
his Church to
remaine, though
they be neuer so
few in number,
Ia. 1. 9.

k We feele thy
benefits daily.

l The godly put
their whole confidence in God, and therefore looke for none o-
ther inheritance, as Psal. 16. 5.

my † terrours round about, so that in the
day of the Lords wrath none escaped nor
remained: those that I haue nourished and
brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man, that hath scene ^a affliction
in the rod of his indignation.

2 He hath led me, and brought mee into
darkenesse, but not to light.

3 Surely he is turned against me: he tur-
neth his hand against me all the day.

4 My flesh and my skin hath he caused to
waxe old, and he hath broken my bones.

5 He hath ^b builded against me, and
compassed me with gall, and labour.

6 He hath set me in darke places, as they
that be dead for euer.

7 He hath hedged about mee, that I can
not get out: hee hath made my chaines
heauie.

8 Also when I cry and shout, he shutteth
out my ^c prayer.

9 He hath ^d stopped vp my wayes with
hewen stone, and turned away my paths.

10 ^e He was vnto me as a beare lying in
waite, and as a lion in secret places.

11 He hath stopped my wayes, and pul-
led me in pieces: he hath made me desolate.

12 He hath bent his bowe and made me
a marke for the arrow.

13 He caused the farrowes of his quier
to enter into my reines.

14 I was a derision to all my people, and
their song all the day.

15 Hee hath filled mee with bitternesse,
and made me drunken with ^f wormewood.

16 Hee hath also broken my teeth with
stones, and hath couered mee with ashes.

17 Thus my soule was farre off from
peace: I forgate prosperitie,

18 And I saide, My strength and mine
hope is ^g perished from the Lord,

19 Remembring mine affliction, and my
mourning, the wormewood and the gall.

20 My soule hath them in remembrance,
and is humbled ^h in me.

21 I consider this in mine heart: there-
fore haue I hope.

22 It is the Lords ⁱ mercies that we are
not consumed, because his compassions
faile not.

23 They are renewed ^k euery morning:
great is thy faithfulness.

24 The Lord is my ^l portion, faith my
soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust
in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite
for the saluation of the Lord.

their whole confidence in God, and therefore looke for none o-
ther inheritance, as Psal. 16. 5.

27 It is good for a man that he beare the
yoke in his ^m youth.

28 He sitteth alone, and keepeth silence,
because he hath borne it vpon him.

29 He putteth his ⁿ mouth in the dust,
if there may be hope.

30 He giueth his cheek to him that smi-
teth him: he is filled full with reproches.

31 For the Lord will not forsake for-
euer.

32 But though he send affliction, yet wil
he haue compassion according to the multi-
tude of his mercies:

33 For he doeth not ^p punish [†] willingly,
nor afflict the children of men,

34 In stamping vnder his feete all the
prisoners of the earth,

35 In ouerthrowing the right of a man
before the face of the most High,

36 In subuerting a man in his cause: the
Lord ^q seeth it not.

37 Who is he then that faith, and it com-
meth to passe, and the Lord ^r commandeth it
not.

38 Out of the mouth of the most High
proceedeth not ^s euill and good.

39 Wherefore ^t then is the liuing man so-
rowfull? man ^u suffereth for his sinne.

40 Let vs search and trie our wayes, and
turne againe to the Lord.

41 Let vs lift vp ^v our hearts with our
hands vnto God in the heauens.

42 We haue sinned, and haue rebelled,
therefore thou hast not spared.

43 Thou hast couered vs with wrath, and
persecuted vs: thou hast slaine and not spa-
red.

44 Thou hast couered thy selfe with a
cloude, that ^w our prayer should not passe
through.

45 Thou hast made vs ^x as the ^y off kow-
ring and refuse in the middes of the people.

46 All our enemies haue opened their
mouth against vs.

47 Feare and a snare is come vpon vs ^z with
desolation and destruction.

48 Mine eye casteth out riuiers of water, for
the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and
ceaseth not,

50 Till the Lord looke downe, and be-
hold from heauen.

51 Mine eye ^{aa} breaketh mine heart, be-
cause of all the daughters of my citie.

52 Mine enemies chased mee fore like a
bird, without cause.

53 They haue shut vp my life ^{ab} in the
dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, ^{ac} then
thought I, I am destroyed.

55 I called

m He sheweth
that we can ne-
uer beginne too
timely to be ex-
ercised vnder the
crosse, that when
the afflictions
grow greater,
our patience also
by experience
may be stronger.
n He murmu-
reth not against
God, but is pa-
tient.

o He humbleth
himselfe as they
that fall downe
with their face
to the ground,
and so with pa-
tience waiteth
for succour.

p Hee taketh no
pleasure in it, but
doeth it of ne-
cessitie for our
amendment,
when hee suffe-
reth the wicked
to oppress the
poore.

† Ebr. with his
heart.

q He doth not
delight therein.
r He sheweth
that nothing is
done without
Gods promi-
dence.

s That is, ad-
uersitie, and pro-
speritie, Amos
3. 6.

t When God
afflicteth him,

u That is, both
heart & hands
for els to lift vp
the hands is but
hypocritic.

* 1. Cor. 4. 13.

x I am over-
come with sore
weeping for all
my people.

y Reade Iere.
37. 16, how hee
was in the mi-
nie dungeon.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou hast heard my voice : stop not thine eare from my sigh and from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my ^z soule, and hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproch, O Lord, and all their imaginations against me:

62 The lips also of those that rose against mee, and their whispering against mee continually.

63 Behold, their sitting downe and their rising vp, how I am their song.

64 * Giue them a recompence, O Lord, according to the worke of their hands.

65 Giue them [†] sorow of heart, *euen* thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. IIII.

HOW is the ^a golde become so [†] dim! the most fine gold is changed, and the stons of the Sanctuarie are scattered in the corner of euery street.

2 The noble [†] men of Zion comparable to fine gold, how are they esteemed as earthen ^b pitchers, *euen* the worke of the hands of the potter!

3 Euen the dragons draw out the breasts, and giue sucke to their yong, *but* the daughter of my people *is* become cruell like the ^d ostriches in the wildernesse.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the young children aske bread, *but* no man breaketh it vnto them.

5 They that did feede delicatly, perish in the streetes: they that were brought vp in skarlot, embrace the dounge.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodom, that was ^{*} destroyed as in a moment, and [†] none pitched camps against her.

7 Her ^{*} Nazarites were poorer then the snow, and whiter then the milke: they were more ruddie in bodie, then the red precious stones: they were *like* polished Saphir.

8 Now their ^e visage is blacker then a cole: they cannot know them in the streets: their skinne cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away *as* they were stric-

ken through for the ^f fruites of the field.

10 The hands of the pitiful women haue sodden their owne children, *which* were there meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleued that the aduersarie and theemie should haue entred into the gates of Ierusalem:

13 For the finnes of her prophets, and the iniquities of her priests, that haue shedde the blood of the iust in the middes of ^g her.

14 They haue wandered *as* blinde men ^h in the streetes, and they were polluted with blood, so that ⁱ they would not touch their garments.

15 *But* they cryed vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, & wandered: they haue said among the heathen, They shal no more dwell there.

16 The fanger of the Lord hath scattered them, he will no more regard them: ^{*} they reuerenced not the face of the Priestes, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting wee looked for [†] a nation that could not saue vs.

18 They hunt our steppes that we cannot goe in our streetes: our end is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen, they pursued vs vpon the mountaines, and laid wait for vs in the wildernesse.

20 The ^m breath of our nostrils, the Anointed of the Lord was taken in their nets, of whome we said, Vnder his shadow wee shall be preferred aliuie among the heathen.

21 Reioyce and be glad, ⁿ O daughter Edom, that dwellest in the land of Vz, the cup also shal passe through vnto thee: thou shalt be drunken [†] and vomit.

22 Thy punishment is accomplished, O daughter Zion: he ^o wil no more carie thee away into captiuitie, *but* hee will visite thine iniquitie, O daughter Edom, he will discover thy finnes.

CHAP. V.

The prayer of Ieremiah.

REMEMBER, O Lord, what is come vpon vs: ^{*} consider, and beholde our reproch.

away captiue, others, as the poorest remained, and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foresaw their miseries to come, thus prayed.

^f For lacke of food they pine away and consume.

^g He meaneth that these things are come to passe therefore, contrary to all mens expectation. ^h Some referre this to the blinde men, which as they went, stumbled on the blood whereof the cite was full. ⁱ Meaning, the heathen, which came to destroy them, could not abide them. [†] Or face: ^k That is, the enemies: ^l He sheweth two principall causes of their destruction: their cruelty, and their vaine confidence in man: for they trusted in the helpe of the Egyptians. ^m Our king Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state and life, was slaine, who he calleth anointed, because hee was a figure of Christ. ⁿ This is spoken by derision: [†] Or, shew thy nakednesse. ^o He comforteth the Church by that, after seauentie yeres their sorowes shall haue an ende, whereas the wicked should be tormented for euer.

^a This prayer as is thought, was made when some of the people were caried into Egypt and other places for succour: albeit it seemeth that the Prophet foresaw their miseries to come, thus prayed.

2 Our

^z Meaning, the cause wherefore his life was in danger.

[†] Psal. 118. 4.

[†] Or, an obstinate heart.

^a By the golde he meaneth the Princes, as by the stons hee vnderstandeth the Priestes.

[†] Or, hid.

[†] Or, finnes.

^b Which are of small estimation and haue none honour.

^c Though the dragons be cruel, yet they picke their yong and nourish them, which thing Ierusalem doeth not.

^d The women forsake their children, as the Ostrich doeth her egges, Iob 39. 17.

^{*} Gen. 19. 25.

[†] Or, no strength was against her. ^{*} Num. 6. 2.

^e They that were before most in Gods fauour, are now in greatest abomination vnto him.

^b Meaning, their extreme seruitude and bondage.

^c We are ioined in league and amitie with them, or haue submitted our selues, vnto the. ^d As our fathers haue bene punished for their sinnes: so wee that are culpable of the same sinnes, are punished.

^e Because of the enimie that came from the wilderness, and would not suffer vs to goe and seeke our necessarv food.

^f That is, by the enemies hand.

2 Our inheritance is turned to the strangers, our houses to the aliens.

3 We are fatherlesse, euen without father, and our mothers are as widowes.

4 Wee haue drunke our ^b water for money, and our wood is sold vnto vs.

5 Our necks are vnder persecution: we are wearie, and haue no rest.

6 We haue giuen our ^c hands to the Egyptians, and to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their ^d iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, because of the sword ^e of the wilderness.

10 Our skinne was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, and the maids in the cities of Iudah.

12 The princes are hanged vp by ^f their

hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder ^g the wood.

14 The Elders haue ceased from the ^h gate and the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs, that we haue finned.

17 Therefore our heart is heauie for these things, our ⁱ eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lord, remainest for ^k euer: thy throne is from generatiō to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs so long time?

21 ^l Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

^g Their slaughter was so great, that they were not able to abide it. ^h There were no more lawes nor forme of common wealth.

ⁱ With weeping. ^k And therefore thy couenant and mercies can neuer faile. ^l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ieremiah, 31, 1.

EZEKIEL.

THE ARGUMENT.

After that Ichoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Chaldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainly be destroyed, and the people grievously tormented by Gods plagues, in so much that they that remained, should bee brought into cruell bondage. And lest the godly should despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly bee performed vnder Christ, of whom in this booke are many notable promises, and in whome the glory of the new Temple should perfectly bee restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fifth yeere of Ichoiachins captiuitie.

CHAP. I.

¹ The time wherein Ezekiel prophesied, and in what place. ³ His kinred. ⁵ The vision of the foure beasts. ²⁶ The vision of the throne.

^a After that the booke of the Law was found which was the eighteenth yeere of the reigne of Iosiah, so that fve and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

^b Which was a part of Euphrates, so called.

^c That is, notable & excellent visions, so that it might



It came to passe in the ^a thirtieth yeere in the fourth moneth and in the fift day of the moneth (as I was among the captiues by the riuier ^b Chebar) that the heauens were opened,

and I saw visions of ^c God.

2 In the fift day of the moneth (which was the fift yeere of king Ioiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuier Chebar, where

the ^d hand of the Lord was vpon him.

4 And I looked, and behold, ^e a whirlwinde came out of the North, a great cloud and a fire wrapped about it, and a brightness was about it, and in the middes thereof, to wit, in the middes of the fire came out as the likenesse of ^f amber.

5 Also out of the middes thereof came the likenesse of foure ^g beasts, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and

^d That is, the Spirit of prophesie, as Chap. 3. 22. and 37. 1. ^e By this diuersitie of wordes, he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem. ^f Or, pale yellow. ^g Which were the foure Cherubims that represented the glory of God, as Cha. 3. 13.

^g The wing of the one touched the wing of the other.

^h Every Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

ⁱ Ebr. whither their spirit or will was to goe.

ⁱ That is, when they had executed Gods will: for as they returned not, till God had changed the state of things.

^k The Ebrew word is Tarsish: meaning, that the colour was like the Cilician sea, or a precious stone so called.

^l Or the tents.

and they foure had their faces, and their wings.

9 They were ^s ioyned by their wings one to another, and when they went forth, they returned not, but euery one went streight forward.

10 And the similitude of their faces was ^{as} the face of a man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out about: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their spirit led them, and they returned not when they went forth.

13 The similitude also of the beastes, and their appearance was like burning coles of fire, and like the appearance of lampes: for the fire ranne among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beastes ranne, and returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele appeared vpon the earth by the beastes, hauing foure faces.

16 The fashion of the wheelles and their worke was like vnto a ^k chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ^l rings, and height, and were fearefull to beholde, and their rings were full of eyes, round about them foure.

19 And when the beastes went, the wheelles went with them: and when the beastes were lift vp from the earth, the wheelles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheelles leade them, and the wheelles were lifted vp besides them: for the spirit of the beastes was in the wheelles.

21 When the beastes went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheelles were lifted vp besides them: for the spirit of the beastes was in the wheelles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderful, like vnto christall, spread ouer their heades about.

23 And vnder the firmament were their wings streight, the one toward the other:

euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the almighty, ^{eu}en the voyce of speech, as the noise of an hoste: and when they stood, they ^m let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heades, when they stood, and had let downe their wings.

26 And about the firmament that was ouer their heads, was the fashion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire ⁿ round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downeward, I sawe as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bowe, that is in the cloud in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I sawe it, I fell vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their error.

And ^a hee said vnto me, ^b Sonne of man stand vp vpon thy feet, and I will speake vnto thee.

2 And the Spirit entred into mee, when he had spoken vnto me, and set me vpon my feet, so that I heard him that spake vnto me.

3 And he said vnto mee, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ⁱ impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither indeede wil they cease: for they are a rebellious house: yet shall they know that ^d there hath bene a Prophet among them.

6 And thou sonne of man, ^e feare them not, neither bee afraid of their wordes, although rebels, and thornes be with thee, and thou remainest with scorpions: feare not their wordes, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeede cease: for they

N n n

ⁱ Which declared the swiftnesse and the fearefulness of Gods iudgements. ^m Which signified, that they had no power of themselves, but onely waited to execute Gods commandment.

ⁿ Whereby was signified a terrible iudgement towards the earth.

^o Considering the maiestie of God, and the weaknesse of flesh.

^a That is, ^b Lord. ^b Meaning, man, which is but earth & ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.

^c So that hee could not abide Gods presence till Gods spirit did enter into him. ⁱ Ebr. hard of face. ^d This declarerth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, & admonisheth his ministers on the other part, that they cease not to doe their dutie, though ^e people be neuer so obstinate: for the word of God shall be either to their saluation, or greater condemnation.

^e Reade Ierem. 17. he sheweth that for none afflictions they should cease to do their duties,

are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spred it before me, and it was written within and without, and there was written therein, Lamentations, and mourning, and woe.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

Moreouer he saide vnto mee, Sonne of man, eate that thou findest: eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he saide vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as honie.

4 And he said vnto mee, Sonne of man, goe, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel,

6 Not to many people of an vnknown tongue, or of an harde language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afraide at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither wil they in deed cease.

12 Then the spirit tooke mee vp, and I

heard behind mee a noise of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noise of the wings of the beastes, that touched one another, and the ratling of the wheels that were by them, euen a noise of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitternesse, and indignation of my spirit, but the hande of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the riuer Chebar, and I fate where they fate, and remained there astonished among them seuen dayes.

16 And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquity: but his blood wil I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, hee shall die in his iniquity, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I wil lay a stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shall die in his sinne, and his righteous deeds, which hee hath done, shall not bee remembred: but his blood wil I require at thine hand.

21 Neuerthelesse if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, and goe into the field, and I wil there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fel downe vpon my face.

24 Then the spirit entred into me, which set me vp vpon my feet, and spake vnto me, and saide to mee, Come, and shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they

f He doeth not only exhort him to his duty, but also giueth him the means wherewith hee may be able to execute it. **g** He sheweth what were the contents of this booke: to wit, Gods iudgments against the wicked.

a Whereby is meant that none is meete to be Gods messenger before he haue receiued the word of God in his heart, as verse 10, and haue a zeale thereunto, and delite therein, as Ierem. 15. 16. eucl. 10. 10.

f 6. deepe lippen.

b God promisseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. ier. 1. 18. mich. 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselves, but that onely which they haue receiued of the Lord.

d Whereby he significth, that Gods glorie should not be diminished, although he departed out of his Temple: for this declared, that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmicie of the flesh which can neuer be remedie to render full obedience to God, and alio Gods grace, who euer assisteth his, and ouercommeth their rebellious afflictions.

f Which was place by Euphrates, where the Iewes were prisoners. **g** Declaring hereby, that Gods ministers must with aduifement and deliberation utter his iudgements. **h** Of this, read Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe. **k** I will giue him vp into a reprobate minde, Rom. 1. 28. **l** Which seemed to haue bene done in faith, and yete not.

m That is, the spirit of prophesie. **n** Or, valley.

n Meaning, the vision of the Cherubims, and the wheels. **o** Read Chap. 2. 2. **p** Signifying, that not onely he should not profane, but they should grievously trouble and afflict him.

they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleaue to the rooffe of thy mouth, that thou shalt bee dumbe, and shalt not bee to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and hee that leaueth off, let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captivity of Israel. 16 An hunger is prophesied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and pour-tray vpon it the citie, *euen* Ierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it round about.

3 Moreouer, take an *a* yron pan, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall bee a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the *b* house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laid vpon thee the yeeres of their iniquitie, according to the number of the dayes, *euen* three hundredth and ninetie dayes: so shalt thou beare the iniquity of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy *c* right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine *d* arme shall be vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay *e* bandes vpon thee, and thou shalt not turne thee from one side to another, til thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, and millet, and *f* fitches, and put them in one vessel, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: *euen* *g* three hundredth

and ninetie dayes shalt thou eate thereof.

10 And the meat, whereof thou shalt eat shall be by weight, *h* *euen* *h* *twentie* shekels a day: & from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, *i* *euen* the sixt part of an *i* *Hin*, from time to time shalt thou drinke.

12 And thou shalt eate it *k* as barley cakes, and thou shalt bake it *k* in the dung that cometh out of man in their sight.

13 And the Lord saide, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then saide I, Ah, Lord God, beholde, my foule hath not bene polluted: for from my youth vp, *l* *euen* vnto this houre, I haue not eaten of any thing deade, or torne in pieces, neither came their any *l* vncleane flesh in my mouth.

15 Then he said vnto me, Loe, I haue giuen thee bullocks *m* dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreouer, he said vnto me, Sonne of man, beholde, I will break *n* the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, or take thee a barbour's razor & cause it *a* to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh and diuide the *a* haire.

2 Thou shalt burne with fire the third part in the mids of *b* the citie, when the dayes of the siege are fulfilled, and thou shalt take the *b* other third part, and smite about it with a knife, and the *c* last third part thou shalt scatter in the wind, and I will draw out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy *c* lappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: *d* for thereof shall a fire come foorth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countreyes, *e* that are round about her.

6 And she hath changed my *f* iudgements into wickednesse more then the nations, and my statutes more then the countreyes, that are round about her: for they haue re-

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel. *e* My word and law into idolatrie and superstitions.

h Which make a pound.

i Reade Exod. 29. 40.

k Signifying hereby the great scarcity of fuel, and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with:

n That is the force & strength wherewith it should nourish, Isa. 3. 1. chap. 5. 17. and 14. 13.

a To shave thine head and thy beard.

b To wit, of that citie which he had pourtrayed vpon the bricke, Chap. 4. 1. By the fire and pestilence he meaneth the famine wherewith one part perished during the siege of Nebuchadnezzar. By *c* sword, those that were slaine when Zedekiah fled, and those that were carried away captiue. And by the scattering into the winde, those that fledde into Egypt and into other partes after the citie was taken.

c Meaning, that a very fewe should be left, which the Lord would preserve among all these stormes, but not without troubles and trials.

CHAP. VI.

fused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater then the nations, that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Behold, I, euen I come against thee, and wil execute iudgement in the mids of thee, euen in the sight of the nations:

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations:

10 For in the middes of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore wil I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The third parte of thee shall die with the pestilence, and with famine shall they be consumed in the middes of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will drawe out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I wil make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill arrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, * & wil break your staffe of bread.

17 * So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence & blood shall passe through thee, and I will bring the sworde vpon thee: I the Lord haue spoken it.

He sheweth that Ierusalem shall bee destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gaine the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the * mountaines of Israel, and propheticie against them,

3 And say, Ye mountains of Israel, heare the word of the Lord God: thus saith the Lord God to the * mountaines & to the hills, to the riuers and to the valleyes, Beholde, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall bee desolate, and your images of the ^b sunne shall be broken: and I wil cast downe your flaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel, before their ^c idoles, and I wil scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hie places shall bee laide waste, so that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the flaine shall fall in the middes of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, ^d that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall bee in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they ^e shall be displeased in themselves for the euils, which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not said in vaine, that I would do this euill vnto them.

11 Thus saith the Lord God, ^f Smite with thine hand, & stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and hee that is neere, shall fall by the sworde, and hee that remaineth, and is besieged, shall die by the famine: thus wil I accomplish my wrath vpon them.

15 Then yee shall knowe, that I am the Lord,

^f Because your idoles are in greater number, and your superstitions mo then among the professed idolaters, reade Ilsa. 65. 11. or he condemneth their ingratitude in respect of his benefites.

* *Leuit. 26. 29. dent. 28 53. 2. king 6. 29. lament. 4. 10. baruch. 2. 3.*

^g That is, I will not be pacified, till I be reuenged, Ilsa. 1. 24.

^h Or, dangerous. Which were the grasshoppers, mildew, and whatsoeuer were occasions of famine.

* *Chap. 14. 13. Chap. 14. 15.*

* *Chap. 36. 1.*

^a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction. ^b Read 2. king. 23. 11.

^c In contempt of their power and force, which shall neither be able to deliuer you, nor themselves, 2. king. 23. 20.

^d He sheweth that in all dangers God will preserve a few, which shall be as the seed of his Church and call vpon his Name.

^e They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

^f By those signes he would that the Prophet should signify the great destruction to come.

^g That is, all nations, when you shall see my iudgements.

^a Chap. 5. 4.
h Some reade,
more desolate
then the wilder-
nesse of Diblath,
which was in
Syria, and bor-
dered vpon Is-
rael, or from the
wildernes, which
was South vnto
Diblath, which
was North: mea-
ning, the whole
country.

Lord, when their slaine men shal be among their idoles round about their altars, vpon euery high hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thick oke, *which is* the place where they did offer sweete sauour to all their idoles.

14 So will I ^a stretch mine hande vpon them, and make the land waste and desolate, ^b from the wilderness vnto Diblath in all their habitations, and they shal know that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

Moreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end ^{is} come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now ^{is} the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy wayes, and will lay vpon thee all ^a thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy waies vpon thee: & thine abominations shall be in the mids of thee, and ye shal know that I am the Lord.

5 Thus saith the Lord God, [†] Behold, one euill, *euene one* euill is come.

6 An end is come, the end is come, it ^b watched for thee: behold, it is come.

7 The ^c morning is come vnto thee, that dwellest in the lande: the time is come, the day of trouble is neere, and not the ^d sounding againe of the mountaines.

8 Now I wil shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare *thee*, neither will I haue pitie, *but* I will laye vpon thee according to thy wayes, and thine abominations shall bee in the middes of thee, and ye shall knowe that I am the Lord that finiteth.

10 Behold, the day, beholde, it is come: the morning is gone foorth, the ^e rod flourisheth: ^f pride hath budded.

11 Crueltie is risen vp into a rod of wickednesse: none of them *shall remaine*, nor of their riches, nor of any of theirs, neither shall their be ^h lamentation for them.

12 The time is come, the day draweth neere: let not the buyer ⁱ reioice, nor let him that selleth ^k mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth shall not ^l returne

to that which is solde, although they were yet aliue: for the ^m vision was vnto al the multitude thereof, *and* they returned not, ⁿ neither doeth any encourage himselfe in the punishment of his life.

14 ^o They haue blownen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sworde is without and the pestilence, and the famine within: hee that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleyes: all they shall mourne, euery one for his iniquitie.

17 ^p All hands shal be weake, and al knees shall fall away *as* water.

18 ^q They shal also girde themselues with sackcloth, and feare shall couer them, and shame *shall be* vpon all faces, and baldenesse vpon their heads.

19 They shall cast their siluer in the streetes, and their golde shall be *cast* farre off: their ^r siluer and their golde cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their foules, neither fill their bowels: for *this* ruine is for their iniquitie.

20 He had also set the beautie of his ^s ornament in maiestie: but they made images of their abominations, *and* of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the ^t strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my ^u secret place: for the destroyers shall enter into it, and defile it.

23 ^v Make a ^w chaine: for the land is full of the ^x iudgement of blood, and the citie is full of crueltie.

24 Wherefore I wil bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their ^y holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not *haue* it.

26 Calamitie shal come vpon calamitie, and rumour shal be vpon rumour: then shal they seeke a vision of the Prophet: but the law shall perish from the Priest, and counsell from the ancient.

27 The King shal mourne, and the prince shalbe

^m This vision signified, that all should be caried away, and none should returne for the iubile.
ⁿ No man for all this, endeavoureth himselfe or taketh heart to repent for his euill life. Some read, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselves in euill.
^o The Israelites made a brag, but their hearts failed them.

^p Isa. 13. 7.
Ier. 6. 24.

^q Isa. 15. 3.
Ier. 48. 37.

^r Prov. 13. 4.
Ier. 1. 18.
Ier. 5. 8.

^s Meaning, the Sanctuary.

^t That is, of the Babylonians.

^u Which signifieth the most holy place, whereinto none might enter but the high Priest.
^v Signifying that they should be bound and led away captiues.
^w That is, of sinnes that deserue death.

^x Which was the Temple, that was diuided into three parts, Psa. 68. 35.

^a I will punish thee as thou hast deserved for thine idolatrie.
[†] Or, behold, euill commeth after euill.
^b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth til there be no more hope of repentance.
^c The beginning of his punishments is already come.
^d Which was a voice of ioy and mirth.
^e The scourge is in a readinesse.
^f That is, the proud tyrant Nabuchadnezzar hath gathered his force and is ready.
^g This cruel enemy shall be a sharpe scourge for their wickednesse.
^h Their owne affliction shal be so great, that they shal haue no regard to lament for others.
ⁱ For the present profite.
^k For he shall lose nothing.
^l In the yeere of the iubile, meaning, that none should inioy the priuiledge of the law, Leuit. 25. 13 for they should all be caried away captiues.

shal be clothed with desolation, and the hands of the people in the land shall be troubled: I wil do vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

3 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

And in the ^a sixt yeere, in the ^b sixt moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before mee, the hande of the Lord God fell therevpon me.

2 Then I beheld, and loe, *there was* a likenesse, as the appearance of ^c fire, to looke to, from his loynes downward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, and tooke mee by an harie locke of mine head, and the Spirit lift me vp between the earth and the heauen, and brought mee [†] by a Diuine ^d vision to Ierusalem, into the entrie of the inner ^e gate that lieth toward the North, where remained the idole of ^f indignation, which prouoked indignation.

4 And beholde, the glory of the God of Israel *was* there according to the vision, that I saw ^g in the field.

5 Then saide hee vnto mee, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the ^h altar, this idole of indignation *was* in the entrie.

6 He saide furthermore vnto me, Sonne of man, seest thou not what they doe? *euē* the great abominations that the house of Israel committeth heere to cause *me* to depart from ⁱ my Sanctuarie? but yet turne thee ^j & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then said he vnto mee, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he said vnto mee, Goe in, and behold the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, *there was* euery similitude of creeping things and ^k abominable beastes, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie ^l men of the ancients of the house of Israel, and in the mids of them stood Iazaniah, the

sonne of Shaphan, with euery man his censur in his hand, and the vapour of the incense went vp *like* ^m a cloud.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel ⁿ doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he saide also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for ^o Tammuz.

15 Then said he vnto me, Hast thou seene *this*, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused mee to enter into the inner court of the Lords house, and behold, at the doore of the Temple of the Lord, betweene the porch and the altar, *were* about fife and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene *this*, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they do heere? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out ^p stinke before their noses.

18 Therefore wil I also execute *my* wrath: mine eye shall not spare *them*, neither will I haue pitie, and ^q though they cry in mine eares with a lowd voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

He cried also with a loude voyce in mine eares, saying, The visitations of ^a the citie drawe neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, fixe ^b men came by the way of the hie gate, which lieth toward the ^c North, & euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers ^d inkehorne by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was ^e gone vp from the Cherub, whereupon hee was, and stood on the ^f doore of the house,

any longer, then there was hope that they would returne from their wickednesse, and worship him aright. ^g Or threshold.

^m It was in such abundance,

ⁿ For besides their common idolatrie, they had particular seruice, which they had in secret chambers.

^o The Iewes write that this was a Prophet of the idoles, who after his death was once a yeere mourned for in the night.

^p Declaring that the censings and seruice of the idolaters, are but infection and villenie before God. ^q Pro. 1. 28. ^r Isa. 46. 7. ^s iere. 11 ^t 1. mich. 3. 4.

^a Of the captivity of Ieconiah. ^b Which contained part of August, and part of September.

^c As chap. 1. 27.

[†] Ebr. in the vision of God.

^d Meaning, that he was thus carried in spirit, and not in body.

^e Which was the porch or the court where the people assembled.

^f So called because it prouoked Gods indignation, which was the idole of Baal.

^g Reade Chap. 3. 22.

^h That is, in the court where the people had made an altar to Baal.

ⁱ For God will not be where idoles are.

^k which were forbidden in the Law, Leui. 11. 4. ^l Thus they that should haue kept all the rest in the feare and true seruice of God, were the ring-leaders to all abomination, and by their example pulled others from God.

^a The time to take vengeance. ^b Which were Angels in the similitude of men.

^c Signifying, that the Babylonians should come from the North to destroy the citie & the Temple. ^d To marke them that should be saved.

^e Which declared that he was not bound thereunto, neither would remaine

and

and he called to the man clothed with linnen, which had the writers inke-horne by his side:

4 And the Lord said vnto him, Goe through the middes of the citie, *even* through the middes of Ierusalem, and *†* set a marke vpon the foreheads of them that *†* mourne, and crie for all the abominations that be done in the middes thereof.

5 And to the other he said, that I might heare, Goeyee after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, *and* the yong, and the maides, and the children, and the women, but touch no man, vpon whome *is* the *†* marke, and beginne at my Sanctuarie. Then they beganne at the *h* ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fil the courts with the slaine, *then* goe foorth: and they went out, and slewe *them* in the citie.

8 Now when they had slainethem, and I had escaped, I fel downe vpon my face, and cried, saying, *†* Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel, and Iudah *is* exceeding great, so that the land *is* *†* ful of blood, & the citie ful of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth *vs* not.

10 As touching me also, mine eye shall not spare *them*, neither will I haue pitie, *but* will recompence their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inke-horne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 *Of the man that tooke hot burning coles out of the middle of the wheelles of the Cherubims. 8. A rehearfall of the vision of the wheelles, of the beasts, and of the Cherubims.*

And as I looked, beholde, in the *†* firmament that was aboue the heade of the *†* Cherubims, there appeared vpon them like vnto the similitude of a throne, as *it were* a saphir stone.

2 And he spake vnto the man clothed with linnen, and said, goe in betweene the wheelles, *even* vnder the Cherub, and fill thine handes with coles of fire from betweene the Cherubims, and scatter them ouer *†* the citie. And he went in in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glorie of the Lord *†* went vp from the Cherub, *and stood* ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glorie.

5 And the *†* found of the Cherubims wings was heard into the vtter court, as the voice of the Almighty God, when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betweene the wheelles, *and* from betweene the Cherubims, then hee went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke *thereof*, and put it into the hands of him that was clothed with linnen: who tooke it, and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheelles *were* beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheelles *was* as the colour of a *†* chrysolite stone.

10 And their appearance (*for* they were *all* foure of one fashion) was as if one wheele had bene in *another* wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, *and* they *†* turned not as they went.

12 And their whole body, and their rings, and their hands, and their wings, and the wheelles were full of eyes round about, *even* in the same foure wheelles.

13 And *the* Cherub cried to these wheelles in mine hearing, saying, O wheele.

14 And euery *beast* had foure faces: the first face *was* the face of a Cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the Cherubims were lifted vp: *†* this is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheelles went by them: and when the Cherubims lift vp their wings to mount vp fro the earth, the same wheelles also turned not from beside them.

17 When the *Cherubims* stood, they stood: and when they were lifted vp, they lifted themselues vp *also*: for the *†* spirit of the beast *was* in them.

† Meaning, that the glory of God should depart from the Temple.

† Reads Chap. 1. 24.

† Reads Chap. 1. 16.

† Vntill they had executed Gods iudgements.

† Chap. 1. 5.

† There was one consent betweene the Cherubims and the wheelles.

† Or, marke with Thau.

† He sheweth what is the maner of Gods children, whom hee marketh to saluation: to wit, to mourne and crie out against the wickednesse, which they see committed against Gods glorie.

g Thus in all his plagues the Lord preferueth his small number, which hee marketh, as Exod. 12. 2. 2. reuel. 7. 3. but the chiefe marke is the Spirit of adoption, where with the heart is sealed vp to life everlasting.

h Which were the chiefe occasion of all these euils, as Chap. 8. 11.

i This declareth that the seruants of God haue a compassion, when they see his iudgements executed.

k That is, with all kind of wickednesse, reade Isa. 1. 15.

† Chap. 1. 22.

a Which in the first chap. vers. 5. he calleth the foure beasts.

b This signified, that the citie should be burnt.

18 Then

h Reade Chap.
9. 3.

18 ^b Then the glory of the Lord departed from about the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheelles also were besides them: and every one stood at the entrie of the gate of the Lords House at the East side, and the glory of the God of Israel was vpon them on hie.

20 * This is the beast that I saw vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the riuer Chebar, & the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 2 Against these he prophesieth, shewing them how they shall be dispersed abroad. 3 The renewing of the heart commeth of God. 4 Hee threatneth them that leane vnto their owne counsels.

Moreouer, the Spirit lift mee vp, and brought mee vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were fise and twentie men: among whome I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said hee vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsel in this citie.

3 For they say, * It is not neere, let vs build houses: this citie is the ^b caldron, and wee bee the flesh.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, thus saith the Lord, O yee house of Israel, this haue yee said, and I knowe that which riseth vp of your minds.

6 Many haue yee murdered in this citie, and yee haue filled the streetes thereof with the slaine.

7 Therefore thus saith the Lord God, They that yee haue slaine, and haue laide in the middes of it, they are ^c the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

8 Yee haue feared the sword, and I will bring a sworde vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the ^d hands of

strangers, and will execute iudgements among you.

10 Yee shall fall by the sword, and I will iudge you in the border of ^e Israel, and yee shall know that I am the Lord.

11 This citie shall not be your caldron, neither shall yee be the flesh in the middes thereof, but I will iudge you in the border of Israel.

12 And yee shall knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of Benaiah died: then fell I downe vpon my face, and cried with a lowde voice, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy ^g brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue saide, Depart yee farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little ^h Sanctuarie in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreyes where yee haue bene scattered, and I will giue you the land of Israel.

18 And they shall comethither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the ⁱ stonie heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheelles besides them, and the glory of the God of Israel was vpon them on hie.

23 And the glorie of the Lord went vp from the mids of the citie, and stood vpon the

* Chap. 1. 15.
i That is, the whole body of the foure beasts or Cherubims.

e That is, in Riblah, read 2. King 25. 6.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God towards the rest of the people.
g They that remained still at Ierusalem, thus reproched them that were gone into captivity, as though they were cast off and forsake of God.

h They shall be yet a little church: shewing that the Lord will euer haue some to call vpon his Name, whom he will preferue and restore, though they be for a time afflicted.

* Iere. 32. 39.
chap. 36. 26.

i Meaning, the heart wherunto nothirg can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures.
b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron.
d That is, of the Caldeans.

the mountaine which is towarde the East side of the citie.

24 Afterwarde the Spirit tooke mee vp, and brought mee in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable where by the distresse of hunger and thirst is signified.

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie, and go forth by day in their fight: and thou shalt passe from thy place to another place in their fight, if it bee possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their fight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their fight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their fight, and carie out thereby.

6 In their fight shalt thou beare it vpon thy shoulders, & carie it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their fight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What doest thou?

10 But say thou vnto them, Thus saith the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shal it be done vnto them: they shal goe into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall dig through the wall, to carie out thereby: hee shall co-

uer his face, that he see not the ground with his eyes.

13 My net also wil I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will drawe out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shal know, that I am the Lord.

17 ¶ Moreouer, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their breade with carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left voide, and the land shalbe desolate, and yee shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged and all visions failer.

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, the dayes are at hand and the effect of euery vision.

24 For no vision shal be any more in vaine, neither shal there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

e Which should beare his Name, and should be his Church, read Chap. 11. 16.

f Because they did not immediately see the prophecies accomplished, they contemned them as though they should neuer be fulfilled. Or, yee shall see.

k When Iecooniah was led away captiue.

a That is, they receiue not the fruit of that which they see and heare.

† Ie. make thee vessels to goe into captiuitie.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings?

† Or, prophesie.

Vaine and lying diuination, Ezekiel. and the punishment thereof.

g That is, it shall not come to passe in our daies and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

* Chap. 14. 9.

a After their owne fantasie, and not as ha- uing the reuelation of the Lord, Iere. 23. 16.

b Watching to destroy the vine- yard.

c He speaketh to the gouernours and true mini- sters that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that yee are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Iere. 6. 14.

g Whereas the true Prophets prophesied the destruction of the city to bring the people to re- pentance, the false prophets spake the con- trarie and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) an other false prophet would affirme, though he had neither occasion nor good ground to beare him.

house of Israel say, The vision that he seeth, is for many dayes to come, and he proph- cieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophcie against the prophets of Israel, that prophcie, and say thou vnto them, that prophcie out of their owne heartes, Heare the worde of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue scene nothing.

4 O Israel, thy prophets are like the foxes^b in the waste places.

5 Yee haue not risen vp in the gappes, neither made vp the hedge for the house of Israel, to stand in the battel in the day of the Lord.

6 They haue scene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: & they haue made others to hope that they would confirme the word of their prophcie.

7 Haue yee not scene a vaine vision? and haue yee not spoken a lying diuination? yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because yee haue spoken vanitie and haue scene lyes, therefore beholde I am against you, saith the Lord God.

9 And mine hands shal be vpon the prophets that see vanitie, and diuinelyes: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shal they enter into the land of Israel: and yee shall know that I am the Lord God.

10 And therefore, because they haue de- ceied my people, saying, Peace, and there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them, which daube it with vntempered mortar, that it shall fall: for there shall come a great showre, and I will send hailestones, which shall cause it to fall, and a stormie wind shall breake it.

12 Loe, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith yee haue daubed it?

13 Therefore thus saith the Lord God, I

will cause a stormy wind to breake forth in my wrath, and a greate showre shall be in mine anger, and hailestones in mine indigna- tion to consume it.

14 So I will destroy the wal that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the founda- tion thereof shall be discouered, and it shall fall, and yee shall be consumed in the mids thereof, and yee shall knowe, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, the wal is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophcie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophcie out of their owne heart: and prophcie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sow pillows vnder all arme holes, & make vailes vpon the head of euery one that standeth vp, to hunt soules: wil yee hunt the soules of my people, and will yee giue life to the soules that come vnto you?

19 And wil yee pollute me among my people for handfules of barley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue in lying to my people, that heare your lyes?

20 Wherefore thus saith the Lord God, Beholde, I wil haue to doe with your pil- lowes, wherewith yee hunt the soules to make them to flie, and I wil teare them from your armes, and wil let the soules goe, euen the soules, that yee hunt to make them to flie.

21 Your vailes also wil I teare, and deli- uer my people out of your hand, and they shal be no more in your hands to be hunted, and yee shall know that I am the Lord.

22 Because with your lyes yee haue made the heart of the righteous sadde, whome I haue not made sadde, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore yee shall see no more vani- tie, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIII.

The Lord sendeth false prophets for the ingratitude of the people. 22 He reserveth a small portion for his Church.

Then

h Whereby is meant what oeu- er man of him- self setteth forth vnder the autho- rity of Gods word.

i These supersti- tious women for lucre would pro- phcie and tell euery man his fortune, giuing them pillowes to leane vpon and kerchiefs to couer their heads, to the in- tent they might the more allure them and be- witch them.

k Will ye make my worde to serue your bel- lies? l These force- ers made the people beleue that they could preferre life or destroy it, and that it should come to euery one according as they prophesied. m That is, to cause them to perish, and that they should de- part from the body.

n By threat- ning them that were godly, and vpholding the wicked.

a He sheweth the hypocrite of the idolaters, who wil dissimble to heare the Prophets of God, though in their heart they follow nothing less then their admonitions, and also how by one meanes or other, God doth discover them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness, and cause them to stumble, and cast the out of Gods fauour, so that he wil not heare them when they call vnto him, read Iere. 10. 15

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath defiled, that is, he shall be led with lies, according as he delighted therin, 2. thes. 2. 10.

e That is, continue them by their owne conscience.

f Or, by my selfe.

g The Prophet declareth that God for mans ingratitude raiseth vp false prophets to seduce them that delight in lies: rather then in the truth of God, and thus he punisheth sinne by sinne, 1. kin. 12. 20. 22. & destroyeth as well those Prophets as that people.

h Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themselves with like abominations.

i Reade Chap. 4. 16. and 5. 17. Iia. 3. 1.

Then came certaine of the Elders of Israel vnto me, and sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will answere him that commeth, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euerie one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet for to inquire of him for me, I the Lord will answere him for my selfe,

8 And I will set my face against that man, and will make him an example & prouerbe, and I will cut him off from the middes of my people, and yee shall knowe that I am the Lord.

9 And if the Prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shall be euen as the punishment of him that asketh,

11 That the house of Israel may goe no more astray from me, neither bee polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespass, then will I stretch out mine hand vpon it, and will breake the staffe of the breade thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, Noah,

Daniel, and Iob were among them, they should deliuer but their own soules by their righteousness, saith the Lord God.

15 If I bring noysome beastes into the land & they spoyle it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the middes thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 Or if I bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I send my foure sore iudgements vpon Ierusalem, euen the sword, and famine, and the noysome beast and pestilence, to destroy man and beast out of it?

22 Yet beholde, therein shall be left a remnant of them that shall be carried away both sonnes and daughters: behold, they shall come forth vnto you, and yee shall see their way, and their enterprises: and yee shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises: and yee shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the impruizable wood of the vine tree is cast in the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it,

k Meaning, that a very fewe (which he calleth the remnant, verse 22) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake.

* Chap. 15. 176

l Read Cha. 5. 3

a Which bringeth forth no fruit, no more then the other trees of the forest do: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

it, and the middes of it is burnt. Is it meete for any worke?

5 Beholde, when it was whole, it was meete for no worke: how much lesse shal it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, *that is* among the trees of the forest, which I haue giuen to the fire to bee consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall go out from *one* fire, and *another* fire shall consume them: and yee shall knowe that I am the Lord, when I set my face against them,

8 And *when* I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem. 15 Their wickednesse. 45 Hee iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into the which the Sodomitcs fell. 60 Mercie is promised to the repentant.

A Gaine, the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations.

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kined is of the land *a* of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuitie when thou wast borne, thy nauii was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in clouts.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine *c* owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I saide vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie as the budde of the fiede, and thou hast encreased & waxen great, and thou hast gotten excellent ornaments: *thy* breastes are fashioned, thine haire is growen, where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time *was* as the time of loue, and I spread my skirtes ouer thee, and couered *d* thy filthinesse: yea, I sware vnto thee, and entred into a couenant with *e* thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with *f* water: yea, I washed away thy blood from thee, and I *g* anoynted thee with oyle.

10 I clothed thee also with broydred worke, and shod the with badgers skin: and I girded thee about with fine linnen, and I couered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautiful *b* crowne vpon thine heade.

13 Thus wast thou deckt with gold and siluer, and thy rayment was of fine linnen, and silke and broydred worke: thou diddest eate fine flowre, and honie and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfite through my *i* beautie, which I had set vpon thee, saith the Lord God.

15 Now thou diddest *k* trust in thine owne beautie, and playedst the harlot, because of thy renowme, and hast powred out *l* thy fornications on euery one that passed by, *thy* desire was to him.

16 And thou diddest take thy garments, and deckedst thine hie places with diuers colours, *m* & playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels *n* made of my golde and of my siluer, which I had giuen thee, and *o* madeest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookest thy broydred garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, *p* as fine flowre, oyle, and honie, *q* wherewith I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whome thou hast borne vnto me, and these hast thou sacrificed vnto them, to be *r* deuoured: is *s* this thy whordome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe *t* through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, *u* and wast polluted in thy blood.

23 And beside al thy wickednesse (woe, woe vnto thee, saith the Lord God)

24 Thou

b Though they escape one danger, yet another shall take them.

a Thou boastest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children doe the manners of their fathers, Isa. 1.4. and 57.3.

b When I first brought thee out of Egypt, & planted thee in this land to be my Church.

c Being thus in thy filthinesse and forsaken of all men, I tooke thee, and gaue thee life: where-by is meant that before

God wash his Church, and giue life, there is nothing but filthines & death.

d These words, as blood, pollution, nakednesse, and filthinesse are oft times repeated, to beate downe their pride, and to cause them to consider what they were before God received them to mercie, fauoured them and couered their shame.

e That thou shouldst be a chaste wife vnto me, and that I should main- taine thee, and endue thee with all graces,

f I washed away thy sinnes.

g I sanctified thee with mine holy Spirit.

h Hereby hee sheweth howe he saved his church, enriched it, and gaue it power and dominio to reigne.

i He declared wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beautie and excellencie.

k In abusing my gifts and in putting thy confidence in thine owne wildome and dignitie, which were the occasions of thine idolatrie.

l There was none idolatrie so vile wherewith thou didst not pollute thy selfe.

m This declarerth howe the idolaters put their chiefe delight in those things, which please the eyes and outward senses.

n Thou hast conuerted my vessels and instruments which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reade Levitic. 18.2.2. King. 23.10.

24 Thou hast also built vnto thee an high place, and hast made thee an high place in euery streete.

25 Thou hast built thine high place at euery [†] corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, *euē* to the [†] daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the lande of Canaan vnto Caldea, and yet thou was not satisfied herewith.

30 How weake is thine heart, faith the Lord God, seeing thou doest al these things, *euē* the worke of a presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of euery way, and makest thine high place in euery streete, and hast not bene as an harlot [†] that despiseth a reward,

32 But *as* a wife that playeth the harlot, and taketh others for her husband:

33 They giue giftes to all *other* whores, but thou giuest gifts vnto al thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrarie is in thee from *other* women in thy fornications, neither *the like* fornication *shall be* after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus faith the Lord God, Because thy [†] shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I wil gather al thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will *euē* gather them round about against thee, and wil discouer thy filthinesse vnto them, that they

may see all thy filthinesse.

38 And I will iudge thee *after* the manner of them that are [†] harlots, and of them that shed blood; and I will giue thee the blood of wrath and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine high place, and shall breake downe thine high places: they shall strippe thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they ^{*} shal burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ^{*} ielousie shall depart from thee, and I wil cease and bee no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked mee with all these things, behold, therefore I also haue ^{*} brought thy way vpon thine head, faith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Beholde, all that vse proverbes, shall vse *this* proverbe against thee, saying, *As is the mother, ^{*} so is her daughter.*

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [†] sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her ^{*} daughters, that dwell at thy left hand, and thy [†] younger sister, that dwelleth at thy right hand, *is* Sodom, and her daughters.

47 Yet hast thou ^{*} not walked after their wayes, nor done after their abominations: but as it *had bene* a very little *thing*, thou wast corrupted more then they in all thy wayes.

48 As I liue, sayeth the Lord God, Sodom thy sister hath not done, *neither* shee nor her daughters, as thou hast done and thy daughters.

49 Beholde, this was the iniquitie of thy sister Sodom, ^b Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did shee strengthen the hand of the poore and needie.

50 But they were haury, and committed abomination before mee: therefore I tooke them away, as pleased mee.

Q o o

51 Neither

^s I will iudge thee to death, as the adulterers and murderers

^{* 2. King. 25.9.}

^t I will utterly destroy thee, and so my ielousie shall cease.

^u I haue punished thy faults, but thou wouldest not repent

^x As were the Canaanites, and the Hittites, and others your predecessors, so are you their successors.

^y That is, of Samaria and Sodom.

^z That is, her cities.

[†] Ebr. thy sister younger then thou

^e But done farre worse.

^b He alledgeth these foure vices; pride, excess, idlenesse & contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished; Gen. 19.24.

[†] Or, head.

^p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idola-trie, thinking thereby to make their amity more strong.

[†] Or, cities.

[†] Or, that will beare rule.

^q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestow all their substance, which they receiue of God for his glorie, to serueth their vile abominations.

[†] Or, neither parts.

^r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23.9.

^e Which wor-
shipped the
calues in Bethel
and Dan.

^d Thou art so
wicked, that in
respect of thee,
Sodom and Sa-
maria were iust.

^e This he spea-
keth in compar-
ison, saying, that
he would restore
Ierusalem when
Sodom should
be restored, that
is, neuer: and
this is meant of
the greatest part
of the Iewes.

^f In that thou
hast shewed thy
selfe worse then
they, and yet
thought:st to
escape punish-
ment.

^g Meaning, that
it should neuer
come to passe.

^h Thou woul-
dest not call her
punishment to
mind when thou
wast aloft, to
learne by her ex-
ample to feare
my iudgements.

ⁱ That is, till
ebou wast
brought vnder
by the Syrians
and Philistims,

^{2. Chron. 28. 19}
^k Which ioyned
with the Syrians
or compassed a-
bout Ierusalem.

^l When thou
brakest the cou-
enant, which
was made be-
tweene thee and
me, as verse 8.

^m That is, of
mercie and loue
I will pitie thee,
and so stand to
my couenant,

though thou hast
deferred the con-
trary.

ⁿ Whereby hee
sheweth that a-
mong the most
wicked he had
euer some seede
of his Church
which he would
cause to fructifie
in due time: and
here he declareth
how he wil call
the Gentiles.

^o But of my free
mercie.

^p This declareth
what fruits Gods
mercies worke
in his, to wit,
forowe, and re-
pentance for
their former life.

51 Neither hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast ^d iustified thy sisters in all thine ahominations, which thou hast done.

52 Therefore thou, which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they *which* are more righteous then thou art: bee thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe ^e their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in al that thou hast done, in that thou hast ^f comforted them.

55 And thy sister Sodom and her daughters shal returne to their former state: Samaria also and her daughters shall returne to their former state, ^g when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom ^h was not heard of ⁱ by thy report in the day of thy pride,

57 Before thy wickednesse was ⁱ discouered, as in the same time of the reproche of the daughters of Aram, and of al the daughters of the Philistims round about ^k her which despise thee on all sides.

58 Thou hast borne *therefore* thy wickednesse and thine abomination, sayeth the Lord,

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise the ^l othe, in breaking the couenant.

60 Neuerthelesse, I will ^m remember my couenant *made* with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy waies, and bee ashamed, when thou shalt receiue ⁿ thy sisters, *both* thy elder and thy yonger, and I will giue them vnto thee for daughters, but not ^o by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and bee ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

CHAP. XVII.

The Parable of the two eagles.

And the worde of the Lord came vnto me, saying,

2 Sonne of man, put foorth a parable, and speake a prouerbe vnto the house of Irael,

3 And say, Thus saith the Lord God, The great ^a eagle with great wings, *and* long wings, *and* full of fethers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the top of his twig, *and* caried it into the lande of ^b marchants, *and* set it in a citie of marchants.

5 He tooke also of the ^c seede of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it *as* a willowe tree.

6 And it budded vp, and was ^d like a spreading vine of ^e lowe stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought foorth branches, and shot foorth buds.

7 There was also ^f another great eagle, with great wings, and many fethers, and behold, this vine did turne her rootes toward it, and spread foorth her branches toward it that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great ^g waters, that it should bring foorth branches, and beare fruit, and bee an excellent vine.

9 Say thou, Thus sayeth the Lord God, Shall it prosper? shall ^h hee not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to drie: all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the roots thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried vp, and wither? ⁱ when the East wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe yee not, what these things *meane*? tell them, Behold, the king of Babel is come to Ierusalem, and hath taken ^k the king thereof, and the princes thereof, and led them with him to Babel.

13 And hath taken *one* of the Kings seede, and made a couenant with him, and hath taken an ^l othe of him: hee hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, *but* keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his

^a That is, Nebuchad-nezzar, who hath great power, riches, and many countreyes vnder him shall come to Ierusalem and take away Ieconiah the King, as vers. 12.

^b Meaning, to Babylon.

^c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made King in stead of Ieconiah, 2. King. 24.

^d 17. Iere. 37. 1.

^e This was Zedekiahs kingdome.

^f That it might not haue power to rebell against Babylon, as vers. 14.

^g Meaning, the King of Egypt of whom Zedekiah fought succour against Nebuchad-nezzar.

^h They thought to be moistned by the waters of Nilus:

ⁱ Shall not Nebuchad-nezzar destroy it?

^j By this drie winde, he meaneth the Babylonians.

^k That is Ieconiah, 2. King. 24. 15.

^l For his subiection and obedience.

his Ambassadors into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doeth such things? or shall hee breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the king, that had made him King, whose othe he despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mighty host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For hee hath despised the othe, and broken the couenant (yet loe, hee had giuen his hand) because hee hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine othe that he hath despised, and my couenant that hee hath broken vpon his owne head.

20 * And I will spread my net vpon him, and he shall bee taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his trespass that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sworde, and they that remaine, shall bee scattered toward all the windes: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top^a of this hie cedar, and will set it, and cut off the^o toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great:

23 Euen in the hie mountaine of Israel will I plant it: & it shall bring forth boughs and beare fruite, and bee an excellent cedar, and vnder it shall remaine all birdes, and euery foule shall dwell in the shadow of the branches thereof.

24 And all the trees of the fiede shall know that I the Lord haue brought downe the high tree, and exalted the low tree, that I haue dried vp the green tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

^a Hee sheweth that every man shall beare his owne sinne. ²¹ To him that amendeth, is saluation promised. ²⁴ Death is prophecied to the righteous, which turneth backe from the right way.

The word of the Lord came vnto mee againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying, * The fathers haue eaten fowre grapes, and the childrens teeth are set on edge?

^a Children were punished for their transgressions, reade Iere. 31. 29.

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and do that which is lawfull, and right,

6 And hath not eaten^b vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath^{*} defiled his neighbours wife, neither hath flyen with a^{*} menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee hath spoyled none by violence, ^{*} but hath giuen his bread to the hungrie, and hath couered the naked with a garment.

8 And hath not giuen foorth vpon^{*} vsurie, neither hath taken any increase, but hath withdrawen his hande from iniquitie, and hath executed true iudgement between man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a thiefe, or a sheader of blood, if he doe to a brother besides any of these things,

11 Though hee doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall he liue? hee shall not liue: seeing hee hath done all these abominations, ^{*} hee shall die the death, and his blood shall be vpon him.

14 ¶ But if hee beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but hee shall surely liue.

^b If he hath not eaten of the flesh that hath bene offered vp to idoles to honour them thereby.

^{*} Leuit. 18. 20.

[†] Ebr. come neere.

^{*} Leuit. 20. 18.

^{*} Isa. 58. 7.

^{*} marth. 25. 35.

^{*} Exod. 22. 25.

^{*} leuit. 25. 37.

^{*} deut. 23. 19.

^{*} psal. 15. 5.

[†] Or, a cruell man.

^c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, hee shall be punished as his father was, or else not.

^m Because hee tooke the Name of God in vaine, and brake his othe which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. ^{*} Chap. 12. 13. and 32. 3.

ⁿ This promise is made to the Church which shall be as a small remnant, and as the top of a tree. ^o I will trimme it and dress it.

^p Both the Iewes and Gentiles shall be gathered into it. ^q All the world shall know that I haue plucked down the proud enemies, and set vp my Church which was lowe and contemned.

^a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Iere. 31. 29.

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surelie liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, & keepe all my ^d statutes, and do that which is lawful and right, he shall surely liue, and shall not die:

22 All his transgressions that hee hath committed, they shall not be mentioned vnto him, but in his ^e righteousness that he hath done, he shall liue.

23 ^f Haue I any desire that the wicked should die, saith the Lord God? ^g or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall hee liue? all his ^h righteousness that he hath done, shall not be mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shall he die.

25 Yet yee say, The way of the Lord is not ⁱ equall: heare now, O house of Israel, Is not my way equall? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euen die for the same, he shall ^j euen die for his iniquity, that he hath done.

27 Againe when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shall saue his soule alieue.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surelie liue, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne ^k therefore and

cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you al your transgressions, whereby yee haue transgressed, and make ^l you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

¹ The captiuitie of the kings of Iudah signified by the lions whelpes, and by the lion. ¹⁰ The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

T Hou also, take vp a lamentation for the ^a Princes of Israel,

2 And say, Wherefore lay thy ^b mother as a lionesse among the lions? shee nourished her young ones among the lions whelpes,

3 And she brought vp one of her whelpes, and it became a lion, and it learned to catch the praye, and it deuoured men.

4 The ^c nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she saw, that shee had waited, and her hope was lost, she tooke another of her ^d whelpes, and made him a lion:

6 Which went among the lions, and became a lion, and learned to catch the praye, and he deuoured ^e men.

7 And he knew their widowes, and hee destroyed their cities, and the lande was wasted, and all that was therein by the noise of his roaring.

8 Then the ^f nations set against him on euery side of the countreyes, and laide their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines, and brought him to the King of Babel, and they put him in holds, that his voice should no more be heard vpon the mountaines of Israel.

10 Thy ^g mother is like a vine in thy blood, planted by the waters: shee brought forth fruite and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: shee was cast downe to the ground, and the ^h East winde dried vp her fruite: her branches were broken, and withered: as for the rodde of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a drie and thirstie ground.

14 And

* Deut. 24. 16.
2. King. 14. 6.
2. Chron. 25. 4.

^d He ioyneth the obseruation of the commandments with repentance: for none can repent in deed except he labour to keepe the Law.

^e Or, not laid to his charge.

^f That is, in the fruites of his faith, which declare that God doeth accept him.

^g He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, Chap. 33. 11. Albeit God in his eternall counsel appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doeth not approve sinne, therefore it is here saide, that he would haue them to turne away from it that they might liue.

^h Or, rather that he may returne from his wayes and liue.

ⁱ That is, the false opinion that the hypocrites haue of their righteousness.

^j In punishing the father with the children.

ⁱ He sheweth that man cannot forsake his wickednes till his heart be changed, which is onely the worke of God.

^a That is, Iehozabab and Iehoiakim, Iosias son, who for their pride and cruelty are compared vnto lions, b To wit, Iehozabab mother, or Ierusalem.

^c By Pharaoh Necho king of Egypt, 2. King. 23. 33.

^d Which was Iehoiakim.

^e He slew of the Prophets, and them that feared God, and rauished their wiues.

^f Nebuchadnezzar with his great armie which was gathered of diuers nations.

^g He speaketh this in reproch of this wicked King, in whose blood, that is, in the race of his predecessors, Ierusalem should haue bene blessed, according to Gods promise, and flourished as a fruitful vine.

^h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine.

Destruction is come by Zedekiah who was the occasion of this rebellion.

14 And fire is gone out of a rodde of her branches, which hath deuoured her fruite, so that she hath no strong rod to bee a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

3 The Lord denieth that he will answer e them when they pray, because of their unkindnesse. 33 He promiset that his people shall returne from captiuitie. 46 By the foresight that should be burnt, is signified the burning of Ierusalem.

a Of the captiuitie of Ieconiah.

ANdin the ^a seuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of mee? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them*? cause ^b them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and ^c lift vp mine hande vnto the seede of the house of Iaakob, and made my selfe knownen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and saide, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them foorth of the land of Egypt, into a lande that I had prouided for them, flowing with milke and hony, which is pleasant among al lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eies, ^d and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not heare mee: for none cast away the abominations of ^e their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my ^f Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my self knownen vnto them in bringing them foorth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, ^g which if a man doe, he shall liue in them.

12 Moreouer I gaue them also my ^h Sabbaths to be a signe betweene me and them,

that they might knowe that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them in ⁱ the wilderness to consume them,

14 But I had respect to my Name, that it should not be polluted before the ^j heathen in whose sight I brought them out.

15 Yet neuerthelesse, I lift vp mine hand vnto them in the wilderness that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleasant aboute all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my ^k Sabbaths: for their heart went after their idoles.

17 Neuerthelesse, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I saide vnto their children in the wilderness, Walke ye not in the ordinances of your ^l fathers, neither obserue their manners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements, and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to do them, which if a man do, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuerthelesse, I withdrewe mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them foorth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, & disperse them through the countreys,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after ^m their fathers idoles.

25 Wherefore I ⁿ gaue them also statutes that were not good, and iudgements, where in they should not liue.

26 And I polluted them in their owne

** Numb. 14. 28 29. and 26. 65.*

g Who might thereby take an occasion to blaspheme my name and to accuse me of lacke of abilitie or else that I had sought a meane to destroy them more commodiously.

h That is, my true religion, which I had commanded them, and gaue themselves to serue mee according to their owne fantasies.

i Whereby the holy Ghost confirmeth them that say that they wil follow the religion and example of their fathers, and not measure their doings by Gods word, whether they bee approuable thereby or no.

k Meaning, that they set their delight vpon them. l Because they would not obey my lawes, I gaue them vp to themselves that they should obey their owne fantasies, as verie 39. Rom. 1. 21. 24.

m I condemned those things, and counted them as abominable which they thought had bene excellent, and to haue declared most zeale Luke 16. 15. for that which God required as most excellent, that gaue they to their idoles. n Not onely in the wildernes, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seeing that be no admonitions he can be drawen backe.

o Which signifieth an hie place, declaring that they vaunted themselves of their idolatrie, and were not ashamed thereof, though God had commanded them expressly, that they should haue no altar lifted vp on hie by staires, Exod. 20. 26.

p He sheweth, that the ingratitude of the people deserueth, that God should cut them off and that they should not haue the comfort of his worde.

q He declareth that man of nature is wholly enemy vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiving his rebellion, and wickednes.

r I wil bring you among strange nations as into a wildernes, and there will visite you, and so call you to repentance and then bring the godly home againe, Isa. 65. 9.

s Signifying that he wil not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

gifts in that they caused to passe by the fire, al that first openeth the wombe, that I might destroy them, to the end, that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus sayeth the Lord God, Yet in this your fathers haue blasphemed mee, though they had before grieuously transgressed against me.

28 ⁿ For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made sweet sauour, and powdered out there their drinke offerings.

29 Then I said vnto them, What is the hie place whereunto ye goe? And the name thereof was called ^o Barnah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted [†] after the maner of your fathers? and commit ye not whore dome after their abominations.

31 For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your felues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, ^p I will not answere you when I am asked.

32 Neither shall that be done that cometh into your minde: for yee say, We will be as the heathen, and as the families of the countreys, and serue wood, and ^q stone.

33 As I liue, saith the Lord God, I will surely rule you with a mightie hande, and with a stretched out arme, and in ^{my} wrath powdered out,

34 And I wil bring you from the people, and will gather you out of the countreies, wherein yee are scattered, with a mightie hand, and with a stretched out arme, and in ^{my} wrath powdered out,

35 And I will bring you into the ^r wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I pleade with you, saith the Lord God.

37 And I will cause you to passe vnder the rodde, and will bring you into the bond of the couenant.

38 And I will ^s chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall knowe

that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, ^t Goe you, and serue euery one his idole, seeing that ye will not obey mee, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, ^u euene in the hie mountaine of Israel, saith the Lord God, there shal al the house of Israel, & all in the land, serue me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with al your holy things.

41 I wil accept your sweet sauour, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And yee shall knowe that I am the Lord, when I shall bring you into the land of Israel, into the lande, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your wayes, and all your workes, wherein ye haue bene defiled, and yee shall iudge your felues worthie to be cut off, for all your euils, that ye haue committed.

44 And ye shal know that I am the Lord, when I haue respect vnto you for my names sake, ^v and not after your wicked wayes, nor according to your corrupt workes, O yee house of Israel, saith the Lord God.

45 [¶] Moreouer the worde of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop ^{thy} word toward ^x the South, and prophecie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus sayeth the Lord God, Behold, I wil kindle a fire in thee, and it shall deuoure all the ^y greene wood in thee, and all the drie wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see that I the Lord haue kindled it, ^z and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not he speake ^z parables?

CHAP. XXI.

³ He threatneth the sword, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He is commanded to prophecie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchadnezzar.

THe worde of the Lord came to mee againe, saying,

2 Sonne of man, set thy face toward Ierusalem, ^a and drop ^{thy} word toward the holy places, and prophecie against the lande of Israel,

^t This is spoken to the hypocrites.

^u Your owne consciences shall conuict you after that you haue felt my mercies.

^x For Iudah stood South from Babylon,

^y Both strong and weak in Ierusalem.

^z The people said that the Prophet spake darkely: therefore he desired the Lord to giue them a plaine declaration hereof.

^a Speake sensibly, that all may understand.

3 And

3 And say to the land of Israel, Thus saith the Lord, Beholde, I come against thee, and will drawe my sword out of his sheath, and cut off from thee both the ^b righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may knowe that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore, thou sonne of man, as in the paine of ^d thy ^e reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mourest thou? then answer, Because of the bruit: for it commeth, and euery heart shall melt, and all hands shall bee weake, and all mindes shall faint, and all knees shall fall away as water: behold, it commeth, and shall be done, saith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, propheticie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe, and fourbished.

10 It is sharpened to make a fore slaughter, and it is fourbished that it may ^f glitter: how shall we reioyce? for it contemneth the rod of my sonne, as ^h all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, and is fourbished, that he may giue it into the hand of the ⁱ slayer.

12 Crie, and howle sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrours of the sword shall be vpon my people: ^k smite therefore vpon thy thigh.

13 For it is a trial, and what shall this bee, if the sword contemne euen the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, propheticie, and smite ^m hand to hand, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entring into their priuie chambers.

15 I haue brought the feare of the sword into al their gates to make ⁿ their heart to faint and to multiplie ⁿ their ruines. Ah it is made bright, and it is dressed for the slaughter.

16 Get thee alone: go to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. I the Lord haue said it.

18 ¶ The word of the Lord came vnto

me againe, saying,

19 Also, thou sonne of man, appoint thee two wayes, that the sword of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the strong citie.

21 And the King of Babel stode at the ^q parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in ^r the liuer.

22 At his right hand was the diuination for Ierusalem to appoint capitaines, to open ^s their mouth in the slaughter, and to lift vp ^s their voice with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortresse.

23 And it shall be vnto them as a false diuination in their sight for the othes made vnto them: but he wil cal to remembrance ^t their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because yee haue made your iniquitie to be remembred, in discouering your rebellion, that in all your workes your sinnes might appeare: because, I say, that yee are come to remembrance, yee shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end,

26 Thus saith the Lord God, I will take away the ^u diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill hee ^v come, whose right it is, & I wil giue it him.

28 ¶ And thou, sonne of man, propheticie, and say, Thus saith the Lord God to the children of Ammon: and to their blasphemie: say thou, I say, The sword, the sword is drawn forth, & fourbished to the slaughter, to consume, because of the glittering:

29 Whiles they see ^w vanitie vnto thee, and prophecied a lie vnto thee to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and wil blow against thee, in the fire of my wrath, & deliuer thee into the hand

o This was spoken, because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise first, hee consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselves in Ierusalem.

q To knowe whether hee should goe against the Ammonites, or them of Ierusalem.

r Hee vsed coniuring & sorcery

s Because there was a league between the Iewes & the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians, to make himselfe hie, and able to resist the Babylonians.

x Some referre this to Priests attire: for Ihozadek the Priest went into captivity with the King.

y That is, vnto the coming of Messiah: for though Iewes had some signe of gouernment afterward vnder the Persians, Greekes & Romans, yet this restitution was not till Christs coming, and as length should be accomplished, as was promised, Gen. 49. 10

z Though the Iewes & Ammonites, would not beleue that thou, to wit, the sword, shouldst come vpon them and said that the prophets, which threatened, spake lies, yet thou shalt as surely come, as though thou werest already vpon their necks.

b That is, such which seeme to haue an outward shew of righteousness, by obseruation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou were in extreme anguish.

e Because of the great noise of the armie of the Caldeans,

f And so cause a feare.

g Meaning, the scepter: shewing that it will not spare the king who should be as the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the armie of the Caldeans.

k Reade Iere. 31. 19.

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdome which God had confirmed to Dauid, and his posterity by promise: which promise God performed, although here it seemed to mans eye that it should vnterly perish.

m That is, encourage the sword.

n Provide for thy selfe: for thou shalt see Gods plague on all parts of this country.

hand of beastly men, and skilful to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shal be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reprooued for crueltie. 25 Of the wicked doctrine of the false prophets and priests, and of their vnstable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

Moreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloodie citie? wilt thou shewe her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her time may come, and maketh idoles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to drawe neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that beneere, and those that be farre from thee, shall mocke thee, which art vile in name and sore in affliction.

8 Behold, the princes of Israel euery one in thee was ready to his power, to shedde blood.

7 In thee haue they despised father and mother: in the middes of thee haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 * In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, & in thee hath euery man forced his owne sister, *euē* his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shall

haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I wil scatter thee among the heathen, and disperse thee in the countreys, and will cause thy filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as drosse: all they are brasse, and tinne, and yron, and leade in the middes of the fornace: they are *euē* the drosse of siluer.

19 Therefore, thus saith the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, and yron, and leade, and tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and wil put you *there* and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shall yee be melted in the mids thereof, and yee shall knowe that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, *m* and not rained vpon in the day of wrath.

25 *There is* a conspiracie of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Lawe, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the mids thereof are like wolues, rauening the pray to shedde blood, and to destroy soules for their owne couetous lucre.

28 And her prophets haue daubed them with vntempered mortar, seeing vanities, and diuining lyes vnto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue

a) Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly?
b) That is, the time of her destruction.
c) To her owne vndoing.

d) Whosevery name all men hate.

e) He meaneth hereby that there was no kinde of wickednesse which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

* *Leuit. 20. 17. 18*

* *Ier. 5. 8.*

f) In token of my wrath and vengeance.

g) That is, able to defend thy selfe.

h) I will thus take away the occasion of thy wickednesse.
i) Thou shalt be no more the inheritance of the Lord, but forsaken.

k) Which before was most precious.

l) Meaning hereby, that the godly should be tried, and the wicked destroyed.

m) Thou art like a barren land, which the Lord plagueth with drough, n) The false prophets haue conspired together to make their doctrine more probable.

o) They haue neglected my seruice.
* *Mich. 3. 11*
2p. 4. 3. 30

p) They which should haue reprooued them, flattered them in their vices & couered their doings with lies, Chap. 13. 10

haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should make vp the hedge, and stand in the gappe before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication^b in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teates of their virginie.

4 And the Names of^c them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names. Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot[†] when shee was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blewe filke both captaines and princes: they were all pleasant young men, and horsemen riding vpon horses.

7 Thus she committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whome she doted, and defiled her selfe with all their idoles.

8 Neither left shee her fornications, learned of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whome shee doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slewe her with the sword, and she had an euill name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue, more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers sutes, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that shee was defiled, and that they were both after one sort,

14 And that shee encreased her fornications: for when she saw men painted vpon the wall, the images of the Chaldeans painted with vermilion,

15 And girded with girdles vpon their loynes, & with dyed attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Assoone, I say, as she saw them, shee doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So shee discouered her fornication, and disclosed her shame: then mine heart forooke her, like as mine heart had forsaken her sister.

19 Yet she encreased her whoredome more, and called to remembrance the dayes of her youth, wherein shee had played the harlote in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Beholde, I will raise vp thy louers against thee, from whome thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, P^heked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with charets, wagons and wheelles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall

g This declar-
eth that no
wordes are able
sufficiently to ex-
presse the rage
of idolaters, and
therefore the
holy Ghost here
compareth them
to those which
in their raging
loue and filthy
lusts dote vpon
the images and
paintings of the
after whom they
lust.

h These were
the names of
certaine princes
and captaines
vnder Nebu-
chad-nezzar.

† Ebr, I will giue
iudgement before
them.
‡ Or, lawis.

i They shall de-
stroy the princes
and Priests with
the rest of thy
people:

g Which would
shew himselfe
zealous in my
cause by resisting
vice, Isa. 59. 16.
and 63. 5. & also
pray vnto me
to withhold my
plagues, Psal.
106. 23.

a Meaning, Il-
rael and Iudah,
which came
both out of
one family.

b They became
idolaters after
the maner of the
Egyptians.

c Aholah, signi-
fieth a mansion
or dwelling in
her self, meaning
Samaria which
was the royall
citie of Israel:
and Aholibah
signifieth my
mansion in her,
whereby is
meant Ierusalem
where Gods
Temple was.

† Ebr, vnder me.

d When the Is-
raelites were na-
med the people
of God, they be-
came idolaters,
and forooke
God, and put
their trust in the
Assyrians.

e The holy
Ghost vseth
these termes,
which seeme
strange to chaste
eares, to cause
this wicked vice
of idolatrie so
to be abhorred
that vnneeth any
should abide to
here the name
thereof mentio-
ned.

f Meaning, the
Assyrians.

shall cary away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: *even* into the hands of them from whome thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy ^klabour, and shall leaue thee naked & bare, and the shame of thy fornications shall be discouered, both thy wickednesse and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her ^mcup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with ⁿdrunkennes and sorow, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt *even* drinke it, and wring it out *to the dregs*, and thou shalt breake the sheards thereof, & teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lord said moreover to me, Sonne of man wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood *is* in their handes, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe *by the fire* to be their ^omeate.

38 Moreover thus haue they done vnto me: they haue defiled my sanctuarie in the same day, and haue prophaned my Sab-baths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more *is it* that they sent for men to come from ^pfarre, vnto whome a messenger was sent, and loe, they came: for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest ^qvpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voice of a multitude being at ease, *was* with her: and with the men to make the company great were brought men of ^rSaba from the wilderness, which put bracelets vpon their hands, and beautiful crowns vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shall shee and her fornications come to an end.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the maner of ^sharlots, and after the maner of murtherers: for they are harlots, and blood *is* in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, & to the spoyle.

47 And the multitude shall stone them with stones, & cut them with their swords: they shall slay their sonnes and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all ^twomen may be taught not to do after your wickednesse.

49 And they shall lay your wickednesse vpon you, and yee shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIII.

Hee sheweth the destruction of Ierusalem by a parable of a seething pottage, 16 The parable of Ezekiels wife being dead.

A Gain in the ^aninth yecre, in the tenth moneth, in the tenth ^bday of the ^cmoneth, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *even* of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a ^cpot, prepare it, and also powre water into it.

4 Gather the ^dpieces thereof into it, *even* every good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and ^eburne also the ^fbones vnder it, and make it boile well, and see the bones of it therein,

6 Because

^p They sent into other countries to haue such as should teach the seruice of their idoles.

^q He meaneth the altar, that was prepared for the idoles.

^r Which should teach the maner of worshipping their gods.

^s That is, worthy death, reade Chap. 16. 38.

^t Meaning, all other cities and countries,

^a Of Ieconiah captiuitie and of the reigne of Zedekiah, 2. king.

^b 25. 1.

^c Called Tebeth, which containeth part of December and part of Ianuary: in the which moneth and day Nebuchad-nezzar besieged Ierusalem,

^d Whereby was meant Ierusalem. That is, the citizens and the chiefe men thereof.

^e Or, heape. ^f Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

^k All thy treasures and riches which thou hast gotten by labour.

^l All the world shall see thy shamefull forsaking of God to serue idoles,

^m I will execute the same iudgements and vengeance against thee, and that with greater seruicie.

ⁿ Meaning, that the afflictions should bee so great that they should cause the to lose their senses, and reason.

^o That is, to be sacrifices to their idoles, reade Chap. 16. 20.

Whose iniquities and wicked citizens there yet remaine.

Signifying, that they should not be destroyed all at once, but by litle and litle.

In spare none estate or condition.

The city shewed her cruelty to all the world, and was not ashamed thereof, neither yet hid it.

Agg. 3. 1.

Isaiah. 2. 12.

Or a heape of wood. Meaning, that the city should be utterly destroyed, and that he would giue the enemies an appetite thereunto.

Or, bottoms.

The citie hath flattered her selfe in vaine.

I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

That is, the Babylonians.

Meaning, his wife in whom he delighted, as verie 18.

For in mourning they went bare headed and bare footed, and also couered their lips.

That is, which the neighbours sent to them that mourned.

Meaning, the morning following.

By sending the Chaldeans to destroy it, as Chap. 7. 12.

Wherein you boast and delight.

6 Because the Lord God saith thus, Woe to the bloodie citie, *euen* to the pot, whose skum is therein, and whose skum is not gone out of it: bring it out *piece by piece*: let no lot fall vpon it.

7 For her blood is in the mids of her: she set it vpon an high rocke, and powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: *euen* I haue set her blood vpon ane hie rocke that it should not be couered.

9 Therefore thus sayeth the Lord God, * Woe to the bloodie citie, for I will make *the burning great*.

10 Heape on much wood: *kindle* the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coles thereof, that *the brasse* of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

12 *She* hath wearied her selfe with lyes, and her great skumme went not out of her: *therefore* her skumme shall be consumed with fire.

13 *Thou remainest* in thy filthinesse and wickednesse: because I would haue purged thee, & thou was not purged, thou shalt not be purged from thy filthines, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, Behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares run downe.

17 Cease from sighing: make no mourning for the dead, and binde the tire of thine head vpon thee, and put on thy shooes vpon thy feete, and couer not thy lips, and eate not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tel vs what these things meane toward vs that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, *euen* the pride of your pow-

er, the pleasure of your eyes, & your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And yee shall doe as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

23 And your tire shall be vpon your heads, and your shooes vpon your feete: yee shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall do: and when this commeth, yee shall knowe that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters?

26 That he that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumme, and thou shalt bee a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. & Against Moab and Seir, Idumea and the Philistines.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidest, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and yee shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the handes, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I wil roote thee out from the people, & I will cause thee to be destroyed out of the countreyes, and I will

† Ebr, lifting up of their soules.

a Because ye reioyced whē theemie destroyed my citie and Temple

b That is, to the Babylonians.

c They shall chase thee away and take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 13 27.

will

will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

e So that no power or strength should be able to resist the Babylonians.

9 Therefore, Behold, I will open the side of Moab, *even* of the cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshimoth, Baal-meon, and Kiria-thaim.

10 I will call the men of the East against the Ammonites, and I will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I wil execute iudgements vpon Moab, & they shal know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euil* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I wil execute my vengeance vpon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, & reuenged themselues with a despiteful heart to destroy it for the olde hatred,

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes: of the Cherethims Dauid also had a gird, 2. Sam. 8. 18.

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

¶ He prophesieth that Tyrus shall be overthrowne because it reioyced at the destruction of Ierusalem. 15 The wondrous and astonishment of the marchants for the destruction of Tyrus.

And in the eleuenth yeere, in the first day of the moneth, the word of the Lord came vnto me, saying,

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, where vnto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing thee is desolate, I shal be replenished.

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee,

as the sea mounteth vp with his waues.

4 And they shal destroy the wals of Tyrus, and breake downe her towres: I wil also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue spoken it, saith the Lord God, and it shal be a spoyle to the nations.

6 And her daughters which are in the felde, shall be slaine by the sword, and they shal knowe that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 Hee shall slay with the sword thy daughters in the felde, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shal couer thee, for their multitude: thy wals shall shake at the noise of the horsemen, & of the wheelles, and of the charets, when he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall hee tread downe all thy streets: he shal slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall rob thy riches, and spoyle thy marchandise, & they shal breake downe thy walles, and destroy thy pleasant houses, and they shal cast thy stones and thy timber and thy dust into the midst of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harps shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shal not the yles tremble at the found of thy fall: and at the crie of the wounded, when they shall be slaine and murdered in the middes of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put of their broyded garments, and shall cloth themselues with astonishment: they shall sit vpon the ground, and be astonied at euery moment, and bee amased at thee.

d The towne that belonged vnto her.

e For Tyrus was much built by art, and by labour of men was wonne out of the sea. Some refferre this vnto the images of the noblemen which they had erected vp for their glory and renoume.

* Ierem. 7. 34.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of the other countries that dwell by the sea whereby hee signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid.

17 And

^h Meaning, marchants, which by their traffique did enrich her wonderfully and increase her power.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited ^h of the sea men, the renowned citie which was strong in the sea, both she and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the yles bee astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee down with them that descend into the pit, with the people ⁱ of old time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glory in the land of the ^k liuing.

21 I wil [†] bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer bee found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolatio of Tyrus, shewing what were the riches, power and authority thereof in some past.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the marte ^a of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast faide, I am of perfect beautie.

4 Thy borders are in the [†] middes of the sea, and thy builders haue made thee of perfite beautie.

5 They haue made all thy shippe boardes of firre trees of ^b Shenir: they haue brought cedars from Lebanon, to make maistes for thee.

6 Of the oakes of Bashan haue they made thine oares: the company of the Assyrians haue made thy bankes of yuorie, brought out of the yles of ^c Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spred ouer thee to bee thy faile, blue filke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy [†] pilotes.

9 The ancients of Gebal, and the wise men thereof were in thee thy ^d calkers, al the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, and of Lud, and of

Phut were in thine armie: thy men of warre they hanged the shielde and helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles round about, and the ^e Gammadims were in thy towrs: they hanged their shieldes vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of ^f Iauan, Tubal, and Meshech were thy marchants, ^g concerning the liues of men, and they brought vessels of brasle for thy merchandise.

14 They of the house of ^h Togarmah brought to thy faires, horses, and horsemen, and mules.

15 The men of Dedan were thy marchants: and the merchandise of manie yles were in thine hands: they brought thee for a present ⁱ hornes, teeth, and peacocks.

16 They of Aram were thy marchants for the multitude of thy [†] wares: they occupied in thy faires with [†] emeraudes, purple, and broydered worke, and [†] fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy merchandise wheate of ^k Minnith, and Pannag, and honie, and oyle, and [†] balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to & fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar, [†] occupied with thee, in lambes, and rammes and goates: in these were they thy marchants.

22 The marchants of Sheba, and Rammah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Haram and Canneh and Eden, the marchants of Sheba, Asshur and Chilmad were thy marchants.

24 These were thy marchants in al sortes of things, in raiment of blue filke, and of broydered worke, and in coffers for the rich apparell, which were bound with cordes: chaines also were among thy merchandise.

25 The ships of Tarshish were thy chief in thy merchandise, and thou wast replenished

^e That is, they of Cappadocia, or Pigmes and dwarres, which were so called, because that out of the hie towrs they seemed litle.

^f Of Grecia, Italy and Cappadocia.
^g By selling slaves.

^h Which are taken for a people of Asia minor.

ⁱ Meaning, Vnicornes hornes and Elephants teeth.
[†] Or, workes.
[†] Or, Carbuncles.
[†] Or, filke.

^k Where the best wheate growed.
[†] Or, serpentine, or macle.

[†] Or, there may be marchants whose merchandise passed through thine hands.

[†] Or, came in company with thee.

Ppp shed

ⁱ Which are dead long agoe.

^k Meaning in Iudea, when it shall be restored.
[†] Or, make thee a living.

^a Which serueth all the world with thy merchandise.

[†] Ebr. heart.

^b This mountain was called Hermon, but the Amorites called it Shenir. Deut. 3.9.

^c Which is taken for Grecia, and Italic.

[†] Or, shipmasters
^d Meaning, that they built the wals of the city, which is here meant by the ship: & of these were the builders of Salomons Temple. 1. king. 5. 8.

shed and made very glorious in the mids of the sea.

26 Thy [†]robbers haue brought thee in to great waters: the ¹ East wind hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The ^msuburbes shal shake at the sound of the crie of thy pilotes.

29 And al that handle the oare, the mariners and all the pilotes of the sea shall come down from their shippes, and shal stand vpon the land,

30 And shall cause their voyce to bee heard against thee, and shal crie bitterly, and shall cast dust vpon their heads, and wallow themselues in the ashes.

31 They shall plucke off their haire for thee and girde them with a sackcloth, and they shal weepe for thee with sorow of heart and bitter mourning.

32 And in their mourning, they shal take vp a lamentation for thee, saying, What *citie* is like Tyrus, so destroyed in the mids of the sea!

33 When thy wares went foorth of the seas, thou filledst many people, & thou didst enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt bee broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the mids of thee, shal fall.

35 All the inhabitants of the yles shal be astonished at thee, and all their Kings shal be fore afraide and troubled in their countenance.

36 The marchants among the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be ⁿ any more.

CHAP. XXVIII.

² The word of God against the King of Tyrus for his pride.

²¹ The word of the Lord against Zidon. ²⁵ The Lord promisseth that hee will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the Prince of Tyrus, Thus sayeth the Lord God, Because thine heart is exalted, and thou hast said, ^a I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man and not God, and [†] though thou didst think in thine heart, that thou wast equall with God,

3 Beholde, thou art wiser then ^b Daniel: there is no secret, that they can hide

from thee.

4 With thy wisdome and thine vnderstanding thou hast gotten thee riches, and hast gotten gold & siluer into thy treasures.

5 By thy great wisdome and by thine occupying hast thou encreased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus sayeth the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I wil bring strangers vpon thee, *even* the terrible nations: and they shall drawe their swords against the beautie of thy wisdome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the mids of the sea.

9 Wilt thou saye *then* before him, that slayeth thee, I am a God? but thou shalt be a man, and no God, in the hands of him that slayeth thee.

10 Thou shalt die the death of the ^vncircumcised by the handes of strangers: for I haue spoken it, saith the Lord God.

11 [¶] Moreouer, the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the fumme, and art ful of ^d wisdome and perfite in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone *was* in thy garmēt, the rubie, the topaze, and the [†] diamond, the chrysolite, the onix, & the iasper, the saphir, [†] emeraud, and the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art ^e the anoynted Cherub, that couereth, and I haue set thee ^f in honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the ^g stones of fire.

15 Thou wast perfite in thy wayes from the day that thou wast ^h created, till iniquitie was found in thee.

16 By the multitude of thy marchandise, they haue filled the mids of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the ⁱ mountaine of God, and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisdome by reason of thy brightnesse: I will cast thee to the ground: I wil lay thee before

kings

[†] Or, robbers.
¹ That is, Nebuchad-nezzar.

^m That is, the cities neere about thee, as was Zidon, Arvad and others.

ⁿ Whereby is meant a long time: for it was prophesied but fewe yeres, as Isa. 23. 15.

^a I am saie that none can come to hurt me, as God is in the heauen.

[†] Ebr. Though thou see thine heart as the heart of God.
^b Thus he speekeh by derision: for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this.

^c Like the rest of the heathen and infidels, which are Gods enemies.

^d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength and pleasures.
[†] Or, iasper.

[†] Or, carbuncle.
^e He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the Arke: and by this word anointed he signifieth the same.

^f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessarie for the worke.

^g To wit, among my people Israel, which shined as precious stones.

^h Which was when I first called thee to this dignitie.

ⁱ Thou shalt haue no part among my people.

That is, the honour, whereunto I called them.

Or, brought to nothing.

By executing my iudgements against thy wickednesse.

That is, Nebuchad-nezzar.

He sheweth for what cause God will assemble his Church, and preserve it still, though hee destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

To wit, of the captiuitie of Ierusalem, or of the reigne of Zedekiah, Of the order of these prophecies, and how the former sometimes standeth after the latter, reads Iere. 27. 1. b He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus, as Isa. 51. 9.

kings that they may behold thee.

18 Thou hast defiled thy ^k sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore wil I bring foorth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that knowe thee among the people, shall be astonished at thee: thou shalt be a terror, and neuer shalt thou bee any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and propheticie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I wil be glorified in the middes of thee: and they shall knowe that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will sende into her pestilence, and blood into her streetes, and the slaine shall fall in the middes of her: ^m the enemy shall come against her with the sworde on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwel in the land, that I haue giuen to my seruant Iakob.

26 And they shall dwel safely therein, and shall builde houses, and plant vineyardes: yea, they shall dwel safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that hee will restore Egypt after fourtie yeeres.

18 Egypt is the reward of King Nebuchad-nezzar for the labour which he took against Tyre.

I N the ^a tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophecy against him, and against al Egypt.

3 Speake, and say, Thus sayeth the Lord God, Beholde, I come against thee, Pharaoh King of Egypt, the great ^b Dragon, that lyeth in the middes of his riuers, which hath saide, The riuer is mine, and I haue made it

to my selfe.

4 But I will put ^c hookes in thy chawes, and I wil cause the fish of thy riuers to sticke vnto thy scales, and I wil draw thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not bee brought together, nor gathered: for I haue giuen thee for meate to the beastes of the fildes, and to the foules of the heauen.

6 And al the inhabitants of Egypt shall know that I am the Lord, because they haue bene a staffe of ^d reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest al their loynes to stand ^e vpright.

8 Therefore thus sayeth the Lord God, Behold, I wil bring a sworde vpon thee, and destroy man and beast out of thee,

9 And the lande of Egypt shall be desolate, and waste, and they shall know that I am the Lord: because he hath said, ^f The riuer is mine, and I haue made it.

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I wil make the land of Egypt vtterly waste and desolate from the towre of Seueneh, euen vnto the borders of the ^g blacke Moores.

11 No foot of man shall passe by it, nor foot of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I wil make the land of Egypt desolate in the mids of the countreyes, that are desolate, and her cities shall bee desolate among the cities that are desolate, for fourtie yeeres: & I wil scatter the Egyptians among the nations, and wil disperse them through the countreyes.

13 Yet thus saith the Lord God, ^h At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the lande of their habitation, and they shall bee there a ⁱ small kingdome.

15 It shall be the smallest of the kingdoms, neither shall it exalt it selfe any more about the nations: for I wil diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel to bring their ^k iniquity

I will send enemies against thee which shall pluck thee and thy people which trust in thee, out of thy sure places.

d Reade 2. King. 18. 21. Isa. 36. 6.

Or, shales e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feet, and put their trust in others. f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

g Ebr. Cush, or Ethiopia.

h Iere. 46. 26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God. h Least I should by this meanes punish their sins.

i Counting from
the captiuitie of
Ieconiah.

k He tooke
great paines at
the siege of Ty-
rus, and his ar-
mie was fore
handled.
l Signifying,
that Nebuchad-
nezzar had more
paines then pro-
fit by the taking
of Tyrus.

† Or, in it.

† Or, will against
me.

quitie to remembrance by looking after
them, so shall they know that I am the Lord
God.

17 ¶ In the ⁱ seuen and twentieth yeere
also in the first *moneth*, and in the first *day* of
the moneth, came the word of the Lord vn-
to me, saying,

18 Sonne of man, Nebuchad-nezzar
King of Babel caused his armie to serue a
great ^k seruice against Tyrus: euery head
was made balde, and euery shoulder was
made bare: yet had he no wages, nor his
armie for Tyrus, for the seruice that he ser-
ued against it.

19 Therefore thus saith the Lord God,
Behold, I will giue the lande of Egypt vnto
Nebuchad-nezzar the king of Babel, and he
shall take her multitude, and spoyle her
spoyle, and take her praye, and it shall bee
the wages for his armie.

20 I haue giuen him the lande of Egypt
for his labour, that he serued [†] against it, be-
cause they wrought [†] for me, saith the Lord
God.

21 In that day will I cause the horne of
the house of Israel to growe, and I will giue
thee an open mouth in the middes of them,
and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

THe word of the Lord came againe vn-
to me, saying,

2 Sonne of man, propheticie, and saye,
Thus saith the Lord God, Howle and crie,
Woe be vnto this day.

3 For the day is neere, and the day of the
Lord is at hand, a cloudie day, and it shall be
the time of the heathen.

4 And the sword shal come vpon Egypt,
& feare shal be in Ethiopia, when the slaine
shall fall in Egypt, when they shall take a-
way her multitude, and *when* her foundati-
ons shall be broken downe.

5 ^a Ethiopia and Phut, and Lud, and all
the common people, and Cub, and the men
of the lande, that is in league, shall fall with
them by the sword.

6 Thus sayeth the Lord, They also that
maintaine Egypt, shall fall, and the pride of
her power shal come down: from the tower
of ^b Seueneh shall they fall by the sworde,
saith the Lord God.

7 And they shalbe desolate in the mids
of the countreyes that are desolate, and her
cities shall be in the mids of the cities that
are wasted.

8 And they shall knowe that I am the
Lord, when I haue set a fire in Egypt, and
when all her helpers shall be destroyed.

9 In that day shall there messengers goe

foorth from me in shippes, to make the care-
lesse Moores afraide, and feare shall come v-
pon them, as in the day of Egypt: for loe, it
commeth.

10 Thus saith the Lord God, I will also
make the multitude of Egypt to cease by
the hand of Nebuchad-nezzar King of Ba-
bel.

11 For he and his people with him, *euem*
the terrible nations shall bee brought to de-
stroy the lande: and they shall drawe their
swords against Egypt, and fill the land with
the slaine.

12 And I will make the riuers dry, and sel
the land into the handes of the wicked, and
I will make the land waste, and all that there-
in is by the handes of strangers: I the Lord
haue spoken it.

13 Thus saith the Lord God, I will also
destroy the idoles, and I wil cause their idols
to cease out of [†] Noph, and there shalbe no
more a prince of the land of Egypt, and I wil
send a feare in the land of Egypt.

14 And I wil make Pathros desolate, and
wil set fire in [†] Zoan, and I wil execute iudge-
ment in No.

15 And I wil powre my wrath vpon [†] Sin,
which is the strength of Egypt: and I wil de-
stroy the multitude of [†] No.

16 And I will set fire in Egypt: Sin shal
haue great sorow, and No shal be destroyed,
and Noph shal haue sorowes dayly.

17 The yong men of [†] Auen, and of [†] Phi-
beseth shal fal by the sworde: and these *cities*
shal goe into captiuitie.

18 At Tehaphneches the day ^e shal restraine
his light, when I shall breake there the
^d barres of Egypt: and when the pompe of
her power shall cease in her, the cloud shall
couer her, and her daughters shall goe into
captiuitie.

19 Thus wil I execute iudgements in E-
gypt, and they shal know that I am the Lord.

20 ¶ And in the ^e eleuenth yeere, in the
first *moneth*, and in the seuenth *day* of the mo-
neth, the word of the Lord came vnto mee,
saying,

21 Sonne of man, I haue broken the arme
of Pharaoh King of Egypt: and loe, it shall
not be bound vp to be healed, neither shall
they put a roule to binde it, and so make it
strong, to hold the sword.

22 Therefore thus sayeth the Lord God,
Beholde, I *come* against Pharaoh King of E-
gypt, and will breake ^g his arme, that was
strong, but is broken, and I will cause the
sword to fal out of his hand.

23 And I wil scatter the Egyptians among
the nations, and wil disperse them through
the countreyes.

† Or, Memphis,
or Alkaira.

† Or, Tanis.

† Or, Pelusium.

† Or, Alexandria.

† Or, Heliopolis,
† Or, Thabsum.

^e Meaning, that
there shall be
great sorow and
affliction.
^d That is, the
strength & force

^e Of the captiui-
tie of Ieconiah or
of Zedekiah's
reigne.

^f For Nebuchad-
nezzar destroyed
Pharaoh Necho
at Carchemish,
Ierem. 46. 26.

^g His force and
power.

^a By Phut and
Lud are meant
Africa & Lybia.

^b Which was
a strong cite of
Egypt, Chap.
29. 10.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand: but I will breake Pharaohs armes, and hee shal cast out sighings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the King of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, when I shall put my sworde into the hand of the King of Babel, and he shal stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreyes, and they shall knowe that I am the Lord.

CHAP. XXXI.

a A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 Hee prophesieth a like destruction to them both.

And in the eleuenth yeere, in the third moneth, and in the first day of the moneth the word of the Lord came vnto mee, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

3 Beholde, Ashtur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shott vp very high, and his toppe was among the thicke boughes:

4 The waters nourished him, and the deepe exalted him on high with her riuers running round about his plantes, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the fiede bring forth their young, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches, and the chefnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: he shal handle him, for I haue cast him away for his wickednesse:

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleyes his branches are fallen, and his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shall be vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shal shoot vp their top among the thicke boughes, neither shall their leaues stande vp in their height, which drinke so much water: for they are all deliuered, vnto death in the nether parts of the earth in the mids of the children of men among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne: and I covered the deepe for him, and I did restraîne the floodes thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and al the trees of the field fainted.

16 I made the nations to shake at the found of his fall, when I cast him downe to hell with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall bee comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto the that be slaine with the sword, and his arme, and they that dwelt vnder his shadow in the mids of the heathen.

18 To whom art thou thus like in glory and in greatnes among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleep in the middes of the vncircumcised, with them that bee slaine by the sword: this is Pharaoh, and al his multitude, saith the Lord God.

CHAP. XXXII.

a The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 Hee prophesieth that destruction shall come vnto Egypt through the King of Babylon.

And in the twelfth yeere in the twelfth moneth, and in the first day of the

† Or, thus wast thou vp.

e That is, of Nebuchadneczar, who afterward was the monarch and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

h Whereby we see that tyrants haue no power of themselves, neither can doe any more harme then God appointeth, and when he will they must cease.

a Of Zedekiahs reign, or of Ieremiahs captiuitie.

h Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

† Or, country.

d Signifying, that there was no greater power in the world then his was.

g The deepe waters that caused him to mount so high (meaning, his great abundance and pompe) shall now lament as though they were covered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was. k Reade Chap. 28. 16.

a Which was the first yeere of the general captiuitie vnder Zedekiah.

moneth the worde of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a ^b lion of the nations, and art as a [†] dragon in the sea: thou castedst out thy riuers^c and troubledst the waters with thy feete, and stampedst in their riuers.

3 Thus saith the Lord God, * I wil therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the lande, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I wil fil al the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleyes^d with thine height.

6 I will also water with thy blood the land wherein thou ^e swimmest, *euen* to the mountaines, and the riuers shall be full of thee.

7 And when I shall ^f put thee out, I will couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring^g darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not knowen.

10 Yea, I will make many people amased at thee, and their Kings shall bee astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus sayeth the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swordes of the mightie will I cause thy multitude to fall: they all shall bee terrible nations, and they shall destroy the ^h pompe of Egypt, and all the multitude thereof shall be consumed.

13 I wil destroy also all the beasts thereof from the great water sides, neither shall the foote of man trouble them any more, nor the hooves of beastes trouble them.

14 Then will I makeⁱ their waters deepe, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country with all that is

therein shall be laid waste, when I shal smite all them which dwell therein, then shal they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for al her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also, in the fifteenth *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and ^k cast them downe, *euen* them and the daughters of the mighty nations vn to the nether parts of the earth, with them that goe downe into the pit.

19 Whome doest thou passe^l in beautie: goe downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: ^m she is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shal speake to ⁿ him out of the middes of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 As shur is there and all his companie: their graues are about him: all they are slaine and fallen by the sword:

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the lande of the liuing.

24 There is ^o Elam and all his multitude round about his graue: al they are slaine and fallen by the sworde which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the ^p liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sworde: though they haue caused their feare in the lande of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are laide in the mids of them that be slaine.

26 There is ^q Meshech, Tubal, and all their multitude, their graues are round about them: all these vncircumcised were slaine by the sworde, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant^r of the vncircumcised, that are fallen, which are gone downe to the graue with their

^b Thus the Scriptures compare tyrants to cruell and huge beasts which deuoure all that be weaker then they, and such as they may ouercome.
[†] Or, whale.
^c Thou prepa- redst great armies.

^g Chap. 12. 13. and 17. 20.

^d With heapes of the carkeiss of thine armie,

^e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to overflowe it.

^f The word signifieth to be put out as a candle is put out.
^g Isa. 13. 10. ierl 2. 31. and 3. 15. matth. 24. 29.

^g By this maner of speech is meant the great sorrow that shall be for the slaughter of the King and his people.

^h This came to passe in lesse then foure yeres after this prophetic.

To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

^k That is, prophetic, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, read Iere. 1. 10. I Haue not other kingdomes more beautifull then thou, perished.

^m That is, Egypt

ⁿ To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meet and maruaile at him, read Isa. 14. 9:

^o Meaning, the Persians.

^p Whom in this life all the world feared.

^q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth. Which died not by cruell death, but by the course of nature, and are honourably buried with their coats of armour & signes of honour,

their weapons of warre, and haue laid their swords vnder their heads, but their iniquitie shalbe vpon their bones: because *they were* the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the mids of the vncircumcised, and lie with them that are slaine by the sword.

29 There *is* Edom, his Kings, and all his princes, which with their strength are layed by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that go downe to the pit.

30 There *be* all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with the slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall be comforted ouer all his multitude: Pharaoh, and all his armie *shall be* slaine by the sword, saith the Lord God.

32 For I haue caused my *feare to be* in the land of the liuing: and he shall be laide in the middes of the vncircumcised with them that are slaine by the sword, *euen* Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

a The office of the gouernours and ministers. 14 He strengtheneth them that despaire, and boldeneth them with the promise of mercie. 30 The word of the Lord against the mockers of the Prophet.

Again the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, when I bring the sword vpon a land, if the people of the land take a man *†* from among them, and make him their *a* watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and wil not be warned, if the sword come, and take him away, his blood shalbe vpon his owne head:

5 For hee heard the sound of the trumpet, and would not be admonished: *therefore* his blood shal be vpon him: but he that receiueh warning, shall saue his life.

6 But if the watchman see the sworde come, and blow not the trumpet, and the people be not warned: if the sword come, and take any persone from among them, he is taken away for his iniquity, but his blood will I require at the watchmans hand.

7 ** So* thou, O sonne of man, I haue made thee a watchman vnto the house of

Israel: therefore thou shalt heare the word at my *e* mouth, & admonish them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shal die for his iniquitie, but his blood wil I *d* require at thine hand.

9 Neuerthelesse, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, hee shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore O thou sonne of man, say vnto the house of Israel, thus yee speake and say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, *e* how should wee then liue?

11 Say vnto them, As I liue, saith the Lord God, *f* I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why wil yee die, O yee house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The *g* righteousness of the righteous shal not deliuer him in the day of his transgression, nor the wickednesse of the wicked *shal cause* him to fall therein, in the day that hee returneth from his wickednesse, neither shal the righteous liue for *his righteousness* in the day that hee finneth.

13 When I shall say vnto the righteous, that he shal surely liue, if he trust to his owne righteousness, and commit iniquitie, al his righteousness shal be no more remembred, but for his iniquity that he hath committed, he shal die for the same.

14 Again when I shal say vnto the wicked, Thou shalt die the death, if he turne from his sinne, and doe that which is lawful and *h* right,

15 *To wit*, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shal surely liue, and not die.

16 None of his sinnes that he hath committed, shal be mentioned vnto him: *because* he hath done that which is lawful and right, he shal surely liue.

17 Yet the children of thy people say, ** The way of the Lord is not equal: but their owne way is vnequal.*

18 When the righteous turneth from his righteousness, and committeth iniquitie, hee shal *euen* die thereby.

19 But if the wicked returne from his wickednes, and doe that which is lawful and right

c Which teacheth that hee that receiueh not his charge at the Lords mouth, is a spie and not a true watchman.

d The watchman must answer for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies, and murmure.

f Reade Chap. 18. 23.

g Reade of this righteousness, chap. 18. 22. 24

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselves such by their fruits, that is, in obeying Gods commandments and by godly life.

** Chap. 18. 25.*

s The kings of Babylon.

s As the wicked reioyce when they see others parakers of their miseries. *u* I will make the Egyptians afraid of mee, as they caused others to feare them.

† Or, of their casts.

a He sheweth that the people ought to haue continually gouernours and trachers, which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying that the wicked shal not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then hee wil not obey, hee shal deserue double punishment.

** Chap. 3. 17.*

i When the Prophet was led away captiue with Ieoniah.

k I was indued with the Spirit of prophetic, Chap. 3. 2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage and open their mouthes, Chap. 24. 27. and 29. 31. Ephel. 6. 19. m Thus the wicked think themselves more worthy to enioy Gods promises then the Saints of God, to who they were made and would bind God to be subject to them, though they would not be bound to him. n Contrary to the Law, Leuit. 17. 14. o As they that are readie still to shed blood.

p Chap. 9. 14. and 24. 21. and 30. 6. 74

q In derision. r This declareth that wee ought to heare Gods word with such zeale and affection, that wee should in all points obey it, else we abuse the word to our owne condemnation, & make of his ministers as though they were ieltes to serue mens foolish fantasies, & Or, pleasant, and lowe song.

right, and he shal liue thereby.

20 Yet yee say, The way of the Lord is not equal. O yee house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and saide,

24 Sonne of man, these that dwel in the desolate places of the land of Israel, talke and say, Abraham was but one, and he possessed the land: but we are many, therefore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the blood, and lift vp your eyes toward your idoles, and shed blood: should yee then possesse the land?

26 Yee leane vpon your swords: yee worke abomination, and yee defile euery one his neighbours wife: should yee then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places shal fal by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the fortes and in the caues, shal die of the pestilence.

28 For I will lay the land desolate and waste, and the pompe of her strength shal cease: and the mountaines of Israel shal be desolate, and none shal passe through.

29 Then shall they know that I am the Lord, when I haue laid the land desolate and wast, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that talke of thee by the walles and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the worde that commeth from the Lord:

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make iestes, and their heart goeth after their couetousnesse.

32 And loe, thou art vnto them, as a tie-

sting song of one that hath a pleasant voice, and can sing wel: for they heare thy words but they doe them not.

33 And when this commeth to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIII.

Against the shepherds that despise the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that hee will visite his dispersed flocke, and gather them together. 23 Hee promiserh the true shepheard Christ, and with him peace.

And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophetic against the shepherds of Israel, prophetic and say vnto them, Thus saith the Lord God vnto the shepherds, Woe be vnto the shepherds of Israel, that feede themselves: should not the shepherds feede the flockes?

3 Ye eate the fat, and ye cloth you with the wool: yee kil them that are fedde, but yee feede not the sheepe.

4 The weake haue yee not strengthened: the sicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with crueltie, and with rigour haue yee ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were deuoured of all the beasts of the field.

6 My sheepe wandered through all the mountaines, and vpon euery hie hil: yea, my flocke was scattered through all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, & my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepherds seeke my sheepe, but the shepherds fed themselves, and fed not my sheepe,

9 Therefore, heare yee the word of the Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shal no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seek them out,

12 As a shepheard searcheth out his flocke, when he hath bene among his sheepe

Ter. 23. 1. a By the shepherds hee meaneth the King, the Magistrate, Priests, and Prophets. b Ye seeke to enrich your selues by their commodities, & so spoile their riches and substance. c Hee describeth the office and due tie of a good Pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the couetous hirelings and restoring true shepherdes, wherof we haue a signe so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

that are scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue bene scattered in the cloudy and darke day,

13 And I will bring them out from the people, & gather them from the countreys, and wil bring them to their owne land, and feed them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the high mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake: but I will destroy the fat and the strong, and I will feede them with iudgement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I iudge betwene sheepe, and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but yee must treade downe with your feete the residue of your pasture: and to haue drunke of the deepe waters, but yee must trouble the residue with your feete:

19 And my sheepe eate that which yee haue troden with your feete, and drinke that which yee haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Beholde, I, euen I will iudge betwene the fatte sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore wil I helpe my sheepe, and they shall no more bee spoyled, and I will iudge betwene sheepe and sheepe.

23 And I wil set vp a shepheard ouer them, and he shall feede them, euen my seruant Dauid, he shal feede them, and hee shal be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and wil cause the euill beasts to cease out of the land: and they shal dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I wil cause

raine to come downe in due season, and there shal be raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shal giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the cords of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shal no more be spoyled of the heathen, neither shall the beasts of the land deuour them, but they shal dwell safely and none shal make them afraide.

29 And I will raise vp for them a plant of renoume, & they shal be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shal they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

a The destruction that shal come on mount Seir, because they troubled the people of the Lord.

Moreouer the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount Seir, and prophecie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I wil stretch out mine hand against thee, & I wil make thee desolate and waste.

4 I wil lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquitie had an end,

6 Therefore as I liue, saith the Lord God, I wil prepare thee vnto blood, and blood shall pursue thee: except thou hate blood, euen blood shal pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fil his mountaines with his slaine men: in thine hils, and in thy valleyes, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shal not returne, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countreyes shall be mine, and we will possesse them (seeing the Lord

m The fruites of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Ithai, Isa. 11. 1.

a Where the Idumeans dwelt,

b When by their punishment I called them from their iniquitie,

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Iudah

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselves above their brethren, and thinke they haue no neede to be gouerned by me.

h That is, by putting difference betwene the good and the bad, and so giue to either, as they deserue. i By good pasture and deepe waters is meant the pure word of God, and the administration of iustice, which they did not distribute to the poore, till they had corrupted it.

k Meaning, Christ, of whom Dauid was a figure, Iere. 30. 9. hofe. 3. 5.

l This declarereth, that vnder Christ the flock should be truly deliuered from sinne, and hell, and so be safely preferred in the Church where they should neuer perishe.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession: g As thou hast done cruelly, so shalt thou bee cruelly handled. h Shewing, that whē God punisheth the enemies, the godly ought to consider that hee hath a care ouer the, and so praise his Name: and also that the wicked rage as though there were no God, till they feelee his hand to their destruction.

Lord was ^f there)

11 Therefore as I liue, saith the Lord God, I wil euen do according to thy ^g wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among ^h them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against mee, and haue multiplyed your words against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

^g He promisseth to deliuer Israel from the Gentiles. ^h The benefites done vnto the Iewes, as to be ascribed to the mercie of God, and not vnto their deservings. ⁱ God renueth our hearts, that we may walke in his commandments.

Also thou sonne of man, prophecie vnto the mountaines of Israel, and say, Yee ^{*}mountaines of Israel, heare the worde of the Lord.

2 Thus saith the Lord God, Because the ^aemie hath said against you, Aha, euen the ^bhie places of the world are ours in possession,

3 Therefore prophecie, and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lips and ^c tongues of men, and vnto the reproche of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken, which are spoyled and had in derision of the residue of the heathen that are round about,

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which ^d haue taken my land for their possession, with the ioy of all their heart, and with despitefull minds to cast it out for a praye:

6 Prophecie therefore vpon the land of

Israel, and say vnto the mountaines, and to the hils, to the riuers, and to the valleyes, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because yee haue suffered the ^e shame of the heathen,

7 Therefore thus saith the Lord God, I haue ^f lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, and yee shall be tilled and sowne.

10 And I will multiply the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiplie vpon you man and beast, and they shall encrease and bring fruit, and I will cause you to dwel after your olde estate, and I will bestow benefites vpon you more then ^h at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, euen my people Israel, and they shall possesse ⁱ you, and yee shall be their inheritance, and ye shall no more henceforth depriue them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou ^k land deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Moreouer the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before mee as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were disperfed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 * And when they entred vnto the heathen,

^e Because you haue bene a laughing stocke vnto them,

^f By making a solemne othe, see Ch. 20.

^g God declareth his mercies and goodnesse, toward his church, who still preferreth his, euen when he destroyeth his enemies.

^h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them. ⁱ That is, vpon the mountaines of Ierusalem. ^k Or, thee.

^k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

* Chap. 6. 2.

^a That is, the Idumeans. ^b That is, Ierusalem, which for Gods promises was the chiefe of all the world.

^c Ye are made a matter of talke and derision to all the world.

^d They appointed with themselves to haue it, and therefore came with Nebuchad-nezzar against Ierusalem for this purpose.

* Isa. 52. 4. rom. 2. 24.

heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy ¹ Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine ^m holy names sake, which ye polluted among the heathen whither yee went.

23 And I wil sanctifie my greate Name, which was polluted among the heathen, among whome you haue polluted it, and the heathen shall knowe that I am the Lord, saith the Lord God, when I shal be sanctified in you before [†] their eyes.

24 For I will take you from among the heathen, and gather you out of al countreys, and will bring you into your owne land.

25 Then will I powre cleane ⁿ water vpon you, and yee shal be cleane: yea, from all your filthinesse, and from all your idoles wil I clense you.

26 ^{*} A new heart also wil I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And yee shall dwel in the land, that I gaue to your fathers, and yee shall bee my people, and I wil be your God.

29 I wil also deliuer you from al your filthinesse, and I wil cal for ^o corne, and I wil increase it, and lay no famine vpon you.

30 For I wil multiplie the fruit of the trees, and the increase of the field, that yee shall beare no more the reproch of famine among the heathen.

31 Then shal yee remember your owne wicked wayes, and your deedes that were not good, and shal iudge your selues worthy to haue bene ^p destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your sakes, saith the Lord God: therefore, O yee house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shal haue clenfed you from al your iniquities, I will cause ^{you} to dwell in the cities, and the desolate places shal be builded,

34 And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they saide, This waste lande was

like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall ^a knowe that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be fought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shal the desolate cities be filled with flockes of men, and they shal know that I am the Lord.

CHAP. XXXVII.

¹ He prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vision of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried me out in the spirit of the Lord, and set me downe in the mids of the [†] field, which was ful of ^a bones.

2 And he led me round about by them, and behold, they were very many in the open field, and loe, they were very dry.

3 And he said vnto me, sonne of man, can these bones liue? And I answered, O Lord God thou knowest.

4 Again he said vnto mee, Prophecie vpon these bones and say vnto them, O yee dry bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I wil cause breath to enter into you, and yee shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that ye may liue, and yee shal know that I am the Lord.

7 So I prophecied, as I was commanded: and as I prophecied, there was a noyse, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the sinewes, and the flesh grew vpon them, and aboue, the skinne couered them, but there was no breath in them.

9 Then said he vnto mee, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure ^b windes, O breath, and breath vpon these flaine, that they may liue.

10 So I prophecied as he had commanded mee: and the breath came into them, and they liued, and stood vp vpon their feet, an exceeding great armie.

11 Then he saide vnto mee, Sonne of

^q He declareth that it ought not to be referred to the soile or plentifulnesse of the earth that any country is rich and abundant, but onely to Gods mercies, as his plagues and curses declare, when hee maketh it barren.

[†] Or, valley.
^a He sheweth by a great miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life vnto the dead bones, and bodies, and raise them vp againe.

^b Signifying, all parts whereasthe Israelites were scattered: that is, the faithfull shall be brought to the same vnite of spirit, and doctrine, wherefore uer they are scattered thorough the world.

¹ And therefore would not suffer my Name to be had in contempt as the heathen would haue reproched mee, if I had suffered my Church to perish.
^m This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.

ⁿ This, his spirit, whereby he reformeth the heart and regenerateth his, Isa. 44. 3.
^o Ier. 32. 39
^p Ier. 11. 19.

^q Vnder the abundance of temporall benefites, he concludeth the spiritual graces.

^r Ye shall come to true repentance, and thinke your selues unworthy to be of the number of Gods creatures for your ingratitude against him.

man.

man, theſe bones are the whole houſe of Iſrael, Beholde, they ſay, Our bones are dryed, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie, and ſay vnto them, Thus ſaith the Lord God, Beholde, my people, I will open your graues, and cauſe you to come vp out of your ſepulchres, and bring you into the land of Iſrael,

13 And ye ſhal know that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

14 And ſhall put my ſpirit in you, and yee ſhall liue, and I ſhall place you in your owne land: then yee ſhall know that I the Lord haue ſpoken it, and performed it, ſaith the Lord.

15 ¶ The word of the Lord came againe vnto me, ſaying,

16 Moreouer thou ſonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Iſrael his companions: then take ^d another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the houſe of Iſrael his companions.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhal be as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew vs what thou meanſt by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lord God, Behold, I wil take the tree ^e of Ioseph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him, *euē* with the tree of Iudah, and make them one tree, and they ſhall bee one in mine hand.

20 And the *pieces* of woode, whereon thou writeſt, ſhal be in thine hand, in their fight.

21 And ſay vnto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen, whither they be gone, and wil gather them on euerie ſide, and bring them to their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Iſrael, ^{*} and one king ſhal be king to them all: and they ſhal be no more two peoples, neither bee diuided any more henceforth into two kingdomes.

23 Neither ſhal they be polluted any more with their idoles, nor with their abominations, nor with any of their transgreſſions: but I will ſaue them out of all their dwelling places, wherein they haue ſinned, and wil cleaſe them: ſo ſhal they bee my

people, and I will be their God.

24 And Dauid ^{*} my ſeruant *ſhall be* king ouer them, and they al ſhal haue one ſhepherd: they ſhal alſo walke in my iudgemēt, and obſerue my ſtatutes, and doe them.

25 And they ſhal dwel in the ^f land, that I haue giuen vnto Iaakob my ſeruant, where your fathers haue dwelt, and they ſhal dwel therein, *euē* they, and their ſonnes and their ſonnes ſonnes for euer, and my ſeruant Dauid *ſhall be* their prince for euer.

26 Moreouer, I will make ^{*} a couenant of peace with them: it ſhal be an euerlaſting couenant with them, and I wil place them, and multiplie them; and wil ſet my ſanctuarie among them for euermore.

27 My Tabernacle alſo ſhal be with them: yea, I wil be their God, and they ſhal be my people.

28 Thus the heathen ſhal know, that I the Lord doe ſanctifie Iſrael, when my Sanctuarie ſhal be among them for euermore.

CHAP. XXXVIII.

² He prophecieth that Gog and Magog ſhal fight with great power againſt the people of God. 21 Their deſtruction.

And the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt ^a Gog, and againſt the land of Magog, the chiefe prince of Meſhech and Tubal, and prophecie againſt him,

3 And ſay, Thus ſaith the Lord God, behold, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I wil deſtroy thee, and put hookes in thy chawes, & I wil bring thee forth, and al thine hoſte, *both* horſes, and horſemen, al clothed with al ſorts of *armour*, *euē* a great multitude with bucklers, and ſhields, all ^b handling ſwords.

5 They of ^c Paras, of Cuſh, and Phut with them, *euē* all they that beare ſhield and helmet.

6 Gomer and all his bands, and the houſe of Togarmah of the North quarters, & all his bands, and much people with thee.

7 Prepare thy ſelfe, and ^e make thee ready, *both* thou, and al thy multitude, that are aſſembled vnto thee, & be thou their ſafegard.

8 After many dayes thou ſhalt be viſited: *for* in the latter yeeres thou ſhalt come into the land, that hath bene deſtroyed with the ſword, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lyen waſte: yet they haue bene brought out of the people, and they ſhal dwel all ſafe.

9 Thou ſhalt aſcend and come vp like a tempeſt, and ſhalt bee like a cloud to couer the

^e That is, when I haue brought you out of thoſe places & townes where you are captiues.

^d Which ſignifieth the ioyning together of the two houſes of Iſrael & Iudah,

^e That is, the houſe of Iſrael.

^{*} Iſa. 10. 16

^{*} Iſa. 40. 11. *euē* 23. 5 chap. 34. 23 dan. 9. 24.

^f Meaning, that the elect by Chriſt ſhal dwel in the heavenly Ieruſalem, which is meant by the land of Canaan.

^{*} Pſal. 109. 4. and 116. 2.

^a Which was a people that came of Magog, the ſonne of Iaphet, Gen. 10.

² Magog alſo here ſignifieth a certaine country, ſo that by theſe two countries, which had the gouernment of Grecia and Italy, he meaneth the principall enemies of the Church, Reuel. 20. 8.

^b He ſheweth that the enemies ſhould bend themſelues againſt the Church, but it ſhould bee to their owne deſtruction.

^c The Perſians, Ethiopians, and men of Africa.

^d Gomer was Iaphets ſonne, and Togarmah the ſonne of Gomer, and are thought to be they that inhabit Aſia minor.

^e Signifying, that all the people of the world ſhould aſſemble themſelues againſt the Church and Chriſt: their head, ⁺ *or*, it is meaning, the land of Iſrael.

the lande, *both* thou, and all thy bands, and many people with thee.

10 Thus sayeth the Lord God, Euen at the same time shall *many* things come into thy minde, and thou shalt thinke *euill* thoughts.

11 And thou shalt say, I will go vp to the land that hath no walled towres: *I* will go to them that are at rest, and dwell in safetie, which dwell all without wals, and haue neither barres nor gates,

12 *Thinking* to spoyle the praye, and to take a bootie, to turne thine hand vpon the desolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the marchants of Tarshish with all the lions thereof shall say vnto thee, *Art* thou come to spoyle the praye? hast thou gathered thy multitude to take a bootie? to cary away siluer and gold, to take away cattell and goods, and to spoile a great praye?

14 Therefore, sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel dwell safe, shalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee: *all* shall ride vpon horses, *euen* a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the *latter* dayes, and I will bring thee vpon my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in old time, *by* the hand of my seruants the Prophets of Israel which prophecied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, sayeth the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation *and* in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the fowles of the heauen, and the beastes of the field, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shall be ouerthrowen, and the *staires* shall fall, and euery wall shall fall to the ground.

21 For I will call for a sworde against him *throughout* all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and hailestones, fire & brimstone.

23 Thus will I bee *magnified*, and sanctified, and knowen in the eyes of many nations, and they shall knowe, that I am the Lord.

CHAP. XXXIX.

Hee sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shall bee deuoured of birds and beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

Therefore, thou sonne of man, prophecie against Gog, and say, Thus sayeth the Lord God, Beholde, I come against thee, O Gog, the chiefe prince of Meshech & Tubal,

2 And I wil destroy thee, *and* leaue but the sixt part of thee, and will cause thee to come vp from the North partes, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hande, and I will cause thine arrowes to fall out of thy right hand.

4 Thou *shalt* fall vpon the mountaines of Israel, and all thy bandes, and the people, that *is* with thee: for I wil giue thee vnto the birds, and to euery feathered foule and beaft of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fire on Magog, and among them that dwell safely in the *yles*, and they shall know that I am the Lord.

7 So will I make mine holy name knowen in the mids of my people Israel, and I wil not suffer them to pollute mine holy name any more, and the heathen shall know that I am the Lord, the holie one of Israel.

8 Behold, *it* is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall goe *foorth* and shal burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staffes *in their* hands, and vpon the speares, and they shall burne them *with* fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe *any* out of the forests: for they shal burne the weapons with fire, and they shall rob those that robbed them, and spoyle those that spoiled them, saith the Lord God.

Qqq

ii And

o Against the people of Gog and Magog.

Chap. 36. 23 and 27. 28.

a Or destroy thee with sixe plagues, as Chap. 38. 22

b Meaning, that by the vertue of Gods word the enemies shall be destroyed wherefore hee shall smite his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so far separate.

d That is, this plague is fully determined in my counsell and cannot be changed.

e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons, because they shal no more feare the enemy: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall be overcome.

f That is to molest and destroy the Church.

g Meaning, Israel which had nowe bene destroyed, and was not yet buik againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselves by outward force as to depend on the prouidence and goodnesse of God.

h One enemy shall ouercome another, because every one shall thinke to haue the spoyle of the Church.

i Shalt not thou speeke thine occasions to come against my Church, when they suspect nothing.

k Meaning, in the last age, and from the coming of Christ vnto the end of the world. Isignifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23. and 37. 23. *m* Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to endure all things with more patience when they knowe that God hath so ordeined.

n All meanes whereby man should thinke to save himselfe shall faile, the affliction in those daies shall be so great, and the enemy destruction shall be so terrible.

f Which declar-
eth that the ene-
mies shall haue
an horrible fall.

g For the stinke
of the carkeises.

† Or, of the multi-
tude of Gog.

h Meaning, a
long time.

i Partly that the
holy land should
not be polluted,
and partly for
the compassion
that the children
of God haue
euen on their
enemies,

† Or, multitude

k Whereby he
signifieth the
horrible destru-
ction that should
come vpon the
enemies of his
Church.

l The Heathen
shall know that
they ouercame
not my people
by their strength
neither yet by
the weakenesse
of mine arme,
but that this was
for my peo-
ples finnes,

11 And at the same time will I giue vn-
to Gog ^a a place there for buriall in Israel, ^{e-}
^{uen} the valley whereby men goe toward the
East part of the sea: and it shall cause them
that passe by, to stop their ^s noses, and there
shall they burie Gog with al his multitude:
and they shall call it the valley off Hamon-
Gog.

12 ^b And seuen moneths long shall the
house of Israel be burying of them, that they
may cleanse the land.

13 Yea, all the people of the land, shal bu-
ry them, and they shall haue a name when I
shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe
continually through the ⁱ lande with them
that trauaile, to burie those that remaine v-
pon the ground, and cleanse it: they shall
searh to the end of seuen moneths.

15 And the trauailers that passe through
the land, if ^{any} see a mans bone, then shall he
set vp a signe by it, till the buriers haue bu-
ried it, in the valley of Hamon-Gog.

16 And also the name of the city shall be
† Hamonah: thus shal they cleanse the land.

17 And thou sonne of man, thus saith
the Lord God, Speake vnto euery feathered
foule, and to all the beastes of the field, Af-
semble your selues, and come: ^k gather your
selues on euery side to my sacrifice: for I do
sacrifice a great sacrifice for you vpon the
mountaines of Israel, that ye may eate flesh,
and drinke blood.

18 Yee shall eate the flesh of the valiant,
and drinke the blood of the princes of the
earth, of the weathers, of the lambes, and of
the goates, and of bullockes, ^{euen} of all fat
beasts of Bashan.

19 And yee shall eate fat till you be full,
and drinke blood, till yee be drunken of my
sacrifice, which I haue sacrificed for you.

20 Thus you shall bee filled at my table
with horses and chariots, with valiant men,
& with al men of warre, saith the Lord God.

21 And I will set my glory among the
heathen, and all the heathen shall see my
iudgement, that I haue executed, and mine
hand which I haue laid vpon them.

22 So the house of Israel shal know that I
am the Lord their God from that day and fo
forth.

23 And the heathen shall know, that the
house of Israel went into captiuitie for ^l their
iniquity, because they trespassed against me,
therefore hid I my face from them, and gaue
them into the hand of their enemies: so fell
they all by the sword.

24 According to their vncleanness, and
according to their transgressions haue I done
vnto them and hid my face from them.

25 Therefore thus saith the Lord God,
Now wil I bring againe the captiuitie of Ia-
akob, and haue compassion vpon the whole
house of Israel, and will bee ielous for mine
holy Name,

26 After that they haue borne their
shame, and all their transgression, whereby
they haue transgressed against mee, when
they dwelt safely in their land, and without
feare of any.

27 When I haue brought them againe
from the people, and gathered them out of
their enemies lands, and am ^{*} sanctified in
them in the sight of many nations,

28 Then shall they knowe, that I am the
Lord their God, which caused them to be
led into captiuitie among the heathen: but I
haue gathered them vnto their owne land,
and haue left none of them any more there,

29 Neither will I hide my face any more
from them: for I haue powred out my Spirit
vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

IN the five and twentieth yeere of our be-
ing in captiuitie, in the ^a beginning of the
yeere, in the tenth ^{day} of the moneth, in the
fourteenth yeere after that the citie was
smitten, in the selfe same day, the hande of
the Lord was vpon me, and brought me thi-
ther.

2 Into the land of Israel brought he me
by [†] a diuine vision, and set me vpon a very
hie mountaine, whereupon ^{was} as the build-
ing of a citie, toward the South.

3 And he brought me thither, and be-
hold, there was a ^b man, whose similitude
was to looke to, like brasse, with a linnen
threed in his hand, and a threed to measure
with: and he stood at the gate.

4 And the man said vnto mee, Sonne of
man, behold with thine eyes, and heare with
thine eares, and set thine heart vpon all that
I shal shewe thee: for to the intent, that they
might be shewed thee, art thou brought
hither: declare all that thou seest, vnto the
house of Israel.

5 And beholde, I ^{saw} a ^c wall on the out-
side of the house round about: and in the
mans hande ^{was} a reede to measure with, of
fixe cubites long, by the cubite and an hand
breadth: so he measured the breadth of the
building with one reed, and the height with
one reede.

6 Then came he vnto the gate, which loo-
keth toward the East, and went vp the stairs
thereof, and measured the [†] poste of the
gate ^{which was} one reed broad, and [†] the o-
ther poste of the gate, ^{which was} one reede
broad.

* Chap. 36. 23.

a The Iewes
counted the be-
ginning of the
yeere after two
forts: for their
feastes they be-
gan to count in
March, and for
their other af-
fares in Sep-
tember: so that
this is to be vn-
derstood of
September, [†]
† Or, visions of God.

b Which was
an Angel in
forme of a man,
that came to
measure out this
building.

c The thicknesse
of the wall was
fixe cubites, for
so long the reede
was. This wall
did separate the
Temple from the
citie, Chap.
42. 20.

† Or, sheweth.
† Or, upper poste.

7 And *every* chamber was one reede long, *five* and twenty cubites, & one reede broad, and betweene the chambers *were* *five* cubites : and the poste of the gate by the porch of the gate within *was* one reede.

8 Hee measured also the porch of the gate within with one reede.

9 Then measured hee the porch of the gate of eight cubites, and the postes thereof, of two cubites, and the porch of the gate *was* inward.

10 And the chambers of the gate Eastward, *were* three on this side, and three on that side : they three *were* of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubits, and the height of the gate thirtee cubites.

12 The space also before the chambers *was* one cubite on this side, and the space *was* one cubite on that side, and the chambers *were* sixe cubites on this side, and sixe cubites on that side.

13 He measured then the gate from the rooffe of a chamber to the top of the gate : the breadth *was* *five* and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, and of the gate *had* one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within *were* fiftie cubites.

16 And *there were* narrowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches : and the windowes *went* round about within : and vpon the postes *were* palme trees.

17 ¶ Then brought he me into the outward court, and loe, *there were* chambers and a pauement made for the court round about, and thirtie chambers *were* vpon the pauement.

18 And the pauement *was* by the side of the gates ouer against the length of the gates, and the pauement *was* beneath.

19 Then he measured the breadth from the forefront of the lower gate without vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof *were* three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate : the length thereof *was* fiftie cubites, and the breadth

five and twenty cubites.

22 And their windowes and their arches with their palme trees, *were* after the measure of the gate that looketh toward the East, and the going vp vnto it *had* *seven* steppes, and the arches thereof *were* before them.

23 And the gate of the inner court *stood* ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, hee brought me toward the South, and loe, *there was* a gate toward the South, and he measured the posts thereof, and the arches thereof according to these measures.

25 And *there were* windowes in it, and in the arches thereof round about, like those windowes : the height was fiftie cubites, and the breadth *five* and twentie cubites.

26 And there were *seven* steps to goe vp to it, and the arches thereof *were* before them : and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And *there was* a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And hee brought me into the inner court by the South gate, and hee measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there were* windowes in it, and in the arches thereof round about, *it was* fiftie cubites long, and *five* and twenty cubites broad.

30 And the arches round about *were* *five* and twentie cubites long, and *five* cubites broad.

31 And the arches thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof, and the going vp to it *had* eight steppes.

32 ¶ Again he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the posts thereof, and the arches thereof were according to these measures, and *there were* windowes therein, and in the arches thereof round about, *it was* fiftie cubites long, and *five* and twenty cubites broad.

34 And the arches thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof, on this side, and on that side, and the going vp to it *had* eight steps.

35 ¶ After, he brought me to the North gate, and measured it, according to these measures,

d All the courts were of one measure, quantitie and fashion.

e In all he maketh sixe courts, two on the East side, two on the North, and two on the South side.

36 The chambers thereof, the postes thereof, and the arches thereof, and *there were* windowes therein round about: the height *was* fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof *were* toward the vtter court, and palme trees *were* vpon the postes thereof on this side, and on that side, and the going vp to it *had* eight steps.

38 And *euery* chamber, and the entrie thereof *was* vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate *stood* two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate *stood* two tables, & on the other side, which *was* at the porch of the gate *were* two tables.

41 Foure tables *were* on this side, and foure tables on that side by the side of the gate, *euén* eight tables whereupon they slew *their* sacrifice.

42 And the foure tables *were* of hewen stone for the burnt offering, of a cubite and an half long, and a cubite & an half broad, and one cubite high: whereupon also they laide the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* borders an hand broad fastened round about, and vpon the tables *lay* the flesh of the offering.

44 And without the inner gate *were* the chambers of the fingers in the inner Court, which *was* at the side of the North gate: and their prospect *was* toward the South, and one *was* at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto mee, This chamber whose prospect is toward the South, *is* for the Priests that haue the charge to keepe the house.

46 And the chamber whose prospect is toward the North, *is* for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So hee measured the court, an hundred cubits long, and an hundred cubites broad, *euén* foure square: likewise the altar *that was* before the house.

48 And he brought mee to the porch of the house, and measured the posts of the porch, five cubites on this side and five cubits on that side: and the breadth of the gate *was* three cubites on this side, and three cubites on that side.

49 The length of the porch *was* twenty cubites, and the breadth eleuen cubites, & he brought me by the steps whereby they went vp to it, and *there were* pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

The disposition and order of the building of the Temple, and the other things thereto belonging.

Afterward he brought me to the temple, and measured the postes, sixe cubites broad on the one side, and sixe cubites broad on the other side, *which was* the breadth of the Tabernacle.

2 And the breadth of the entry *was* ten cubites, and the sides of the entry *were* five cubites on the one side, and five cubites on the other side, and hee measured the length thereof fourty cubits, and the breadth twenty cubites.

3 Then went *hee in*; and hee measured the postes of the entrie two cubites, and the entry sixe cubites, and the breadth of the entry seven cubites.

4 So hee measured the length thereof twenty cubites, and the breadth twenty cubites before the Temple. And he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of *euery* chamber foure cubites round about the house, on euery side.

6 And the chambers *were* chambers vpon chamber, three and thirty foote high, and they entred into the wall made for the chambers which *was* round about the house, that the posts might be fastened *therein*, & not be fastened in the wal of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house *was* mounting vpward, round about the house: therefore the house *was* larger vpward: so they went vp from the lowest chamber to the highest by the mids.

8 I saw also the house high round about: the foundations of the chambers *were* a full reede of sixe great cubites.

9 The thicknesse of the wall which *was* for the chamber without, *was* five cubites, and that which remained, *was* the place of the chambers that *were* within.

10 And betweene the chambers *was* the widenesse of twenty cubites round about the house on euery side.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, & the breadth of the place that remained, *was* five cubites round about.

12 Now the building that *was* before the separate place toward the West corner,

was

† He speaketh of sixe chambers, which were in the porch of the inner court on the North side.

‡ The Angel went into the most holy place

§ By the posts of the porch hee meaneth the wal which was five cubites thicke on either side of the alley or porch

was seuentie cubites broad, and the wall of the building was fīue cubites thicke, round about, and the length ninety cubits.

13 So hee measured the house an hundredth cubites long, and the separate place and the building with the walles thereof were an hundredth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundredth cubites.

15 And hee measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundredth cubites with the Temple within, and the archers of the court.

16 The posts and the narrow windowes, and the chambers round about, on^b three sides ouer against the postes, sieled with cedar wood round about, & from the ground vp to the windowes, and the windowes were sieled.

17 And from about the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and euery Cherub had two faces:

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side, thus was it made through all the house round about.

20 From the ground vnto about the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood, And he said vnto mee, This is the table that shall bee before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other

side, by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought hee mee into the vtter court, by the way toward the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundredth cubites, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubites which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of tenne cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers about were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building:

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fifty cubits: and loe, before the Temple were an hundredth cubites.

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickenesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

13 Then saide he vnto mee, The North chambers and the South chambers which

Qqq

are

^b He declareth whatsoeuer was of stone worke from the bottom to the top, was couered with wood on the East, South and North side.

^a These chambers were contrary fashioned to them of the Temple.

^b So that the wall for the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundredth.
^c Vnder these chambers were entries, or doores to passe from one place to another.

are before the separate place, they bee holy chambers, wherein the Priests that approach vnto the Lord, shal eat the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespass offering: for the place is holie.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holie, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when he had made an ende of measuring the inner house, he brought mee foorth toward the gate whose prospect is toward the East, and measured it round about.

16 Hee measured the East side with the measuring rodde, five hundreth reedes, *even* with the measuring reede round about.

17 He measured *also* the North side, five hundreth reedes, *even* with the measuring reede round about.

18 And hee measured the South [†]side five hundreth reedes with the measuring reede.

19 He turned about *also* to the West side and measured five hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, five hundreth reedes long, and five hundreth broad to make a separation betweene the Sanctuary, and the prophane place.

CHAP. XLIII.

^a Hee seeth the glory of God going into the Temple, from whence it had before departed. ⁷ He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. ⁹ He is commanded so to call them againe to repentance.

Afterward hee brought mee to the gate, *even* the gate that turneth toward the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glory.

3 And the vision which I saw ^{*}was like the vision, *even* as the vision that I saw ^awhen I came to destroy the citie: and the visions were like the vision that I saw by the riuer Chebar: and I fell vpon my face.

4 And the ^bglory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by mee,

7 Which saide vnto me, Sonne of man, *this* place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more ^cdefile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of ^dtheir Kings in their high places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there *was* but a wall betweene me and them) yet haue they defiled mine holie Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeises of their Kings farre from me, and I wil dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of al that they haue done, shewe them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and al the ordinances thereof, and al the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the [†]description of the house, *it shall be* vpon the top of the mount: all the limites thereof round about shall bee most holy. Beholde, this is the description of the house.

13 And these are the measures of the Altar, after the cubits, the cubit is a cubit, & an hand breadth, *even* the bottome *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the height of the altar.

14 And from the bottome *which toucheth* the ground to the lower piece *shall be* two cubits: and the breadth one cubit, and from the little piece to the great piece *shall be* foure cubites, and the breadth one cubite.

15 So the altar *shall be* foure cubites, and from the altar vpwards *shall be* foure hornes.

16 And the altar *shall be* twelue cubites long, and twelue broad, and foure square in the foure corners thereof.

17 And the frame *shall be* foureteene cubites long, and foureteene broad in the foure square corners thereof, and the border about it *shall be* halfe a cubite, & the bottome thereof

^c By their idolatries.

^d He alludeth to Ammon & Moab, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

[†] Or, winds.

[†] Ebr., Law.

^{*} Chap. 9. 3.

^a When I prophesied the destruction of the citie by the Caldeans.

^b Which was departed afore, Chap. 10. 4. and 11. 22.

thereof *shall be* a cubite about, and the steps thereof *shal he* turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shal make it to offer the burnt offering thereon and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that bee of the seede of Zadok, which approach vnto me, to minister vnto me, saith the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an ende of cleansing it, thou shalt offer a young bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shal cast salt vpon them, and they shal offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goate for a sinne offering: they shal also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shal they seuen dayes purifie the altar, and cleanse it, and † consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shal make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

He reproveth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Then hee brought me toward the gate of the outward, Sanctuary, which turneth toward the East and it was shut.

2 Then said the Lord vnto me, This gate shall be ^a shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shal sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by

the way of the same.

4 ¶ Then brought hee mee toward the North gate before the House: and when I looked, behold, the glorie of the Lord filled the House of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, † marke well, and beholde with thine eyes, and heare with thine eares, al that I say vnto thee, concerning al the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of the house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O house of Israel, yee haue y-nough of all your abominations,

7 Seeing that yee haue brought into my Sanctuary ^b strangers, vncircumcised in heart, and vncircumcised in flesh, to bee in my Sanctuary, to pollute mine house, when ye offer my bread, *even* fat, and blood: and they haue broken my couenant, because of all your abominations.

8 For yee haue not kept the ^c ordinances of mine holy thinges: but you your selues haue set *other* to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel,

10 Neither yet the ^d Leuites that are gone backe from mee, when Israel went astray, which went astray from mee after their idoles, but they shal beare their iniquitie.

11 And they shal serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shal slay the burnt offering and the sacrifice for the people: and they shal stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, and they shal beare their iniquitie,

13 And they shal not come neere vnto me to doe the office of the Priest vnto me, neither shal they come neere vnto any of mine holy thinges in the most holy place, but they shal beare their shame and their abominations, which they haue committed.

14 And I wil make them keepers of the watch of the House, for al the seruice thereof, and for al that shal be done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that ^e kept the charge of my

† Ebr. set thine heart.

^b For they had brought idolaters which were of other countries, to teach them their idolatrie, Chap. 23.

^c Yee haue not offered vnto me according to my Lawe.

^d The Leuites which had committed idolatrie, were put from their dignitie and could not be receiued into the Priests office although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

^e Which obserued the Law of God, and fell not to idolatrie.

† Ebr. fill his hand.

^a Meaning from the commo people, but not from the Priests, nor the prince, reade Chap. 46. 8. 9.

my Sanctuary, when the children of Israel went astray from mee, they shal come neere to mee to serue mee, and they shal stand before mee to offer to mee the fatte and the blood, faith the Lord God.

16 They shal enter into my Sanctuarie, and shal come neere to my table to serue me, and they shal keepe my charge.

17 And when they shal enter in at the gates of the inner court, they shal bee clothed with linnen garments, & no wool shal come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shal haue linnen breeches vpon their loynes: they shal not gird themselves in the sweating places.

19 But when they goe forth into the vtter court, *euen* to the vtter court to the people, they shal put off their garments: wherein they ministred, and lay them in the holy chambers, and they shal put on other garments: for they shal not sanctifie the people with their garments.

20 They shal not also ^fshauē their heads, nor suffer their lockes to growe long, but round their heads.

21 * Neither shal any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their ^gwiues a widow, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widow that hath benethe widow of a Priest.

23 And they shall teach my people *the difference* betweene the holy and prophane, and cause them to discerne betweene the vnclane and the cleane.

24 And in controuersie they shal stand to iudge, and they shal iudge it according to my iudgements: and they shal keepe my lawes and my statuts in all mine assemblies, and they shal sanctifie my Sabbaths.

25 * And they shal come at no dead person to defile themselves, except at *their* father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they be defiled.

26 And when he is clenfed, they shal rekō vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shal offer his sinne offering, faith the Lord God.

28 * And the *Priesthood* shal be their inheritance, *yea*, I am their inheritance: therefore shal yee giue them no possession in Israel, for I am their possession.

29 They shal eate the meate offering, and the sinne offering, and the trespasse offering,

and euery dedicate thing in Israel shal be theirs.

30 * And all the first of all the first borne, and euery oblation, *euen* all of euery sort of your oblations shal be the Priests. Ye shal also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shal not eate any thing, that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Levites, the third to the citie, the fourth to the Prince. 2 An exhortation vnto the heads of Israel. 3 Of iust weights and measures. 4 Of the first fruits, &c.

Moreouer when yee shal diuide the land for inheritance, yee shal offer an oblation vnto the Lord an ^a holy portion of the land, fūe and twentie thousand reeds long, and tenne thousand broad: this shal be holy in all the borders thereof round about.

2 Of this there shal be for the Sanctuarie fūe hundredth *in length*, with fūe hundredth *in breadth*, all square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fūe and twentie thousand, and the breadth of tenne thousand: and in it shal be the Sanctuarie, and the most holy place.

4 The holy portion of the land shal be the Priests, which minister in the Sanctuarie, which come neere to serue the Lord: and it shal bee a place for their houses, and an holy place for the Sanctuarie.

5 And *in* the fūe and twentie thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, fūe thousand broad, and fūe and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a *portion* shall bee for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *euen* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, & the length shal be by one of the portions from the West border vnto the East border.

8 In this land shal be his possession in Israel: and my Princes shall no more oppresse my people, and *the rest* of the land shall they giue

^a Exod. 13. 2. and 22. 29. and 34. 19. num. 3. 13.

^b Exod. 22. 31. Levit. 22. 8.

^a Of all the land of Israel the Lord onely requirith this portion for the Temple and for the Priests, for the citie and for the prince.

^f As did the infidels and heathen,

^g Levit. 10. 9.

^g Lev. 21. 13. 14.

^g Levit. 21. 1. 2. 3.

^g They may be at their buriall, which was a defiling.

^g Deut. 18. 1. num. 18. 20.

^b The Prophet sheweth that the heales must be first reformed, as for any good order can be established among the people.

^c Ephah & Bath were both of one quantitie, saue that Ephah contained in drie things, that which Bath did in liqour, *Leuit. 5:11, 1. King. 5:11.*

^d *Exod. 30:13. *Leuit. 27:25.**

^e *Numb. 3:47.* That is, three score shekels make a weight called Mina: for he ioyneth these three parts to Mina.

^e Which was Nisan, containing part of March and part of April.

^f Or, court.

^f *Exod. 12:18. *Leuit. 23:5.**

giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it ^b suffice you, O Princes of Israel: leaue off cruelty and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

10 Ye shal haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shal bee equal: a bath shal containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shal be after the Homer.

12 * And the shekel shal be twentie Gerahs, and twentie shekels, and ^d fiue and twentie shekels, and fiftene shekels shal be your Maneh.

13 ¶ This is the oblation that yee shall offer, the sixt part of an Ephah of an homer of wheate, and yee shal giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *euen* of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for tenne Baths fill an Homer)

15 And one lambe of two hundreth sheep out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God,

16 All the people of the land shal giue this oblation for the Prince in Israel.

17 And it shal bee the Princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solemne feasts and in the new Moones, and in the Sabbaths and in al the high feasts of the house of Israel: hee shal prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first *moneth*, in the first day of ^e the moneth, thou shalt take a young bullocke without blemish, and cleanse the Sanctuarie.

19 And the Priest shal take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure ^f corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first *moneth* in the fourteenth day of the moneth, ye shall haue the Pascoer, a feast of seuen dayes, and ye shall cate vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shall make a burnt offering to the Lord, *euen* of seuen bullockes, and seuen rammes without blemish daylie for seuen dayes, and an hee goate daylie for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an ^f Hin of oyle for an Ephah.

25 In the seuenth *moneth*, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

¹ The sacrifices of the Sabbath, and of the newe Moones. ² Through which doores they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shal be shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the newe Moone it shall be opened.

2 And the Prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shal go forth, but the gate shall not be shut till the euening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the newe Moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, shal be fixe lambes without blemish, and a ramme without blemish.

5 And the meate offering shal be an Ephah for a ramme: and the meate offering for the lambes ^a a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new Moone *it* shall be a yong bullocke without blemish, and fixe lambes and a ramme: they shall be without blemish.

7 And he shal prepare a meate offering, *euen* an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes ^b according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the Prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come

^f Reade *Exod. 29:40.*

^a That is, as much as hee wil

^b Meaning, as he shall thinke good

come before the Lord in the solemne feasts, he that entreth in by the way of the North gate to worship, shal goe out by the way of the South gate: and hee that entreth by the way of the South gate shall go foorth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shal goe foorth ouer against it.

10 And the prince shal be in the middes of them: he shall goe in when they goe in, and when they goe foorth, they shall goe foorth together.

11 And in the feasts, and in the solemnities the meate offering shal bee an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the Prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shal then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shal goe foorth, and when he is gone foorth, one shal shute the gate.

13 Thou shalt dayly make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, the third part of an Hin of oyle, to mingle with the fine floure: this meate offering shal be continually by a perpetual ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meate offering and the oyle euery morning, for a continual burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall bee their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shal be his to the yeere of libertie: after, it shall returne to the prince, but his inheritance shal remaine to his sonnes for them.

18 Moreouer the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shal cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold there was a place at the West side of them.

20 Then said he vnto me, this is the place

where the Priests shall seeth the trespasse offering, and the sinne offering, where they shal bake the meate offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then he brought me foorth into the vtter court, and caused me to goe by the four corners of the court: and behold, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courts ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder the wals round about.

24 Then said he vnto me, This is the kitchen where the ministers of the house shal seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 19 The costs of the lande of promise, and the diuision thereof by Tribes.

Afterward he brought me vnto the doore of the house: and behold, waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought hee mee out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold there came foorth waters on the right side.

3 And when the man that had the line in his hand went foorth Eastward, hee measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Againe, he measured a thousand, and brought me through the waters: the waters were to the knees: againe he measured a thousand, and brought mee through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a riuer, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.

6 And he said vnto me, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, beholde, at the brinke of the riuer were very many trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey and run downe into the plaine, and shal go into one

^c That the people should not haue to doe with those things which appertaine to the Lord and thinke it lawfull for them to eate them.

^a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdom of Christ.

^b Signifying that the graces of God should neuer decrease but ever abound in his Church.

^c Meaning the multitude of them that should be refreshed by the spirituall waters.

^e Which was at the Iubile, Leui. 25.9.

^d But be content with that portion that God hath assigned him, as Chap. 45.8.

^a sea

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here ment by the Persian sea, or Genesareth, and the sea called Mediterraneum, Zeph. 1. 4. 8.

e The waters which of nature are salt and vnholosome, shall be made sweete, and comfortable. f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall be here of all forces, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and reprobate.

* Or, trees for meat.

* Or, for bruises and sores.

Genes. 48. 12.

* Genes. 13. 7. and 13. 15 & 15. 18. and 26. 4. and 34. 4.

k By the land of promise he signifieth the spiritual land whereof this was a figure.

* Or, strifes

d sea: they shal runne into another sea, and the waters shall be wholesome.

9 And euery thing that liueth, which moueth, wheresoeuer the riuers shall come, shal liue, and there shal be a very great multitude of fish, because these waters shal come thither: for they shall be wholesome, and euery thing shall liue whither the riuier commeth.

10 And then the fishers shall stand vpon it, and from Engedi euen vnto Engelaim, they shall spread out their nettes: for their fish shall bee according to their kindes, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof shall not be wholesome: they shalbe made salt pits.

12 And by this riuier vpon the brinke thereof, on this side, and on that side, shall grow all fruitfull trees, whose leafe shal not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters runne out of the Sanctuarie: and the fruit thereof shall be meate, and the leafe thereof shall be for medicine.

13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions,

14 And yee shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border * of the land toward the North side, from the maine sea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hat-ticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shal be the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shal be the East part.

19 And the South side shall bee toward Teman from Tamar to the waters of Meriboth in Kadesh, and the riuier to the maine sea: so shal be the South part toward Teman.

20 The West part also shal be the great

sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shal yee diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwel among you, which shal begette children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, they shal part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shal yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Lewites, of the citie, and of the Prince are rehearsed.

NOW these are the names of the tribes. From the North side, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shall be the offering which they shall offer of five and twenty thousand reeds broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuarie shall be in the middes of it.

9 The oblation that yee shall offer vnto the Lord, shalbe of five and twentie thousand long, and of ten thousand the breadth,

10 And for them, euen for the priests shal be this holy oblation toward the North five and twentie thousand long, and toward the West, tenne thousand broad, and toward the East tenne thousand broad, and toward the South five and twentie thousand long, and

l Meaning, that in this spirituall kingdome there should be no difference betweene Iewe nor Gentil, but that al should be partakers of this inheritance in their head Christ.

a The tribes after that they entered into the land vnder Iosua, diuided the land some what other wise then is here set forth by this vision.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three parts: for the Priestes, for the prince and for the citie.

and the Sanctuarie of the Lord shall be in the middes thereof.

* Chap. 44:15

11 *It shall be* for the priests that are sanctified of the sonnes of * Zadok, which haue kept my charge which went not astray when the children of Israel went astray, as the Leuites went astray.

12 Therefore *this* oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites *shal haue* five and twentie thousand long, and tenne thousand broad: all the length *shal be* five and twentie thousand, and the breadth tenne thousand.

14 And they shal not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left the breadth ouer against the five and twentie thousand, shall bee a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the middes thereof.

c Meaning, that it should be square.

16 And these shall be the measures thereof, the North part five hundredth and foure thousand, and the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the west part five hundredth and foure thousand.

17 And the suburbs of the citie shall be toward the North two hundredth and fiftie, and toward the South two hundredth and fiftie, and toward the East two hundredth and fiftie, and toward the West two hundredth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion *shal be* ten thousand Eastward, and ten thousand Westward: and it shal be ouer against the oblation of the holy portion, and the increase thereof shall be for foode vnto them that serue in the citie.

19 And they that serue in the citie, *shal be* of all the tribes of Israel that shal serue therein.

d Euery way it shal be five and twentie thousand.

20 All the oblation *shal be* five and twentie thousand with ^d five and twentie thousand: you shall offer this oblation foure square for the sanctuarie, and for the possession of the citie.

21 And the residue *shal be* for the Prince on the one side & on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the five and twentie thousand of the oblation toward the East

border, and Westward ouer against the five and twenty thousand toward the West border, ouer against *shal be* for the portion of the Prince: this shall be the holy oblation, and the house of the Sanctuarie *shal be* in the middes thereof.

22 Moreouer, from the possession of the Leuites and from the possession of the citie, that which is in the middes shall be the princes: betweene the border ^e of Iudah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes *shal be thus*: from the East part vnto the West part Benjamin *shal be a portion*.

24 And by the border of Benjamin, from the East side vnto the West side, Simeon *a portion*.

25 And by the border of Simeon, from the East part vnto the West part, Issachar *a portion*.

26 And by the border of Issachar, from the East side vnto the West, Zebulun *a portion*.

27 And by the border of Zebulun, from the East part vnto the West part, Gad *a portion*.

28 And by the border of Gad at the South side toward ^f Temath, the border shall be euen from ^g Tamar, vnto the waters of Meribah in Kadesh, and to the ^h riuer, that runneth into the maine sea.

29 This is the land which yee shal distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side five hundredth, and foure thousand measures.

31 And the gates of the citie *shall be* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side five hundredth and foure thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and foure thousand measures, & three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundredth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 *It was* round about eighteene thousand measures, and the name of the city from that day *shal be* [†] The Lord is there.

e So that Iudah was on the North side of the Princes and Leuites portions, and Benjamin on the South side.

f Which is here taken for Idumea. g Which was Iericho the city of palme trees. h Meaning. Nilus that runneth into the Sea, called Mediterranean.

DANIEL

† Ebr. Tehomah Shammah.

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaueh his destitute, but now in their greatest miseries and afflictions giueh them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, & to the general resurrection, as of the foure Monarchies and Empires of the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover hee sheweth Christs office, and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euermlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he wil stil leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

The captiuitie of Ichoiakim king of Iudah. 4 The king chuseth certayne young men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 8 But they abstaine from it.



IN the third yeere of the reigne of Ichoiakim king of Iudah, came Nebuchad-nezzar king of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Ichoiakim king of Iudah into his hand, with part of the vessels of the house of God which he caried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenaz the master of his Eunuches, that he should bring certayne of the children of Israel, of the kings seed, and of the princes:

4 Children in whome was no blemish, but well fauoured, and instructed in all wisdom, and well scene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whome they might teach the learning, and the tongue of the Caldeans.

5 And the King appointed them prouision euery day of a portion of the kings meat, and of the wine, which he dranke, so nourishing them three yeere, that at the ende thereof, they might stand before the king.

6 Now among these were certayne of the children of Iudah, Daniel, Hananiah, Mishael and Azariah:

7 Vnto whom the chief of the Eunuches gaue other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that hee would not defile himself with the portion of the Kings meate, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches saide vnto Daniel, I feare my lord the king, who hath appointed your meat and your drinke: therefore if hee see your faces worse liking then the other children, which are of your sort, then shall ye make mee lose mine head vnto the King.

11 Then said Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Prooue thy seruants, I beseech thee, ten dayes, and let them giue vs pulse to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

hee representeth them, which are of no religion: for neither hee would condemne theirs nor maintaine his owne. o Meaning, that within this space hee might haue the trial, & that no man should be able to discern it, and thus he spake, being moued by the Spirit of God. p Not that it was a thing abominable to eat daintie meates, and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King and haue refused their owne religion, that meat and drinke had bene accursed.

That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion, therefore this was a great temptation, & a signe of seruitude which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke (for afterward he did eat) but because the king should not entice him by this sweet poison to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth it in to shewe how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein

a Read 2. King. 24.1, & icre.

b 35.1.

c Which was a plaine by Babylon, where was the Temple of their great god, & is here taken for Babylon.

d Who was as master of the wards.

e He calleth them Eunuches whom the king nourished and brought vp to be rulers of other countreyes afterward.

f His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, and also by their good instruction and learning of his religion, they might fauour rather him then the Iewes, & so to be able to serue him as gouernours in their land: moreover by this means the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

g The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy of praise, that he esteemed learning, and knewe that it was a necessary meane to gouerne by.

h That they might forgoe their owne religion and country fashions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, in so much that he would not eate the meate which the King appoynted him, but was content to learne the knowledge of naturall things.

i That by their good entertainment they might learne to forget the mediocritie of their owne people.

k To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

⁴This bare feeding and that also of Moses which he fled from the court of Egypt, declareth that we must liue in such sobrietie as God doeth call vs vnto, seeing he will make it more profitable vnto vs, then all deities, for his blessing onely sufficeth.

[†]Ebr faster in flesh

^r Meaning, in the liberall sciences, and naturall knowledge, and not in the magical arts which are forbidden, Deut 18. 11.

^s So that he onely was a Prophet and none of the other: for by dreames & visions God appeared to his Prophets, Num. 12. 6

^t Of the three yeeres aboue mentioned, ver. 5

^u That is, hee was esteemed in Babylon as a Prophet so long as that common weak stood.

15 And at the end of ten dayes, their countenances appeared fairer, and in better liking then all the childrens, which did eate the portion of the Kings meat.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning and wisdome: also hee gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chief of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them al was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the King.

20 And in all matters of wisdome, and vnderstanding that the King enquired of them, hee found them ten times better then all the inchanters and astrologians, that were in all his realme.

21 And Daniel was vnto the first yeere of king Cyrus.

CHAP. II.

¹ The dreame of Nebuchad-nezzar. ¹³ The king commenderh all the wise men of Babylon to be slaine because they could not interprete his dreame. ¹⁶ Daniel requirith time to solve the question. ²⁴ Daniel is brought vnto the king and sheweth him his dreame and the interpretation thereof. ⁴⁴ Of the euertlasting kin gdom of Christ.

And in the second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians, and the forcerers, and the Caldeans for to shew the king his dreames: so they came and stood before the king.

3 And the king saide vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shew thy seruants the dreame, and we shall shew the interpretation.

5 And the king answered and said to the Caldeans, The thing is gone from me. If ye will not make mee vnderstand the dreame with the interpretation thereof, ye shall be drawn in peeces, and your houses shall be made iakes.

ⁿour, as though all the wisdome and knowledge of the country depended vpon them, and that all other countreys were void of the same. ^f That is, in the Syrian tongue which differed not much from the Caldean, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers doe to this day. ^g This is a iust reward of their arrogancie (which vaunted of themselves that they had the knowledge of all things) that they should be proued fooles, and that to their perpetuall shame and confusion.

6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewardes, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe and saide, Let the King shewe his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered, and saide, I know certainly that ye would gaine the time, because ye see the thing is gone from me.

9 But if ye will not declare mee the dreame, there is but one iudgment for you: for ye haue prepared lying and corrupt words, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and saide, There is no man vpon earth that can declare the Kings matter: yea, there is neither King nor prince nor lorde that asked such things at an inchanter or astrologian or Caldean:

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great fury, and commanded to destroy all the wise men of Babel.

13 And when sentence was giuen, the wise men were slaine: and they sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisdome to Arioch the kings chiefe stewarde, which was gone forth to put to death the wise men of Babel,

15 Yea, hee answered and said vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the King that he would giue him leasure, and that he would shewe the King the interpretation thereof.

17 Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and saide, The Name of God be praised for euer and euer: for

^h Herein appeared their ignorance, that notwithstanding their brags, yet they were not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthy to die.

[†] Ebr. redepte the time.

ⁱ Which declareth that God would not haue his seruant ioyned in the companie of these forcerers and astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

[†] Or, the captaine of the guards.

^g 72. 113. 11. and 115. 11.

k He sheweth that man hath neither wisdom nor knowledge, but very darke blindness and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it. n Whereby appeareth that many were slaine, as ver. 13. and the rest at Daniels offer, were preferred on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because y^e king proceeded according to his wicked affection, and not considering if their science were lawful or no.

o He affirmeth that man by reason and art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he misleadeth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the high misteries, that should be reueiled.

p Because hee had said, that God onely must reueale the signification of this dreame, the king might haue asked why Daniel did enterprise to interpret it, and therefore hee sheweth that hee was but Gods minister, & had no gifts, but such as God had giuen him to set forth his glory. q By golde, siluer, brasle, and yron, are meant the Caldean, Persian, Mace-

donian, and Romane kingdome, which should successiueley rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchie.

for wisdom and strength are his,

21 And hee changeth the times and seasons: he taketh away Kings: hee setteth vp kings: he giueth wisdom vnto the wise, and vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darkenes, and the^k light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my^l fathers, that thou hast giuen me wisdom & strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordeined to destroy the wisemen of Babel: he went & said thus vnto him, Destroy notⁿ the wisemen of Babel, but bring me before the King, & I wil declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, & said vnto Daniel, whose name was Belteshazzar, Art thou able to shew me the dreame, which I haue seene, and the interpretation thereof?

26 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king:

28 But there is a God in^o heauen that reueileth secrets, and sheweth the King Nebuchad-nezzar what shall bee in the latter daies. Thy dreame, & the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bedde, thoughts came into thy minde, what should come to passe hereafter, and he that reueileth secrets, telleth thee, what shall come.

30 As^p for me this secret is not shewed me for any wisdom that I haue, more then any other liuing, but onely to shew the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast and his armes of siluer, his belly and his thighs of brasle,

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it til a stone was cut

without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to peeces.

35 Then was the yron, the clay, the brasle, the siluer, and the gold broken all together, and became like the chaffe of the summer flowers, and the winde caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the King the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heauen hath hee giuen into thine hand, and hath made thee ruler ouer them all: thou art^r this head of gold.

39 And after thee shall rise another kingdome, inferior to thee, of siluer, and another^s third kingdome shall be of brasle, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in peeces, and subdueth all things, & as yron bruieth all these things, so shall it breake in^t peeces, and bruieth all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall be^u diuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, and earth, they shall mingle themselves with^x the seed of men: but they shall not ioine one with another, as yron cannot be mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which shall neuer bee destroyed: and this kingdome shall not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the^y stone was cut off the mountaine without hands,

not alluding to the hardnesse thereof, but to the vilenesse in respect of siluer. u That is, the Romane empire shall subdue all these other afore named, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians. x They shall haue ciuill wars and continuall discords among themselves. y They shall by marriages and affinities thinke to make themselves strong: yet shall they neuer be ioined in hearts. z His purpose is to shew, that all the kingdomes of the world are transitory, and that the kingdome of Christ shall onely remaine for euer. a Meaning Christ who was sent of God, and not set vp by man, whose kingdome at the beginning should be smal and without beauty to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as ver. 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternall: for the spirit that is in them, is life eternall, Rom. 8. 10.

Rrra and

b Though this is humbling of the King seemed to deserve commendation, yet because hee joynd Gods honour with the Prophets, it is to be reprooued, and Daniel herein erred, if he suffered it, but it is credible that Daniel admonished him of his fault, and did not suffer it. **c** This confession was but a sudden motion; as it was also in Pharaoh, Exodus. 9. 27. 28. but his heart was not touched as appeared soon afterward. **d** Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grievously oppressed in this their captiuitie, & also he receiued them, left he should offend this cruel king, which willingly gaue them. **e** He did not this for their private profite, but that the whole Church which was then there in affliction, might haue some release and ease by this benefite. **f** Meaning, that either he was a Iudge, or that he had the whole authoritie, so that none could be admitted to the kings presence, but by him.

and that it brake in pieces the yron, the brasse, the clay, the siluer, and the gold: so the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchad-nezzar fel vpon his face, and bowed himselfe vnto Daniel, & commanded that they should offer meate offerings, and sweet odours vnto him.

47 Also the king answered vnto Daniel, and said, I know of a truth that your God is a God of gods, and the Lord of kings, and the reuiler of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great gifts. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboute all the wise men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the gate of the King.

should offend this cruel king, which willingly gaue them. **e** He did not this for their private profite, but that the whole Church which was then there in affliction, might haue some release and ease by this benefite. **f** Meaning, that either he was a Iudge, or that he had the whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The King setteth vp a golden image. 8 Certaine are accused because they despised the Kings commandment, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the King made an image of golde, whose height was threescore cubites, and the breadth thereof sixe cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the King sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouernors of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the King had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an heralde cryed aloud, Bee it knowne to you, O people, nations, and languages,

knowne to you, O people, nations, and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image, that Nebuchad-nezzar the King hath set vp,

6 And whosoever falleth not downe and worshipping, shall the same houre be cast into the middes of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, harpe, trumpet, sackbut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes:

9 For they spake and saide to the King Nebuchad-nezzar, O King, liue for euer:

10 Thou, O King, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoever falleth not downe and worshipping, that he should be cast into the mids of an hote fierie fornace:

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandment, neither wil they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, & Abednego: so these men were brought before the King.

14 And Nebuchad-nezzar spake, and saide vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

15 ¶ Now therefore are ye readie when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musick, to fall downe, and worship the image, which I haue made: for if ye worship it not, yee shall bee cast immediatly into the mids of an hote fierie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and said to the King, O Nebuchad-nezzar

d These are the two dangerous weapons where, with Satan vish to fight against the children of God, the confound of the multitude and the cruelty of the punishment: for though some feared God yet the multitude which consented to the wickednesse, astonished them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

e It seemeth that they named not Daniel because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of Iewes whom they accused of rebellio and ingratitude: **f** Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

a Vnder pretence of religion, and holinesse in making an image to his idole Bel, he sought his owne ambition and vaine glory: and this declareth, that he was not touched with the true fear of God before, but that he confessed him on a sudden motion, as the wicked, when they are overcome with the greatness of his workes. The Greake interpreters write, that this was done eightene yeere after the dreame, and as may appeare, the King feared lest the Iewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kind of religion, and so rather sought his owne quietnesse, then Gods glory. **b** Shewing that the idole is not knowne for an idole so long as he is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. **c** This was sufficient with the wicked at all times to approue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolu'd to die for Gods cause. h They ground on two points, first on the power, and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

This declareth that the more the tyrants rage, and the more wittie they shew themselves in inuening strange & cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie, to abide the crueltie of their punishment: for either he deliuereth them from death or else for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the king called this Angel, whom God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the Arke till the Lord called him forth. m He was moued by the greatness of the miracle to praise God, but his hart was not touched: and here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned

nezzar, we are not carefull to answer thee in this matter.

17 Beholde, our God whom we serue, is able to deliuer vs from the hote fierie furnace, and he wil deliuer vs out of thine hand, O king.

18 But if not, be it knowen vnto thee, O king, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commanded that they should heate the furnace at onceⁱ seuen times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to bind Shadrach, Meshach, and Abednego, and to cast them into the hote fierie furnace.

21 So these men were bound in their coats, their hosen, and their cloakes, with their other garments, and cast into the mids of the hote fierie furnace.

22 Therefore, because the kings commandement was straite, that the furnace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fel downe bound into the mids of the hote fierie furnace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and said vnto his counsellors, Did not wee cast three men bound into the mids of the fire? Who answered, and said vnto the king, It is true, O king.

25 And hee answered, and said, Loe, I see foure men loose, walking in the mids of the fire, & they haue no hurt, & the forme of the fourth is like the^k sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierie furnace, and spake and saide, Shadrach, Meshach, and Abednego, the seruants of the high God, goe forth, and come hither: so Shadrach, Meshach, and Abednego came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the Kings counsellors came together to see these men, because the fire had no power ouer their bodies: for not an haire of their heade was burnt, neither were their coates changed, nor any sinel of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, Blessed be the God of Shadrach,

Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any^a blasphemy against the God of Shadrach, Meshach, and Abednego, shall bee drawn in pieces, and their houses shall bee made a iakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King, vnto all people, nations and languages, that dwell in all the^o world, Peace bee multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me:

33 How great are his signes, and how mighty are his wonders! His kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

CHAP. IIII.

^a Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King he should become a beast. 31 After, hee confesseth, the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a^b dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto mee the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I told the dreame, but^c they could not shew me the interpretation thereof,

5 Till at the last Daniel came before me, (whose name was^d Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Belteshazzar, chiefe of the inchanters, because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head

was a great griefe to Daniel, not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God. ^e Which also was a great griefe to the Prophet to be numbred among the forerers and men, whose practises were wicked and contrary to Gods word.

n If this hea- then king moued by Gods Spirit, would not see blasphemie unpunished, but made a lawe and set a punishment to such transgressours, much more ought all they that professe religion, take order that such impietie reigne not, lest according as their knowledge and change is greater, so they suffer double punishment. o Meaning, so farre as his dominion extended. p Reade Chap. 2. 44.

a There was no trouble that might cause me to dreame, and therefore it came onely of God. b This was another dreame, besides that which he saw of the foure empires: for Daniel both declared what^f dreame was, and what it meant: and here he onely expoundeth the dreame. c In that that he sent abroad to others whose ignorance in times past hee had experienced, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings. d This no doubt

Nebuchadnezzars dreame, Daniel. which Daniel interpreteth.

By the tree is signified the dignitie of a King, whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankind.

g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to doe Gods will, and is not infect with mans corruption, but is euer holy: and in that that hee commandeth to cut downe this tree, he knewe that it should not be cut down by man, but by God.

h Hereby hee meaneth that Nebuchadnezzar should not onely for a time lose his kingdom, but be like a beast. i God hath decreed this iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp them selues against God.

k He was troubled for great iudgement of God which hee saw ordained against the king: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other parte to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements if they did not regarde them with piety.

in my bed, And behold, I saw a tree in the mids of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruite thereof much, and in it was meate for all: it made a shadow vnder it for the beasts of the field, and the fowles of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruit, that the beasts may flee from vnder it, and the fowles from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his portion be with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may know that the most High hath power ouer the kingdom of men, & giueth it to whomsoeuer he will, and appointeth ouer it the most abiection among men.

15 This is the dreame, that I King Nebuchadnezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) held his peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and saide, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, & the sight thereof through all the world,

18 Whose leaues were faire, and the fruit thereof much, and in it was meate for all, vnder

der the which the beasts of the field dwelt, and vpon whose branches the fowles of the heauen did sit,

19 It is thou, O King, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king sawe a watchman, and an holy one, that came down from heauen, and said, Hewe downe the tree and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts of the field, till seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That they shall driue thee from men, and thy dwelling shalbe with the beasts of the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou knowe, that the most High beareth rule ouer the kingdom of men, and giueth it to whomsoeuer he will.

23 Whereas they saide, that one should leaue the stumpe of the tree rootes, thy kingdom shall remaine vnto thee: after that, thou shalt know, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and breake off thy finnes by righteousness, and thine iniquities by mercie toward the poore: loe, let there be an healing of thine errour.

25 All these things shall come vpon the king Nebuchadnezzar.

26 ¶ At the ende of twelue moneths, he walked in the royall palace of Babel.

27 And the king spake and saide, Is not this great Babel, that I haue built for the house of the kingdom by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchadnezzar, to thee be it spoken, Thy kingdom is departed from thee,

29 And they shall driue thee from men, and thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse, as the oxen, and seuen times shall passe ouer thee, vntil thou knowest, that the most High beareth rule ouer the kingdom of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchadnezzar, and he was driuen

l Whereby hee meaneth a long space, as seuen yeres. Some interpret seuen months, and others seuen weekes: but it seemeth he meant of yeres.

m Not that his shape or forme was changed into a beast, but that he was either stricken mad, and so auoided mans company, or was cast out for his tyranny and so wandered among beasts and accursed and grasse.

n Daniel sheweth the cause, why God thus punished him. o Cease from prouoking God to anger any longer by thy finnes, that he may mitigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to be redressed. q After that Daniel had declared this vision, and this his pride declared that it is not in man to conuert to God, except his Spirit moue him, seeing that these terrible threatenings could not moue him to repent.

driven from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haire were grown as eagles feathers, & his nailes like birds clames.

31 And at the end of *these* dayes, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him, that liueth for euer, * whose power is an euerlasting power, and his kingdome is from generation to generation:

32 And all the inhabitants of the earth are reputed as nothing: and according to his * wil he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto me, and my counsellours and my princes sought vnto me, and I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore, I Nebuchad-nezzar ^a praise and extoll and magnifie the king of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Belshazzar king of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyeth the kingdome.

King ^a Belshazzar made a great feast to a thousand of his princes, and dranke wine ^b before the thousand.

2 And Belshazzar ^c while hee tasted the wine, commanded to bring him the golden and siluer vessels, which his ^e father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King and his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and praised the ^d gods of gold, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of

a mans hand, which wrote ouer ^e against the candlesticke vpon the plaister of the wall of the kings palace, and the king sawe the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his ^f knees smote one against the other.

7 Wherefore the king cryed loude, that they should bring ^g the astrologians, the Caldeans and the soothsayers. And the king spake, and said to the wise men of Babel, Whosoever can reade this writing, and declare mee the interpretation thereof, shall be clothed with purple, & *shal haue* a chaine of golde about his necke, and shall be the third ruler in the kingdome.

8 Then came all the Kings wife men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him and his princes were astonied.

10 Now the ^h Queene by reason of the talke of the King, and his princes, came into the banquet house, and the Queene spake, and saide, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdom, like the wisdom of the gods was found in him: whom the king Nebuchad-nezzar thy father, the King, I ⁱ say, thy father, made chiefe of the ⁱ inchanters, astrologians, Caldeans, and soothsayers,

12 Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, *euen* in Daniel, whome the king named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the King spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captivity of Iudah, whom my father the King brought out of Iewrie?

14 Now I haue heard of thee, that ^k the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisdom is found in thee.

15 Now therefore, wise men and astrologians haue bene brought before me, that they should reade this writing, and shewe mee the interpretation thereof: but they could

^e That it might be better be seen

^f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgement. ^g Thus the wicked in their troubles seeke many means, who draw them from God, because they seeke not to him: who is the onely comfort in all afflictions.

^h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when shee heard of these strange newes.

ⁱ Read Chap. 4. 6; and this declareth that both this name was odious vnto him, and also that he did not use these vile practices, because hee was not among them when all were called.

^k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophetic, and vnderstanding came of them.

^a When the terme of these seuen yerres was accomplished.

^b Chap. 7. 14. mic. 4. 17. iude 1. 33.

^c He confesseth Gods will to be the rule of all iustice and a most perfect law, whereby he governeth both man and Angels & devils, so that none ought to murmur, or aske question of his doing, but onely to haue content therewith & giue him the glorie. ^d By whom it seemeth that he had bene put from his kingdome before, who doeth not onely paye God for his deliuerance but also confesseth his fault that God may onely haue the glory and man the shame, and that he may be exalted and man said downe.

^a Daniel reciteth this history of king Belshazzar Euilherodachs sonne, to shewe Gods iudgements against the wicked for the deliuerance of his church, & howe the prophecie of Ieremiah was true, that they should be deliuered after seuentie yerres.

^b The kings of the East parts then vsed to fit alone commonly, and disdained that any should sit in their company: and now he to shew his power, & how little he set by his enemies, which then besieged Babylon, hee made a

solemne banquet, and vsed excess in their companie, which is meant here by drinking wine: thus the wicked are most dissolute and negligent, when their destruction is at hand. ^c Or, overcome with wine. ^d Meaning, his grandfather. ^e In contempt of the true God they praised their idoles, not that they thought, that the golde or siluer were gods, but that there was a certaine vertue and power in them to doe them good, which is also the opinion of all idolaters.

could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst reade the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and *shall haue* a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the King, and shewe him the interpretation.

18 O king, *heare* thou, the most high God gaue vnto ¹ Nebuchad-nezzar thy father a kingdome, and maiestie and honour, and glory.

19 And for the maiestie that hee gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whome hee would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dewe of heauen, till hee knewe that the most high God bare rule ouer the kingdome of mē, & that he appointed it, whomsoever he pleaseth.

22 And thou his sonne, O Belsazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubins haue drunke wine in them, and thou hast praised the Gods of siluer and golde, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy wayes, him hast thou not glorified.

24 ^m Then was the palme of the hand sent from him, and hath written this writing,

25 And this is the writing, that he hath written, ⁿ MENE, MENE, TEKEL, VPHARSIN.

26 This is the interpretation of the thing, ⁿ MENE, God hath numbred thy kingdome and hath finished it.

27 TEKEL, Thou art weighed in the balance, and art found ⁺ too light.

28 PERES, Thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belsazzar they clothed Daniel with purple, and *put* a chaine of golde about his necke, and made a proclamation concerning him that hee should be the third ruler in the kingdome.

30 The same night was Belsazzar the king of the Caldeans slaine,

31 And Darius ^o of the Medes tooke the kingdome, being threescore and two yeere olde.

CHAP VI.

¹ Daniel is made ruler ouer the gouernours. ⁵ An acte against Daniel. ¹⁶ He is put into a denne of lions by the commandement of the king. ²³ He is delivered by fast in God. ²⁴ Daniels accusers are put vnto the lions. ²⁵ Darius by a decree magnifieth the God of Daniel.

¹ It pleased Darius to set ouer the kingdome ^a an hundred and twentie gouernours, which should be ouer the whole kingdome,

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accounts vnto them, and the King should ⁺ haue no damage.

3 Now this Daniel ^b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 ^c Wherefore the rulers and gouernours ^e sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then saide these men, Wee shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the king, and said thus vnto him, king Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors, and dukes haue consulted together to make a decree for the king & to establish a statute, that whosoever shall aske a petition of any God or man for thirtie dayes saue of thee, O King, hee shall bee cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the Lawe of the Medes and Persians which altereth not.

9 Wherefore King Darius ^d sealed the writing and the decree.

10 ^e Now when Daniel vnderstood that he had sealed the writing, he went into his house, & ^e his window being open in his chamber toward Ierusalem, hee kneeled vpon his

^o Cyrus his son in law gaue him this title of honour although Cyrus in effect had the dominion.

^a Reade Ester Chap. 1. 1.

^b Or, not be troubled. This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him than in others.

^c Thus the wicked cannot abide the graces of God in others but seeke by all occasions to deface them: the reason against such assaults there is no better remedy then to walk vprightly in the feare of God, & to haue a good conscience.

^d Herein is condemned the wickedness of the king, who would bee set vp as a god, and passed not what wicked lawes he approved for the maintenance of the same.

^e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windows toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, wherby they should pray toward that Temple, and also that others might see, that he would neither consent in heart nor deede for these few dayes to any thing that was contrary to Gods glory.

¹ Before he read the writing, hee declareth to the King his great ingratitude toward God, who could not be moued to giue him the glory, considering this wonderful work towards his grandfather, and so sheweth, that he doth not sin of ignorance, but of malice.

^m After that God had so long time deferred his anger, and patiently waited for thine amendment.

ⁿ This word is twice written for the certaintie of the thing: shewing that God had most surely couinted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable ende shall come on all that raise themselves against him.

⁺ Or, wanting.

his knees three times a day, and prayed and prayed his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree that euery man that shal make a request to any god or man within thirtie dayes saue to thee, O king, shal be cast into the den of lions? The king answered, and said, Thething is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these words, he was fore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the funne went downe, to deliuer him.

15 Then these men asssembled vnto the King, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lions: *now* the King spake, and saide vnto Daniel, Thy God, whom thou alway serueth, *euē* he will deliuer thee.

17 And a stone was brought, and laid vpon the mouth of the denne, and the king sealed it with his owne signet and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the King arose earely in the morning, and went in all haste vnto the den of lions.

20 And when he came to the denne, he cryed with a lamentable voice vnto Daniel: and the king spake, and said vnto Daniel, O Daniel, the seruant of the liuing God, is not thy God, (whom thou alway serueth) able to deliuer thee from the lions.

21 Then said Daniel vnto the king, O king, liue for euer.

22 My God hath sent his angel and hath shut the lions mouthes, that they haue not hurt mee: for *h* my iustice was found out before him: and vnto thee, O king, I haue done *i* no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no maner of hurt was found vpon him, because he *k* beleueed in his God.

24 And by the commandement of the king these men which had accused Daniel, were brought, and were *l* cast into the den of lions, *euē* they, their children, and their wiues: & the lions had the mastery of them and brake all their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare *m* before the God of Daniel: for hee is the *n* liuing God, and remaineth for euer, and his kingdome shal not perish, and his dominion *shalbe* euerlasting:

27 Hee rescueth and deliuereth, and hee worketh signes and wonders in heauen and in earth, who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

God the chief place, but also haue set him vp, & caused him to be honoured according to his worde: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. *n* Which hath himselfe, but is the only fountaine of life, and quickneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The denne hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yeere of Belshazzar king of Babel, Daniel sawe a dreame, and there were visions in his heade, vpon his bed: *a* then hee wrote the dreame, and declared the summe of the matter.

2 Daniel spake and said, I sawe in my vision by night, and behold, the foure windes of the heauen stroue vpon *b* the greate sea:

3 And foure great beasts came vp from the sea one diuers from another.

4 The first was as a *c* lion, and had eagles winges: I beheld, til the wings thereof were pluckt off, and it was lifted vp from the earth and set vpon *his* feete as a man, and a mans heart was giuen him.

5 And behold, another beast *which* was the second, was like a *d* beare, and stood

a certaine token in the destruction of the Babylonicall kingdome. *b* Which signified that there should be horrible troubles and afflictions in the world, and at sundrie times. *c* Meaning, the Assyrian and Caldean Empire, which was most strong and fierce in power, and most soone come to their authoritie, as though they had had wings to flie, yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is heere meant by mans heart. *d* Meaning, the Persians, which were barbarous and cruell.

k Because hee committed himself wholly vnto God, whose cause he did defend, he was assured, that nothing but good could come vnto him: wherein we see the power of faith, as Heb. 11

33. l This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God, & also admonish Princes how to punish such when their wickednesse is come to light: though not in euery point or with such like circumstances, yet to execute true iustice vpon them.

m This proueth not that Darius did worshippinge God aright, or else was converted: for then hee would haue destroyed all superstition and idolatrie, and not only giuen

honoured according to his worde, whereunto not onely life in things, so that with-

a Whereas the people of Israel looked for a continual quietnesse after these seuentie yeeres, as Ieremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah be vttered and reueiled, by who they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue

vpon

f Thus the wicked maintaine euill lawes by constancie, and authority, which is oft times either lightnes, or stubbornnesse, when as the innocents thereby perish, and therefore gouernors neither ought to feare nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power. *h* My iust cause and vprightnesse in this thing, wherein I was charged, is approved of God. *i* For he did disobey the kings wicked commandement to obey God, and so did no iniurie to the king, who ought to command nothing whereby God should be dishonoured.

^a They were small in the beginning, and were shut vp in the mountaines and had no bruit.

^f That is, destroyed many kingdomes, and was insatiable.

^g To wit, the Angels by Gods commandement, who by this means punished the ingratitude of the world.

^h Meaning, Alexander the King of Macedonie.

ⁱ That is, his four chief captaines, which had the Empire among them after his death. Seleucus had Asia the great, Antigonus the Iesse, Cassander, and after him Antipater, was King of Macedonie, and Ptolemeus had Egypt.

^k It was not of himselfe nor of his owne power that hee gate all these countreys: for his armies contained but thirty thousand men, and hee ouercame in one battell Darius, which had ten hundred thousand, when hee was so heavy with sleepe that his eyes were scarce open, as the stories report: therefore this power was giuen him of God.

^l That is, the Romane Empire, which was as a monster, and could not be compared to any beast, because the nature of none was able to expresse it. ^m Signifying the tyrannie and greedinesse of the Romanes. ⁿ That which the Romanes could not quietly enjoy in other countreys, they would giue it to other Kings and rulers; that at all times when they would, they might take it againe: which liberalitie is here called, the stamping of the rest vnder the feete. ^o That is, sundrie and diuers prouinces which were gouerned by the Deputies and Proconsuls, whereof euery one might be compared to a King. ^p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne: for Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement, therefore this cannot be applyed vnto them: and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole bodie of Antichrist. ^q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosung the deputies to send into the prouinces, and tooke the gouernment of certaine countreys to himselfe. ^r These Romane Emperours at the first vsed a certaine humanitie and gentleness, and were content that others, as the Consules and Senates, should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsels would behaue themselves according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth. ^s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should beginne at the first comming of Christ. ^t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory. ^u That is, an infinite number of Angels, which were readie to execute his commandement. ^x This is meant of the first comming of Christ, when as the will of God was plainly reueiled by his Gospell. ^y Meaning, that he was astonied, when he sawe these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations.

vpon the ^e one side: and he had three ribs in his ^f mouth betweene his teeth, ^z and they said thus vnto him, Arise, and deuoure much flesh.

6 After this I beheld, and loe, there was another like a ^h leopard, which had vpon his backe ⁱ foure wings of a foule: the beast had also foure heads, and ^k dominion was giuen him.

7 After this I saw in the visions by night, and behold, the ^l fourth beast was fearefull and terrible and very strong. It had ^m great yron teeth: it deuoured and brake in pieces and stamped ⁿ the residue vnder his feete: and it was vnlike to the beastes that were before it: for it had ^o tenne hornes.

8 As I considered the hornes, behold, there came vp among them another little ^p horne, before whome there were ^q three of the first hornes pluckt away: & behold, in this horne were eyes like the eyes of a man, & a mouth speaking presumptuous things.

9 I beheld, till the ^r thrones were set vp, and the ^s Ancient of dayes did sit, whose garment was white as snowe, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheelles as burning fire.

10 A fierie streame issued, and came forth fro before him: thousand thousands ministred vnto him, and tenne thousand ^t thousands stood before him: the iudgement was set, and the ^u bookes opened.

11 Then I beheld, because of the voice of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As ^v concerning the other beastes, they had taken away their dominion: yet their liues wer prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, ^w one like the sonne of man came in the clouds of heauen, and ^x approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him ^y dominion, and honour, and a kingdome, that all people, nations, and languages should serue him: his dominion is an euerlasting dominion, which shal neuer be taken away: and his kingdome shal neuer be destroyed.

15 ¶ I Daniel was ^z troubled in my spirit, in the middes of my bodie, and the visions of mine heade made me afraid.

16 Therefore I came vnto ^a one of them that stood by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are foure kings which shall arise out of the earth,

18 And they shall take the ^b kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know the trueth of the fourth beast, which was so ^c vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the ^d residue vnder his feete.

20 Also to know of the tenne hornes that were in his head, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose ^e looke was more stout then his fellows.

21 I beheld, and the same ^f horne made battel against the Saints, yea, and preuailed against them,

22 Vntill ^g the Ancient of dayes came, and iudgement was giuen to the Saints of the most high: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall

vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length. ^g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth. ^h For the other three Monarchies were gouerned by a King, and the Romane Empire by Consuls: the Romanes changed their gouernours yeerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselves. ⁱ Reade verse 7. ^k This is meant of the fourth beast, which was more terrible then the other. ^l Meaning, the Romane Emperours, who were most cruel against the Church of God both of the Iewes and of the Gentiles. ^m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God,

^z As the three former monarchies had an end at the time God appointed, although they flourished for a time, so shal this fourth haue, and they that patiently abide Gods appointment, shall enjoy the promises.

^a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the son of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes, that is, being separate from the common sort of men by manifold signes of his dignitie.

^b To wit, when he ascended into the heauens, and his diuine maiestie appeared, & all power was giuen vnto him in respect of that that he was our Mediatour.

^c This is meant of the beginning of Christs kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that hee brought them to eternall life.

^d Through the strangenesse of the vision.

^e Meaning, of the Angels, as verse 10.

^f Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants should inuade & vnturne.

^g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth. ^h For the other three Monarchies were gouerned by a King, and the Romane Empire by Consuls: the Romanes changed their gouernours yeerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselves. ⁱ Reade verse 7. ^k This is meant of the fourth beast, which was more terrible then the other. ^l Meaning, the Romane Emperours, who were most cruel against the Church of God both of the Iewes and of the Gentiles. ^m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God,

deuoure

Read the exposition hereof
verse 9.

o That is, shall
make wicked
decrees and pro-
clamations a-
gainst Gods
word, and send
throughout all
their dominion,
to destroy all
that did professe
it.

p These emper-
ours shall not
consider that
they haue their
power of God,
but thinke it is
in their owne
power to change
Gods lawes and
mans, and as it
were the order
of nature, as ap-
peareth by Octa-
uius, Tyberius,
Caligula, Nero,
Domitianus, &c.
q God shall suf-
fer them thus
to rage against
his Saints for a
long time, which
is meant by the
time and times,
but at length hee
will auerage
these troubles
and shorten the
times for his elects sake, Math. 24. 22. which is here meant by the
diuiding of time.

r God by his power shall restore things that were out of or-
der, and so destroy this liell horne, that it shall neuer rise vp againe. s Hee shew-
eth wherefore this
reft and quietnesse,
in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is
meant by these words, *Vnder the heauen*: and therefore he here speaketh of the begin-
ning of Christs kingdome in this world, which kingdome the faithful haue by the
participation that they haue with Christ their head. t That is, some of euery
sort that beare rule. u Though he had many motions in his heart which moou-
ed him to and fro to seeke out this matter curiously: yet he was content with
that which God revealed, and kept it in memory, and wrote it for the vse of the
Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goat. 20 The
vnderstanding of the vision.

IN the third yeere of the reigne of King
Belshazzar, a vision appeared vnto mee, e-
uen vnto me Daniel, a after that which ap-
peared vnto me at the first.

2 And I saw in a vision, and when I saw
it, I was in the palace of Shushan, which is
in the prouince ^b of Elam, and in a vision
me thought I was by the riuer of Vlai.

3 Then I looked vp and sawe, and be-
hold, there stood before the riuer a ramme,
which had two hornes: and these two
hornes were hie: but one was ^d hier then a-
nother, and the highest came vp last.

4 And I saw the ramme pushing against
the West, & against the North, and against
the South: so that no ^e beasts might stand
before him, nor could deliuer out of his
hand, but he did what he listed, and became
greate.

5 And as I considered, behold, ^f a goate
came from the West ouer the whole earth,

and touched not the ground: & this goat had

an^h horne that appeared betwene his eyes.

6 And hee came vnto the ramme that
had the two hornes, whom I had seene stan-
ding by the riuer, and ranne vnto him in his
fierce rage.

7 And I saw him come vnto the ramme,
and being mooued against him, hee ^h smote
the ramme, and brake his two hornes: and
there was no power in the ramme to stand
against him, but he cast him downe to the
ground, and stamped vpon him, and there
was none that could deliuer the ramme out
of his power.

8 Therefore the goate waxed excee-
ding great, & when hee was at the strongest,
his great horne was broken: and for it came
vp foure that ^k appeared toward the foure
windes of the heauen.

9 And out of one of them came forth ^l a
little horne, which waxed very greate to-
ward the ^m South, and toward the ⁿ East,
and toward the ^o pleasant land.

10 Yea, it grewe vp vnto ^p the hoste of
heauen, and it cast downe *some* of the hoste,
and of the starres to the ground, and trode
vpon them,

11 And extolled himselfe against the
^q prince of the hoste from whom the ^r dayly
sacrifice was taken away, and the place of
his Sanctuarie was cast downe.

12 And ^s a time shall be giuen him ouer
the dayly sacrifice for the iniquitie: and it
shall ^t cast downe the trueth to the ground,
and thus shall it doe, and prosper.

13 Then I heard one of the ^u Saints spea-
king, and one of the Saintes spake vnto a
certaine one, saying, How long shall endure
the vision of the dayly sacrifice, and the in-
iquitie of the ^v desolation to treade both the
Sanctuarie and the ^w armie vnder foote?

14 And ^x he answered me, Vnto the ^y e-
uenning and the morning, two thousand and
three hundreth: then shall the Sanctuarie be
clefnd.

15 ¶ Now when I Daniel had seene the
vision, and sought for the meaning, behold,
there stood before me ^b like the similitude of
a man.

elect of God, and trode his precious starres vnder feete, which are so called, because
they are separated from the world. q That is, God, who gouerneth & maintaineth
his Church r Helaboured to abolish al religion, & therefore cast Gods seruice out of
his Temple, which God had chosen as a lile corner from all the rest of the world to
haue his Name onely there truly called vpon. s He sheweth that their finnes are
the cause of all these horrible afflictions: and yet comforteth them, in that hee ap-
pointeth this tyrant a time, whom he would not suffer vtterly to abolish his religi-
on. t This horne shall abolish for a time the true doctrine, and so corrupt Gods
seruice. u Meaning, that he heard one of the Angels asking this question of Christ,
whom he calleth a certaine one or a secret one, or a manellous one. x That is,
the lawes finnes which were the cause of this destruction. y That is,
which suppresseth Gods religion, and his people. z Christ answered mee for
the comfort of the Church. a That is, vntil so many naturall dayes be past, which
make fixe yeeres, three moneths and an halfe: for so long vnder Antiochus was
the Temple prophaned. b Which was Christ, who in this manner declared
himselfe to the old fathers how he would be manifested in flesh.

16 And

g Though hee
came in the
name of all Gre-
cia, yet hee bare
the title and dig-
nity of the gene-
rall capitaine, so
that the strength
was attributed
to him which
is meant by this
horne.

h Alexander o-
uercame Darius
in two fundrie
battels, and so
had the two
kingdomes of
the Medes and
Persians.

i Alexanders
great power was
broken: for whē
he had ouercome
all the East, he
thought to re-
turne towarde
Grecia to subdue
them that there
had rebelled, &
so dyed by fway
k That is, which
were famous for
almost in the
space of fiftene
yeeres there were
fiftene diuers
successours be-
fore this Mo-
narchie was di-
uided to these
foure, whereof
Cassander had
Macedonia, Se-
leucus Syria, An-
tigonus Asia the
lesse, and Ptole-
meus Egypt.

l Which was
Antiochus Epi-
phanes, who was
of a ferule and
flattering nature,
and also there
were other be-
tweene him and
the kingdome,
and therefore is
here called the
little horne, be-
cause neither
princlly conditi-
ons, nor any o-
ther thing was
in him, why hee
should obtaine
this kingdome.
m That is, to-
ward Egypt.

n Whereby hee
meanteth Ptole-
mais.

o That is, Iudea
p Antiochus ra-
ged against the

elect of God, and trode his precious starres vnder feete, which are so called, because
they are separated from the world. q That is, God, who gouerneth & maintaineth
his Church r Helaboured to abolish al religion, & therefore cast Gods seruice out of
his Temple, which God had chosen as a lile corner from all the rest of the world to
haue his Name onely there truly called vpon. s He sheweth that their finnes are
the cause of all these horrible afflictions: and yet comforteth them, in that hee ap-
pointeth this tyrant a time, whom he would not suffer vtterly to abolish his religi-
on. t This horne shall abolish for a time the true doctrine, and so corrupt Gods
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whom he calleth a certaine one or a secret one, or a manellous one. x That is,
the lawes finnes which were the cause of this destruction. y That is,
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the comfort of the Church. a That is, vntil so many naturall dayes be past, which
make fixe yeeres, three moneths and an halfe: for so long vnder Antiochus was
the Temple prophaned. b Which was Christ, who in this manner declared
himselfe to the old fathers how he would be manifested in flesh.

a After the ge-
nerall vision, hee
commeth to cer-
taine particular
visions: as touch-
ing the destru-
ction of the Mo-
narchie of the
Persians, and
Macedonians:
for the ruine of
the Babylonians
was at hand, and
also he had suf-
ficiently spoken
thereof.

b That is, of
Persia.

c Which repre-
sented the king-
dome of the Per-
sians & Medes,
which were ioyn-
ed together.

d Meaning, Cy-
rus, which after
grew greater in
power then Da-
rius his vnkle
and father in
law.

e That is, no
kings or nati-
ons.

f Meaning
Alexander that came from Grecia with great speede and ex-
pedition.

^e This power to command the Angel, declared it at he was God.

^d The effect of this vision shall not yet appeare, but a long time after.

^e Meaning that great rage which Antiochus should shew against the Church.

^f That is, of Grecia.

^g They shal not haue like power as had Alexander.

^h Noting that this king Antiochus was impudent and cruell, and also crauie that he could not be deceived.

ⁱ That is, not like Alexanders strength.

^k Both the Gentiles that dwell about him, and also the Jewes.

^l Whatsoeuer hee goeth about by his craft, he shall bring it to passe.

^m That is, vnder pretence of peace, or as it were in sport.

ⁿ Meaning, against God.

^o For God would destroy him with a notable plague, and so comfort his Church.

^p Read v. 14.

^q For feare and astonishment.

^a Who was also called Astyages.

^b For Cyrus led with ambition, went about wars in other countries, and therefore in effect,

16 And I heard a mans voice betweene the bankes of Vlai, which called, and said, Gabriel,^e make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraide, and fell vpon my face: but he said vnto me, vnderstand, O sonne of man: for ^d in the last time *shal be* the vision.

18 Now as he was speaking vnto mee, I being a sleepe *fell* on my face to the ground: but he touched me, and set me vp in my place.

19 And hee said, Behold, I will shewe thee what shal be in the last ^e wrath: for in the end of the time appointed it *shal come*.

20 The ramme which thou sawest hauing two hornes, *are* the kings of the Medes and Persians.

21 And the goate *is* the King of Grecia, and the greates horn that is betweene his eyes, *is* the first King.

22 And that that is broken, and foure stood vp for it, *are* foure kingdomes, which shal stand vp ^f of that nation, but not ^g in his strength.

23 And in the end of their kingdome, when the rebellious shall be consumed, a King ^h of fierce countenance, and vnderstanding darke sentences, shal stand vp:

24 And his power shal be mightie, but not ⁱ in his strength: and he shall destroy wonderfully and shall prosper, and practise, and shall destroy ^k the mightie, and the holy people.

25 And through his ^l policie also, hee shal cause craft to prosper in his hand, and hee shall extoll himselfe in his heart, and by ^m peace shal destroy many: he shal also stand vp against the ⁿ prince of princes, but he shall be broken downe ^o without hand.

26 And the vision of the ^p euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it *shal be* after many dayes.

27 And I Daniel was stricken and sicke ^q certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

CHAP. IX.

^a Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. ^b A true confession. ^c Daniels prayer is heard. ^d Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. ^e The anoynting of Christ. ^f The building againe of Ierusalem. ^g The death of Christ.

In the first yeere of Darius the sonne of Astyages, of the seede of the Medes, which was made King ouer the ^b realme

Darius had the title of the kingdome, though Cyrus was King

of the Caldeans,

2 *Euen* in the first yeere of his reigne, I Daniel vnderstood by ^e bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and ^d sought by prayer and supplications with fasting and sackcloth and ashes,

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, *which art* great and feareful, & keepest couenant and mercie toward them which loue ^f thee, and toward them that keepe thy commandements.

5 Wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements:

6 For we would not obey thy seruants the Prophets, which spake in thy name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, ^f righteousnesse *belongeth* vnto thee, and vnto vs ^g open shame, as *appeareth* this day vnto euery man of Iudah, & to the inhabitants of Ierusalem: yea, vnto all Israel, *both* neere and farre off, through all the countreyes, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs *appertaineth* open shame, to our kings, to our princes, & to our fathers, because we haue sinned against thee.

9 *Yet* compassion and forgiuenesse *is* in the Lord our God, albeit we haue rebelled against him.

10 For wee haue not obeyed the ^h voice of the Lord our God, to walke in his lawes, which he had laid before vs by the ministration of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy lawe, and are turned backe, and haue not heard thy voice: therefore the ⁱ curse is powdered vpon vs, and the othe that is written in the Lawe of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes which hee spake against vs, and against our iudges that ^j iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague *is* come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord ^k made ready the

^e For though he was an excellent Prophet, yet he daily encreased in knowledge by reading of the Scriptures. ^f He speaketh not of that ordinarie prayer, which he vied in his house thrise a day, but of a rare and vehement prayer, left their sins should cause God to delay the time of their deliuerance prophesied by Ieremiah.

^g That is, haue all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

^h Ebr. him. ⁱ He sheweth that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselves there is iust cause why he should so inuolate them.

^j Ebr. confusion of face.

^k He doth not excuse the kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.

^l He sheweth that they rebell against God, which serue him not according to his commandement and word.

^m As Deut. 27. 15. or the curse confirmed by an othe.

ⁿ Or, gathered vnto

^o Ebr. watched vpon the millie.

the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doeth: for wee would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowme, as *appeareth* this day, we haue sinned, we haue done wickedly.

16 O Lord, according to al thy * righteousnesse, I beseech thee, let thine anger and thy wratli bee turned away from thy city Ierusalem thine holy mountaine: for because of our sinnes, & for the iniquities of our fathers, Ierusalem and thy people are a reproch to al *that are* about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to * shine vpon thy Sanctuary, that lieth waste for the *Lords sake.*

18 O my God, incline thine eare and heare: open thine eyes, and beholde our desolations, and the city whereupon thy Name is called: for wee doe not present our supplications before thee for our owne * righteousnesse, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord * consider, and do it: deferre not, for thine owne sake, O my God: for thy name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euening oblation:

22 And hee informed *mee*, and talked with mee, and saide, O Daniel, I am now come foorth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came foorth, and I am come to shew *thee*, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seventy * weekes are determined vpon * thy people, and vpon thy holy city, to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and propheticie, and to anoynt the most Holy:

25 Knowe therefore and vnderstand,

that from * the going foorth of the commandement to bring againe *the people*, & to builde Ierusalem, vnto Messiah the Prince, *shalbe* seuen * weekes, & * threescore and two weekes, and the streete shalbe built againe, and the wall euen in a troublous time.

26 And after threescore & two * weekes, shall Messiah be slaine, and shall * haue nothing, and the people of * the Prince that shall come, shall destroy the citie and the Sanctuary, and the end thereof *shalbe* with a flood: and vnto the end of the battell it shall be destroyed by desolations.

27 And hee shall * confirme the covenant with many for one weeke: and in the mids of the weeke he shall cause the sacrifice and the oblation to * cease, and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

x In this last weeke of the seuentie shall Christ come and preach, and suffer death, y He shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2. z Meaning, Titus Vespasianus sonne, who should come and destroy both the Temple and the people, without all hope of recouerie. a By the preaching of the Gospell, hee confirmed his promise, first to the Iewes, and after to the Gentiles, b Christ accomplished this by his death and resurrection. c Meaning, that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatrie: or, as some read, that the plagues shall be so great, that they shall all be astonished at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen,

11 Which sheweth him wherefore he is sent.

I N the * third yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word *was* true, but the time appointed *was* * long, and hee vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the * first moneth, as I * was by the side of that great riuier, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and beholde, there *was* a man * clothed in linnen, whose loynes were girded with fine gold of * Vphaz:

6 His body also *was* like the Chrysolite, and his face (to looke vpon) like the lighting, and his eyes as lampes of fire, and his armes & his feete *were* like in colour to polished brasse, and the voyce of his wordes *was* like the voice of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with mee, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and sawe

* That is from the time that Cyrus gaue the leave to depart.

* These weekes make fortie nine yeere, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation.

u Counting from the first yeere of Darius, who gaue the second commandement for the building of the Temple, are 62. weekes, which make 439. yeeres which comprehend the time from this building of the Temple vnto the Baptisme of Christ. f Ebr. in strength of time.

x In this last weeke of the seuentie shall Christ come and preach, and suffer death, y He shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2. z Meaning, Titus Vespasianus sonne, who should come and destroy both the Temple and the people, without all hope of recouerie. a By the preaching of the Gospell, hee confirmed his promise, first to the Iewes, and after to the Gentiles, b Christ accomplished this by his death and resurrection. c Meaning, that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatrie: or, as some read, that the plagues shall be so great, that they shall all be astonished at them.

a Hee noteth this third yeere, because at this time the building of the Temple began to be hindred by Cambyfes Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

c Called Abib, which containeth part of March and part of April.

d Being caried by the Spirit of propheticie to haue the sight of this riuier Tygris.

e This was the Angel of God, which was sent to assure Daniel in this vision that followeth.

888 this

Exod. 14. 28. Gen. 2. 15.

That is, a according to all thy mercifull promises and the performance thereof.

Shew thy selfe fauourable. That is, for thy Christs sake, in whom thou wilt accept all our prayers.

In Declaring, that the godly see onely vnto Gods mercies, and renounce their owne workes, when they seeke for remission of their sinnes, o Thus he could not content him selfe with any vehemencie of words: for he was so led with a feruent zeale, considering Gods promise made to the cite in respect of his Church, and for the advancement of Gods glorie.

Chap. 8. 16. p He alludeth to Ieremiahs propheticie, who prophesied that their captiuitie should be seuentie yeeres: but now Gods mercie should seuen fold exceed his iudgement, which should be foure hundred and thirtie yeeres, euen to the coming of Christ, and so then it should continue for euer.

q Meaning, Daniels nation, ouer whom hee was carefull. r To shew mer- cie, and to put sinne out of remembrance.

f The word also signifieth comeliness, or beauty, so that for feare hee was like a dead man for deformitie. g Which declarereth that when we are stricken downe with the maiesty of God, we cannot rise except he also lift vs vp with his hand, which is his power. h Meaning, Cambyfes who reigned in his fathers absence, and did not only for this space hinder the building of the Temple, but would haue further ragged if God had not sent mee to resist him, and therefore haue I stayed for the profite of the Church. i Though God could by one Angel destroy all the world, yet to assure his children of his loue, he sendeth forth double power, euen Michael, that is, Christ Iesus the head of Angels. k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ, for the comfort of his Church. l This was the same Angel that spake with him before in the similitude of a man. m I was overcome with feare and sorow, when I saw the vision.

n He declarereth hereby that God would be merciful vnto the people of Israel. o Which declarereth that when God smiteth downe his children, he doth not immediately lift them vp at once (for now the Angel had touched him twice) but by litle and litle. p Meaning, that he would not onely himselfe bridle the rage of Cambyfes, but also the other Kings of Persia by Alexander the king of Macedonia.

this great vision, and there remained no strength in me: for my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his words, I slept on my face: and my face was toward the ground.

10 And beholde, an hand touched me, which set me vp vpon my knees, and vpon the palmes of mine handes.

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had saide this word vnto mee, I stood trembling.

12 Then saide he vnto mee, Feare not, Daniel: for from the first day that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Persia withstood me one & twentie dayes: but loe, Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shal come to thy people in the latter dayes: for yet, the vision is for many dayes.

15 And when he spake these wordes vnto me, I set my face toward the ground, and held my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and saide vnto him that stood before me, O my lord, by the vision my sorowes are returned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for me, straight way there remained no strength in mee, neither is their breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And saide, O man, greatly beloued, feare not: peace be vnto thee: bee strong and of good courage. And when hee had spoken vnto me, I was strengthened, and saide, Let my Lord speake, for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the prince of Persia: and when I am gone forth, lo, the prince

of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: and there is none that holdeth with me in these things, but Michael your prince.

CHAP. XI.

A prophesie of the kingdomes, which should bee enemies to the Church of God, as of Persia, 3 Of Grecia, 5 Of Egypt, 28 Of Syria, 26 And of the Romanes.

Allo I, in the first yeere of Darius of the Medes, euen I stood to encourage and to strengthen him.

2 And now will I shew thee the trueth, Behold, there shal stand vp yet three kings in Persia, and the fourth shall be far richer then they all: and by his strength, and by his riches he shall stirre vp all against the realme of Grecia:

3 But a mightie King shall stand vp, that shall rule with great dominion, and do according to his pleasure,

4 And when he shall stand vp, his kingdome shall be broken, and shall bee diuided toward the foure windes of heauen, and not to his posteritie, nor according to his dominion which he ruled: for his kingdome shall bee pluckt vp, euen to bee for others besides those.

5 And the king of the South shall bee mighty, and one of his Princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of the yeeres they shal be ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but shee shall not retaine the power of the arme, neither shall he continue, nor his arme: but she shall be deliuered to death, and they that brought her, and he that begate her, and he that comforted her in these times.

7 But out of the bud of her rootes shall one stand vp in his stead, which shall come with an armie, and shall enter into the fortresse of the king of the North, and doe with them as he list, and shal preuaile,

8 And shall also carie captiues into

diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, & Ptoleumus Egypt. h Thus God reuenged Alexanders ambition and cruelty in causing his people to be murdered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shall be able to be compared to the power of Alexander. k That is, his posteritie hauing no part thereof. l To wit, Ptoleumus king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mighty: for he should haue both Asia, and Syria. n That is, Berenice the daughter of Ptoleumus Philadelphus shall be giuen in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continual peace together. o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake. p Neither Ptoleumus nor Antiochus. q Some read, feede, meaning the childe begotten of Berenice. r Some read, shee that begate him, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed. s Meaning, that Ptoleumus Euergetes after the death of his father Philadelphus should succede in the kingdome being of the same stocke that Berenice was. t To reuenge his sisters death against Antiochus Calinicus king of Syria.

Egypt

q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

a The Angel assured Daniel that God had giuen him power to performe these things, seeing he appointed him to assist Darius, when hee ouercame the Caldeans. b Whereof Cambyfes that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hytaspes, and the fourth Xerxes, which all were enemies to the people of God, and stood against them. c For hee raised vp all the East countreys to fight against the Grecians: & albeit hee had in his armie nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, hee ouercame himselfe with drink, and so fell into a disease, or as some write, was poisoned by Cassander. f For his twelue chiefe princes first diuided his kingdom among themselves. g After this his Monarchie was

For this Ptolemy reigned six and fourtie yeeres.

x Meaning, Seleucus and Antiochus y Great, the sonnes of Calinicus shall make warre against Ptolemy as Philopator the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing.

z That is, Philopator when hee shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt.

a For Antiochus had six thousand horse & three score thousand footmen.

b After the death of Ptolemy Philopator, who left Ptolemy Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

d For vnder Onias which falsly alleged that place of Isaiah 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the providence and counsell of God.

e The Egyptians were not able to resist Stopas Antiochus captaine.

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their country, whereof he admoniseth them before, that they may knowe that all these things come by Gods providence.

g This was the second battell that Antiochus fought against Ptolemy Epiphanes. h To wit, a beautifull woman which was Cleopatra Antiochus daughter. i For hee regarded not the life of his daughter in respect of the kingdome of Egypt. k She shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction. l That is, toward Asia, Grecia, and those yles which are in the sea, called Medierraneum: for the Iewes called all countries yles, which were diuided from them by sea. m For whereas Antiochus was wont to contemne the Romanes, and put their Ambassadors to shame in all places, Atilius the Consul, or L. Scipio put him to flight, & caused his shame to turne on his owne head. n By his wicked life, and obeying of foolish counsell,

Egypt their gods with their moltē images, and with their precious vessels of siluer and of gold, and he shall continue moeyeeres then the King of the North.

9 So the King of the South shall come into his kingdome, and shal returne into his owne land.

10 Wherefore his sonnes shall be stirred vp, and shall assemble a mightie great armie: and one shall come, and ouerflow, and passe through: then shal he returne, and be stirred vp at his fortes.

11 And the king of the South shal be angrie, & shal come foorth, and fight with him, euen with the king of the North: for he shall set foorth a great multitude, and the multitude shal be giuen into his hand.

12 Then the multitude shall bee proud, and their heart shall be lifted vp: for he shall cast downe thousands: but he shall not still preuaile:

13 For the King of the North shall returne, and shall set foorth a greater multitude then afore, and shall come foorth (after certayne yeeres) with a mightie armie, and great riches.

14 And at the same time there shall many stand vp against the King of the South: also the rebellious children of thy people shall exalt themselues to establish the vision, but they shall fall.

15 So the king of the North shal come, and cast vp a mount, and take the strong citie: and the armes of the South shall not resist, neither his chosen people, neither shal there be any strength to withstand.

16 But he that shall come, shall doe vn-to him as he list, & none shal stand against him: and he shal stand in the pleasant land, which by his hand shall be consumed.

17 Againe he shall set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he do & he shal giue him the daughter of women to destroy her: but shee shall not stand on his side, neit her be for him.

18 After this shal he turne his face vnto the yles, and shall take many, but a prince shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon himselfe.

19 For he shal turne his face toward the fortes of his owne land: but hee shall be ouerthrowen and fall, and be no more found.

20 Then shall stande vp in his place in the glorie of the kingdome, one that shal raise taxes: but after fewe dayes hee shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stand vp a vile person, to whom they shal not giue the honour of the kingdome: but he shal come in peaceably, and obtaine the kingdome by flatteries,

22 And the armes shal be ouerthrowen with a flood before him, and shall be broken, and also the Prince of the covenant.

23 And after the league made with him, he shall worke deceitfully, for hee shall come vp, and ouercome with a smal people.

24 Hee shall enter into the quiet and plentifull prouince, and hee shal do that which his fathers haue not done, nor his fathers fathers: hee shall diuide among them the praye and the spoyle, and the substance, yea, and he shal forecast his deuises against the strong holds, euen for a time.

25 Also he shal stirre vp his power and his courage against the King of the South with a great armie, and the King of the South shal be stirred vp to battell with a very great and mighty armie: but hee shall not stand: for they shal forecast and practise against him.

26 Yea, they that feede of the portion of his meate, shall destroy him: and his armie shal ouerflow: and many shal fall, and be slaine.

27 And both these Kings hearts shall bee to doe mischief, and they shall talke of deceit at one table, but it shal not auaille: for yet the end shall be at the time appointed.

28 Then shall he returne into his lande with great substance: for his heart shall bee against the holy covenant: so shal he do and returne to his owne land.

29 At the time appointed he shal returne,

For feare of the Romanes hee shall flee to his holdes.

p For when as vnder the pretence of pouertie hee would haue robbed the Temple of Iupiter Dodoneus, the countrey men slewe him.

q That is, Seleucus shall succede his father Antiochus.

r Not by force, but by raine enemies or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel, and flattering nature, and defrauded his brothers sonne of the kingdome and vsurped the kingdome without the consent of the people.

t He sheweth that great forraigne powers shal come to helpe the yong sonne of Seleucus against his vnkle Antiochus, and yet shall bee ouerthowen.

u Meaning, Ptolemy Philometor, Philopators sonne, who was this childes cousin germane, and is here called the Prince of the covenant, because he was the chiefe, and all other followed his conduct.

x For after the battell, Philometor and his vnkle Antiochus made a league. y For he came vpon him as vnwares, and when hee suspected his vnkle Antiochus nothing.

z Meaning, in Egypt. a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefe. b Hee shall be ouercome with treason. c Signifying his Princes, and the chiefe about him. d Declaring that his souldiers shall brast out and venture their life to slay and to be slaine for the safegard of their Prince. e The vnkle and nephew shall take truce, and banquet together, yet in their hearts they shall imagine mischief one against another. f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the providence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they list themselves. g Which hee shal take of the Iewes in spoyling Ierusalem and the Temple, and this is tolde them before, to moue them to patience, knowing that all things are done by Gods providence.

^h That is, the Romane power shall come against him: for P Popilius the Ambassadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came against the people of God the second time.

ⁱ With the Iewes which shall forsake the couenant of the Lord: for first he was called against the Iewes by Iafon the high priest, and this second time by Menelaus.

^k A great factio of the wicked Iewes shall hold with Antiochus. ^l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

^m Meaning, such as bare the name of Iewes: but indeed were nothing lesse: for they sold their soules, and betrayed their brethren for gaine. ⁿ They that remaine constant among the people, shall teach others by their example, and edifie many in the true Religion.

^o Whereby hee exhorteth the

godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long. ^p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees whereof he here prophesieth. ^q That is, there shall be euen of this small number many hypocrites. ^r To wit, of them that feare God and will lose their life for the defence of true religion, signifying also that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appoynted the time: therefore wee must obey. ^s Because the Angels purpose is to shewe the whole course of the persecutions of the Iewes, vnto the coming of Christ. hee now speaketh of the Monarchie of the Romanes, which hee noteth by the name of a King, who were without all religion, and contemned the true God. ^t So long the tyrants shall preuaile as God hath appoynted to punish his people: but hee sheweth that it is but for a time. ^u The Romanes shall obserue no certaine forme of Religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselves to their gods. ^x Signifying, that they should be without all humanitie: for the loue of women is taken for a singular or great loue, as 2. Sam. 1. 26. ^y That is, the God of power and riches, they shall esteeme their owne power about all their gods, and worship it. ^z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the worlde, because that hereby all men should haue them in admiration for their power and riches.

and come toward the South: but the last shall not be as the first:

30 For the ships of ^b Chittim shall come against him: therefore he shall be sorie and returne, and feare against the holy couenant: so shall he doe, he shall euen returne, and haue intelligence with them that forsake the holy couenant.

31 And armes ^k shall stand on his part, and they shall pollute the Sanctuarie ^l of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly ^m breake the couenant, shall he cause to sinne by flatterie: but the people that do know their God, shall preuaile and prosper.

33 And they that vnderstand among ⁿ the people, shall instruct many: yet they shall fall by sword, and by flame, by captivity and by spoyle many dayes.

34 Now when they shall fall, they shall be holpen with a ^p little helpe: but many shall cleaue vnto them ^q fainedly.

35 And some of them of ^r vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the ^s King shall doe what him list: hee shall exalt himselfe and magnifie himselfe against all ^t that is God, and shall speake marueilous things against the God of gods, and shall prosper, till the wrath ^u be accomplished: for the determination is made:

37 Neither shall he regard the ^v God of his fathers, nor the desires ^w of women, nor care for any god: for he shall magnifie himselfe about all.

38 But in his place shall he honour the ^x god Mauzzim, and the God whome his fathers knewe not, shall hee honour with ^y gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall he doe in the ^a holes of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the ende of time shall the king of the ^b South push at him, and the King of the North shall come against him like a whirlwind with charets, and with horsemen, and with many ships, and he shall enter into the countries, and shall ouerflow and passe through.

41 He shall enter also into the ^c pleasant land, and many countries shall be ouerthrowen: but these shall escape out of his hand, ^d euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countries, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of gold & of siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where he shall passe.

44 But the tidings out of the East and the North shall ^e trouble him: therefore he shall goe forth ^f with great wrath to destroy and roote out many.

45 And hee shall plant the tabernacles ^g of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

^d Hearing that Crassus was slaine and Antonius discomfited. ^e For Augustus ouercame the Parthians, and recovered that which Antonius had lost. ^f The Romanes after this reigned quietly through all countries and from Iudea: but at length for their crueltie God shall destroy them.

CHAP. XII.

¹ Of the deliuerance of the Church by Christ.

And at that ^a time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shall bee found written in the booke,

2 And many ^b of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetual contempt.

3 And they that be ^c wise, shall shine as the brightnesse of the firmament: and they that ^d turne many to righteousnesse, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, shut vp the words,

that for in the earth there shall be no sure comfort. ^c Who haue kept the true feare of God and his religion. ^d He chiefly meaneth the ministers of Gods word, and next, all the faithfull which instruct the ignorant, and bring them to the true knowledge of God. ^e Though the most part despise this prophesie, yet keepe thou it sure, and esteeme it as a treasure,

^a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as atheists, but this was to increase their fame and riches, and when they gate any country, they so made others the rulers thereof, that the profite euer came to the Romanes.

^b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be overcome.

^c The Angel forwarneth the Iewes that when they should see the Romanes invade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long afore, and therefore he would still preferre them.

^d For Augustus had lost. ^e The Romanes after this reigned quietly through all countries and from sea to sea, and in

^a The Angel here noteth two things: first that the Church shall be in great affliction & trouble at Christs coming, and next that God will sende his Angel to deliuer it, whom he here calleth Michael, meaning Christ, which is published by the preaching of the Gospell.

^b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to

and

Till the time that God hath appointed for the full revelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.
Which was Tygris.
h Which was as it were a double othe, and did the more confirme the thing.
i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should have an end.
k When the Church shall be scattered and diminished in such sort as it shall seeme to have no power.

and teale the booke ^t til the end of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and beholde, there stood other two, the one on this side of the brinke of the ^r riuier, and the other on that side of the brinke of the riuier.

6 And one said vnto the man clothed in linnen, which was vpon the waters of the riuier, When shall bee the end of these wonders?

7 And I heard the man clothed in linnen, which was vpon the waters of the riuier, when he held vp his ^h right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that *it shall tarie* for a ^t time, two times and an halfe: and when hee shall haue accomplished ^k to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lord, what shalbe the

end of these things?

9 And he said, Goethy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the ¹ dayly sacrifice shall be taken away, and the abominable desolation set vp, there ^m shal be a thousand, two hundreth and ninetie dayes.

12 Blessed is he that waiteth and cometh to the thousand, three hundreth and ⁿ fife and thirtie dayes.

13 But goe ^o thou thy way till the ende be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

be deferred. ⁿ In this number he addeth a moneth and an halfe to the former number, signifying that it is not in man to appoint the time of Christs comming, but that they are blest that patiently abide his appearing. ^o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying, that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

I From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Lawe.
m Signifying, that the time shal be long of Christs second comming, and yet the children of God ought not to be discouraged, though it

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefites. Therefore now when their prosperity was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to bee his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices & wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetnesse of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second he vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole lawe conteine these two pointes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.



The word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes ^a of Vzziah, Iotham, Ahaz, and Hezekiah ^b kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

² At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife ^c of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

³ So hee went, and tooke ^d Gomer, the daughter of Diblaim, which conceived and bare him a sonne.

⁴ And the Lord said vnto him, Call his name ^e Izreel: for yet a little, and I will visite the blood of Izreel vpon the house ^f of Iehu, and will cause to cease the kingdome of the house of Israel.

⁵ And at that ^g day will I also breake the bow of Israel in the valley of Izreel.

⁶ Shee conceived yet againe, and bare a daughter, and God saide vnto him, Call her name ^h Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will utterly take them away.

⁷ Yet I will haue mercy vpon the house of Iudah, and will ⁱ saue them by the Lord their God, and will not saue them by bow, nor by sword, nor by battel, by horses, nor by horsemen.

⁸ Now when shee had wained Lo-ruhamah, she conceived, and bare a sonne.

⁹ Then said God, Call his name ^j Lo-ammi: for ye are not my people: therefore will I not be yours.

¹⁰ Yet the number of the ^k children of Israel shall be as the sande of the sea, which cannot bee measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shall be said vnto them, *Ye are the sonnes of the liuing God.*

¹¹ Then shall the children of Iudah, and the children of Israel be ^l gathered together,

^a Called also Azariah, who being a leper, was deposed from his kingdome. ^b So that it may be gathered by the reigne of these foure kings that he preached about 60. yeere. ^c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, & of the people her children. ^d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs. ^e Meaning, that they should be no more called Israelites, of the which nameth they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe cite of the tenne tribes vnder Ahab, where Iehu shed so much blood, 2. king. 10. 8. 11. ^f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for glory of God, as the end declared: for he built vp that idolatrie, which he had destroyed. ^g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force. ^h That is, not obtaining mercy: whereby he signifieth that Gods fauour was departed from them. ⁱ For the Israelites neuer returned, after that they were taken captiues by the Assyrians. ^k For after their captiuitie he restored them miraculously by the meanes of Cyrus. Ezra. 1. 1. ^l That is, not my people. ^m Because they thought that God could not haue bene true in his promise except he had preserved them, hee declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26. ⁿ To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.

and appoint themselves one head, and they shall come vp out of the land: for great is the ^o day of Izreel.

CHAP. II.

1 The people is called to repentance. 5 Hee sheweth their idolatrie, and threatneth them except they repent.

Say vnto your ^a brethren, Ammi, and to your sisters, Ruhamah,

² Plead with your ^b mother: plead with her: for shee is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries ^c from betweene her breasts,

³ ^d Left I strip her naked, and set her as in the day that shee was ^e borne, and make her as a wildernesse, and leaue her like a drie land, and slay her for thirst.

⁴ And I will haue no pitie vpon her children: for they be the ^f children of fornications.

⁵ For their mother hath played the harlot: shee that conceived them, hath done shamefully: for shee said, I will goe after my ^g louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

⁶ Therefore behold, I will stop ^h thy way with thornes, and make an hedge, that shee shall not find her pathes.

⁷ Though shee follow after her louers, yet shall shee not come at them: though she seeke them, yet shall she not find them: then shall she say, ⁱ I will goe and returne to my first husband: for at that time was I better then now.

⁸ Now she did not knowe that I ^k gaue her corne, and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

⁹ Therefore wil I returne, and take away ^l my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe ^m lent, to couer her shame.

¹⁰ And now will I discouer her ⁿ lewdnesse in the sight of her louers, and no man shall ^o reuier her out of mine hand.

¹¹ I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

¹² And I will destroy her vines and her fig trees, whereof shee hath said, These are my rewards that my louers haue giuen me: and I wil make them as a forest, and the wild beasts shall eate them.

¹³ And I will visite vpon her the dayes of ^p Baalim, wherein shee burnt incense to them: and shee decked her selfe with her

^o The calamity and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

^a Seeing that I haue promised you deliuerance it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercie.

^b God sheweth that the fault was not in him, but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50. 1.

^c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

^d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie, and certaine signes of his fauour, but if they continued still, he would utterly destroy them.

^e When I brought her out of Egypt, Ezek. 16. 4. 39.

^f That is, bastards and begotten in adulterie.

^g Meaning, the idoles which they serued, and by whom they thought they had wealth and abundance.

^h I wil punish thee that thou maist trie whether thine idoles can helpe thee, and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton.

ⁱ This he speaketh of the faithfull, which are truly conuerted, and also sheweth the vice and profite of Gods rods.

^k This declareth that idolaters defraude God of his honour when

they attribute his benefits to their idoles. ^l Signifying, that God will take away his benefits when man by his ingratitude doth abuse them. ^m That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles. ⁿ I will punish her for her idolatrie.

o By shewing how harlots trim themselves to please others, hee declareth how the superstitious idolaters set a great part of their religion in decking them selves on their holy dayes.

p By my benefits in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.

q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Ios. 7. 26. and is called the doore of hope, because it was a departing from death, and an entrie into life.

r Shee shall then praise God as hee did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my matter: which name was applied to their idoles.

u No idolatrie shall once come into their mouth but they shall serue mee purely according to my word.

x Meaning, that he will bless them, that all creatures shall fauour them.

y With a couenant that neuer shall be broken. z Then shall the heauen desire raine for the earth, which shall bring forth for the vse of man, * Rom. 9. 25 1. pet. 2. 10.

earings and her iewels, and shee followed her louers, and forgate me, saith the Lord.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the dayes when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me ¹Ishi, and shalt call me no more ²Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their names.

18 And in that day will I make a couenant for them, with the wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bow, and the sword and the batel out of the earth, and will make them to sleepe safely.

19 And I will marrie thee vnto mee for euer: yea, I will marrie thee vnto me in righteousness, and in iudgement, and in mercie and in compassion.

20 I will euen marrie thee vnto me in faithfulness, and thou shalt knowe the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sow her vnto me in the earth, and I will haue mercie vpon her, that was not pitied, & I will say to them which were not my people, * Thou art my people, and they shall say, *Thou art my God.*

that neuer shall be broken. z Then shall the heauen desire raine for the earth, which shall bring forth for the vse of man, * Rom. 9. 25 1. pet. 2. 10.

CHAP. III.

¹ The iewes shall be cast off for their idolatrie. ⁵ Afterward they shall returne to the Lord.

Then said the Lord to mee, * Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and ^bloued the wine bottels.

2 So ^cI bought her to me for fiftene pieces of siluer, and for an homer of barley and an halfe Homer of barley.

and could not take vp, as they that are giuen to drunkenesse. e Yet I loued her, and payed a small portion for her, least she perceiuing the greatness of my loue should haue abused me, and not bene vnder dutie: for fiftene pieces of siluer were but halfe the price of a slave, Exod. 21. 3. 2.

3 And I said vnto her, Thou shalt abide with ^dme many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be so vnto thee.

4 For the children of Israel shall ^eremaine many dayes without a King, and without a ^fPrince, and without an offering and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and ^gDauid their King, and shall feare the Lord and his goodnesse in the latter dayes.

g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psal. 72. 17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel

Heare the word of the Lord, yee children of Israel: for the Lord ^a hath a controuerfie with the inhabitants of the land, because there ^bis no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring they breake out, and ^bblood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet ^clet none rebuke nor reprove another: for thy people ^dare as they that rebuke the Priest:

5 Therefore shalt thou fall in the ^dday, and the Prophet shall fall with thee in the night, and I will destroy thy ^emother.

6 My people are destroyed for lacke of knowledge: because ^fthou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing ^gthou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were ^hincreased, so they sinned against me: therefore will I change their glory into shame.

8 ⁱThey eate vp the finnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall be like people, like ^kPriest: for I will visite their wayes vpon them, and reward them their deedes.

10 For they shall eate, and not haue enough: they shall commit adulterie, and shall not increase, because they haue left off to take heede to the Lord.

whole bodie of the people, which were weary with hearing the word of God, h The more I was beneficiall vnto them i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their finnes. k Signifying, that as they haue sinned together, so shall they be punished together. l Shewing, that their wickednesse shall be punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shall be decieued of their hope,

d I will trie thee a long time as in thy widowhood, whether thou wilt be mine or no.

e Meaning not onely for all the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue police nor religion, and their idoles also wherein they put their confidence, should bee destroyed.

g To Dauid to be eternal.

a Because the people would not obey the admonitions of the Prophet, hee citeth them before the iudgement seate of God, against whome they chiefly offended, Isai. 7. 13. Zech. 12. 10. mich. 6. 1. 2.

b In euery place appeareth a libertie to most hainous vices, so that one followeth in the necke of another.

c As though hee would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets & Priests, whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because hee would not obey, and the other, because hee would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priest: shall be cast off because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut. 33. 3. malac. 2. 7.

g Meaning, the

m In giuing themselves to pleasures, they become like bruite beastes.
n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stocks & sticks.
o They are carried away with a rage.

p Because they take away Gods honour, and giue to idoles, therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1. 28.
q I will not correct your shame to bring you to amendment, but let you run headlong to your own damnation.

r God complaineth that Iudah is infected, and willetch them to learne by their example, to returne in time.
s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatry, hee would not that I is people should resort thither.

t He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy where God is not purely worshipped. **u** God will so disperse them, that they shall not remaine in any certaine place. **x** They are so impudent in receiuing bribes that they will command men to bring them vnto them. **y** To cary them suddenly away.

a The Priests and princes caught the poore people in their snares as the fowlers did the birds in these two high mountaines.

b Notwithstanding they seemed to be giuen altogether to holines & to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished the continually by my Prophets.
d They boasted themselves, not onely to be Iuda-
 elites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning their

11 ^m Whoredome, and wine, and newe wine take away *their* heart.

12 My ^a people aske counsel at their stocks, and their staffe teacheth them: for the ^o spirit of fornications hath caused *them* to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the okes, and the poplar tree, & the elme, because the shadow thereof is good: therefore your daughters shall be ^p harlots, and your spouses shalbe whores.

14 I wil not ^q visit your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shal fall.

15 Though thou, Israel, play the harlot, yet ^r let not Iudah sinne: come not yee vnto ^s Gilgal, neither goe yee vp to ^t Beth-aen, nor sweare, the Lord liueth.

16 For Israel is rebellious as an vnruilie heifer. Now the Lord will feede them as a ^u lambe in a large place.

17 Ephraim *is* ioyned to idoles: let him alone.

18 Their drunkenesse stinketh: they haue committed whoredome: their rulers loue ^v to say with shame, ^w Bring yee.

19 The winde hath ^x bound them vp in her wings, and they shal be ashamed of their sacrifices.

20 ^y He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy where God is not purely worshipped. ^z God will so disperse them, that they shall not remaine in any certaine place. ^a They are so impudent in receiuing bribes that they will command men to bring them vnto them. ^b To cary them suddenly away.

CHAP. V.

¹ Against the priests and rulers of Israel. ¹³ The helpe of man is in vaine.

O Yee Priests, heare this, and hearken yee, O house of Israel, and giue yee eare, O house of the King: for iudgement *is* toward you, because yee haue bene a ^a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to ^b slaughter, though I haue bene a ^c rebuker of them all.

3 I knowe ^d Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become ane harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication *is* in the middes of them, and they haue not knowne the Lord.

5 And the ^e pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall

contemning of all admonitions.

fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him, for he hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten ^f strange children: now shall ^g a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, and the shaume in Ramah: crie out at Beth-aen, After thee, O ^h Benjamin.

9 Ephraim shal be desolate in the day of rebuke: among the tribes of Israel haue I caused ⁱ to know the trueth.

10 The Princes of Iudah were like them that ^k remooue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in iudgement, because he willingly walked after the ^l commandement.

12 Therefore will I bee vnto Ephraim as a moth, and to the house of Iudah as a rottenesse.

13 When Ephraim sawe his sicknesse, and Iudah his wound, then went Ephraim vnto ^m Asshur, and sent vnto king ⁿ Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will bee vnto Ephraim as a lion, and as a lions whelp to the house of Iudah: I, ^o euen I will spoyle, and goe away: I will take away, and none shal rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke mee: in their affliction they will seeke me diligently.

CHAP. VI.

¹ Affliction causeth a man to turne to God. ⁹ The wickednesse of the Priests.

Come, and let vs ^a returne to the Lord: for he hath spoyled, and he will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two dayes will ^b he reuiue vs, and in the third day he will raise vs vp, and we shal liue in his sight.

3 Then shall we haue knowledge, and indeuour our selues to know the Lord: his going foorth is prepared as the morning, and he shal come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shal I doe vnto thee? O Iudah, how shall I intreate thee? for your goodnesse is as a morning cloude, and as the morning dewe it goeth away:

5 Therefore I haue ^c cut downe by the Prophets: I haue slaine them by the words of my mouth, and thy ^d iudgements were as

a sword to slay them. ^e My doctrine which I taught thee, was

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, till they were destroyed.

i By the success they shal knowe that I haue surely determined this.

k They haue turned vpside downe all political order, and all manner of religion.

l To wit, after King Ieroboams commandement, and did not rather follow God.

m In stead of seeking for remedie at Gods hand.

n Who was king of the Assyrians.

a He sheweth the people how they ought to turne to the Lord, that he might call back his plagues.

b Though he correct vs from time to time, yet his helpe will not be far off, if wee returne to him.

c You seeme to haue a certaine holinesse and repentance, but it is vpon the sudden, and as a morning cloude.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine for my word was not meat to feede them, but most euident.

e the

He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

g That is, like light and weake persons.

h Which was the place where the Priests dwelt, & which should haue bin best instructed in my word.

i That is, doth imitate thine idolatry, & hath taken graffes of thy trees.

the light that goeth forth.

6 For I desired ^emercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they ^slike men haue transgressed the couenant: there haue they trespassed against me.

8 ^h Gilead *is* a citie of them that worke iniquitie, *and is* polluted with blood.

9 And as theeues waite for a man, *so* the companie of priests murder in the way by consent: for they worke mischief.

10 I haue seene villanie in the house of Israel: there *is* the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a ⁱ plant for thee, whiles I would returne the captiuitie of my people.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 2a Of their punishments.

When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsely: and ^a the thiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, *that* I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my fight.

3 They make the ^b King glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, *and* as a very ^c ouen heated by the baker, which ceaseth from raising vp, *and* from kneading the dough vntill it be leauened.

5 *This is* the ^d day of our King: the Princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorn.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue ^e deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath ^f mixt him selfe among the people: Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, ^g gray haire are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceived without ^h heart: they call to Egypt: they goe to Ashur.

12 *But* when they shall goe, I will spread my net vpon them, *and* drawe them downe as the fowles of the heauen: I will chastise them as their ⁱ Congregation hath heard.

13 Woe vnto them, for they haue fled away from me: destruction *shalbe* vnto them because they haue transgressed against mee: though I haue ^k redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, ^l when they howled vpon their beds: ^m they assembled themselues for corne and wine, *and* they rebel against mee.

ⁿ 15 Though I haue bound *and* strengthened their arme, yet doe they imagine mischief against me.

16 They returne, *but* not to the most High: they are like a deceitfull bow: their Princes shall fall by the sworde, for the rage ^o of their tongues: this shall be their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatry.

Set the trumpet to thy ^a mouth: *he shall come* as an eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Lawe.

2 Israel shall ^b crie vnto me, My God, we knowe thee.

3 Israel hath cast off the thing that is good: the enemye shall pursue him.

4 They haue set vp a ^c King, but not by mee: they haue made Princes, and I knew it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without ^d innocence!

6 ^e For it came euen from Israel: the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue ^f sown the winde, and they shall reape the whirl winde, it hath no stalke: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they bee among the Gentiles as a vessel, wherein is no pleasure.

9 For they are gone vp to Ashur: they ^g are as a wildeasse alone by him himselfe: Ephraim

h That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the help of man.

i According to my curses made to the whole congregation of Israel.

k That is, diuers times redeemed them, and deliuered them from death.

l When they were in affliction and cried out for paine, they sought not vnto me for helpe.

m They onely seeke their owne commoditie and wealth, and passe not for me their God.

n Because they boast of their owne strength, and passe not what they speake against me & my seruants, Psa. 73. 9

a God encourageth the Prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.

b They shall crie like hypocrites, but not from the heart, as their deedes declare.

c That is, Ieroboam, by whom they fought their owne liberty, and not to obey my will.

d That is, vpon night iudgement and godly life.

e Meaning, the calfe was inuented by themselves, and of their fathers in the wilderness.

f Shewing, that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease, but run to and fro to seeke helpe.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam about God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heatech still till his dough be leauened and raised.

d They vsed all riot and excess in their feasts and solemnities, whereby their king was ouercome with surfeit and brought into diseases, and delighted in flatteries.

e By their occasion God hath deprivd them of all good rulers.

f That is, hee counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side and raw on the other, that is, neither through hot nor through cold, but partly a Iew, and partly a Gentile.

g Which are a token of his manifold afflictions.

Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorow a little, for the ^b burden of the king and the Princes.

11 Because Ephraim hath made many altars to sinne, his altars *shall be* to sinne.

12 I haue written to them the great things of my Lawe, *but* they were counted as a ^a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and ate it: *but* the ^k Lord accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: *but* I will send a fire ^v upon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel, for ioy, ^a as other people: for thou hast gone a whoring from thy God: thou hast loued ^b a reward vpon euery corne floore.

2 ^c The floore, and the winepresse shall not feede them, and the new wine shall faile in her.

3 They shall not dwell in the Lords land, *but* Ephraim wil returne to Egypt, and they will eate vncleane things in Ashtur.

4 They shall not offer ^d wine to the Lord, neither shall their sacrifices bee pleasant vnto him: *but they shall be* vnto them as the breade of mourners: all that eate thereof, shall be polluted: for their breade ^e for their soules shall not come into the house of the Lord.

5 What will yee doe ^f then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from ^g destruction: *but* Egypt shall gather them vp, and Memphis shall burie them: the nettle shall possesse the pleasant *places* of their siluer, *and* the thorne *shall be* in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall know it: ^h the Prophet *is* a foole: the spirituall man *is* mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim ⁱ *should be* with my God: *but* the Prophet *is* the snare of a fouler in all his wayes, *and* hatred in the house of his God.

9 They ^k are deeply set, they are corrupt as in the dayes of Gibeah, *therefore* hee will remember their iniquitie, he will visite their sinnes.

10 I found Israel like ^l grapes in the wilde-derneffe: I sawe your fathers as the first ripe in the fig tree at her first time, *but* they went to Baal Peor, and separated themselues vnto that shame, and *their* abominations were according to ^m their louers.

11 Ephraim their glory shall flee away like a bird, from the birth ⁿ and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, *is as a tree* in Ty-
rus planted in a cottage: *but* Ephraim shall bring foorth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them: giue them a ^o barren wombe and drie breasts.

15 All their wickednesse *is* in ^p Gilgal, for there do I hate them: for the wickednes of their inuentions, I will cast them out of mine house: I wil loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him, and they shall wander among the nations.

that they commit idolatrie, and corrupt my

CHAP. X.

Against Israel and his idoles. 14 His destruction for the same.

Israil *is* an ^a emptie vine, yet hath it brought foorth fruit vnto it selfe, *and* according to the multitude of the fruit thereof hee hath increased the altars: according to the ^b goodnesse of their lande they haue made faire images.

2 Their heart *is* ^c diuided, now shall they be found faultie: hee shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Wee haue no ^d King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken wordes, swearing falsly in making ^e a couenant: thus ^f iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall ^g feare because of the calfe of Beth-aen: for the people thereof shall mourne ouer it, and the

^e In promising to be faithfull toward God. ^f Thus their iniquitie which they pretended, was nothing but bitterness and griefe. ^g When the calfe shall be caried away.

^k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom, was neuer more corrupt. Iud. 19. 23.

^l Meaning, that hee so esteemed them, and delighted in them.

^m They were as abominable vnto me, as their louers the idoles.

ⁿ Signifying, that God would destroy their children by these sundry means, and so consume them by little and little.

^o As they kept tender plants in their houses in Tyrus, to preserve them from the cold ayre of the sea, so was Ephraim at the first vnto me,

^p but now I will giue him to the slaughter.

^q The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great slaughter should come vpon their children.

^r The chiefe cause of their destruction is religion in Gilgal.

^s Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vnto their stubbornnesse.

^t As they were rich and had abundance.

^u To wit, from God.

^v The day shall come that God shall take away their King, and then they shall feeble the fruite of their sins, & how they trusted in him in vaine.

^w King 17. 6. 7. egrie and fidelitie which they pretended, was nothing but bitterness and griefe.

^x When the calfe shall be caried away.

^y Che-

^a That is, for tribute which the King and the princes shall lay vpon them: which means the Lord visiteth to bring them to repentance. ⁱ Thus the idolaters count the word of God as strange in respect of their owne inuentions. ^k Saying that they offer it to the Lord, but he accepteth no service, which he himselfe hath not appointed.

^a For though all other people should escape, yet thou shalt be punished. ^b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Iere. 44. 17 as an harlot that had rather liue by playing the whore then to be entertained of her owne husband.

^c Their outward things that thou seekest, shall be taken fro thee.

^d All these doings both touching policie and religion shall be reiecte as things polluted.

^e The meate offering which they offered for themselves.

^f When the Lord shall take away all the occasions of serving him, which shall be the most grievous point of your captiuitie, when ye shall see your selues cut off fro God.

^g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

^h Then they shall know that they were deluded by them who challenged to themselves to be their Prophets and Spirituall men.

ⁱ The Prophets duty is to bring men to God and not to be a snare to pull them from God.

^j The Prophets duty is to bring men to God and not to be a snare to pull them from God.

^k The Prophets duty is to bring men to God and not to be a snare to pull them from God.

c That is, friend-
ly, and not as
beasts or flaves.

32. 31.
If God found Ia-
kob as he lay
sleeping in
Beth-el, Gen. 28
12. and so spake
with him there,
that the fruite of
that speech ap-
pertained to the
whole body of
the people,
whereof we are.
As for Ephra-
im hee is more
like the wicked
Canaanites then
godly Abraham
or Isaac.

h Thus the wicked measure Gods fauour by outward prosperity, and like hypocrites cannot abide that any should reprove their doings.

i Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents as in the feast of the Tabernacles, which thou dost now contemne.

k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

l If thou boast of your riches and nobilitie, yee, seeme to reproche your father who was a poore fugitive and seruant.

m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnesse.

I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, ^b that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the Tabernacles, as in ⁱ the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministry of the Prophets.

11 Is there ^k iniquitie in Gilead? surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heaps in the furrowes of the field.

12 ^l And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept *sheepe*.

13 And by a ^m prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with his places: therefore shall his blood bee powred vpon him, and his reproch shall his Lord rewarde him.

CHAP. XIII.

^s The abomination of Israel, 9 And the cause of their destruction.

When Ephraim spake, there was ^a trembling: hee ^b exalted himselfe in Israel, but hee hath sinned in Baal, ^c and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a ^d man, Let them kisse the calues.

3 Therefore they shal be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirle winde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God ^e from the land of Egypt, and thou shalt know no God but me: for there ^f is no Sauour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, & their heart was exalted, therefore haue they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Ashtur.

8 I will meete them, as a beare that is robbed of her whelpes, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beast shall teare them.

9 O Israel, one ^f hath destroyed thee, but in me ^g is thine helpe.

10 ^h I am: where is thy King, that should helpe thee in all thy cities: and thy iudges, of whom thou saidest, Giue mee a king, and Princes?

11 I gaue thee a King in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim ⁱ is bound vp: his sinne ^j is hid.

13 The sorowes of a traueiling woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, ^k *even* at the ^l breaking forth of the children.

14 I wil redeeme them from the power of the graue: I wil deliuer them from death: O ^k death, I will be thy death: O graue, I will be thy destruction: ^l repentance is hidde from mine eyes.

15 Though he grewe vp among his brethren, an East winde shall come, ^m *even* the winde of the Lord shall come vp from the wilderness, and drie vp his veine, and his fountaine shall be dried vp: he shall spoyle the treasure of all pleasant vessels.

CHAP. XIIII.

ⁿ The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth praise and thanks.

Samaria shal bee desolate, for shee hath rebelled against her God: they shal fall by the sworde: their infants shall be dashed in pieces, and their women with childe shall bee ript.

2 O Israel, ^a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, and turne to the Lord, and say vnto him, ^b Take away al iniquitie, and receiue ^c vs graciously: so wil we render the calues of our ^d lips.

4 Ashtur shal ^e not saue vs, neither wil wee ride vpon horses, neither will we say any more to the worke of our handes, ^f *Ye are* our Gods: for in thee the fatherlesse findeth mercie.

5 ^g I wil heale their rebellion: I wil loue them freely, for mine anger is turned away from him.

6 I wil bee as the dewe vnto Israel: hee shal growe as the lillie and fasten his rootes, as the trees of Lebanon.

7 His branches shall spreade, and his beautie shall be as the oliue tree, and his smell as Lebanon.

8 They that dwell vnder his ^h shadowe, shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof ⁱ shal be as the wine of Lebanon.

9 Ephraim ^j shall say, What haue I to doe any

a He sheweth the excellencie, and authority that his tribe had aboue all the rest.

b He made a king of his tribe.

c The Ephraimites are not farre from destruction, and haue lost their authoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and bee sheweth how they would exhort one another to the same, and to kisse & worship these calues which were their idoles.

e He calleth them to repentance, and reproveh their ingratitude.

f Thy destruction is certain, and my benefice toward thee declare that it cometh not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof.

g I am all one, James 1. 17. h It is surely laid vp to be punished, as Ier. 17. 1.

i But would come out of the wombe, that is, out of this danger wherein hee is, and not tarie to be stifled.

k Meaning, that no power shall resist God when he wil deliuer his, but euen in death will hee giue them life. l Because they will not turne to me, I will not change my purpose.

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance.

b He sheweth them how they ought to confesse their sinnes.

c Declaring that this is the true sacrifice, that the faithfull can offer, euen thanks & praise, Heb. 13. 15.

d We will leaue off all vaine confidence & pride.

e He declareth how ready God is to receiue them that doe repent.

f Whofoener ioyneth himselfe to this people, shall be blessed.

God sheweth
how prompt he
is to heare his,
when they re-
pent, and to
offer himselfe, as
a protection and
safegarde vnto
them as a most
sufficient fruite
and profite.

any more with idoles? Is haue heard him,
and looked vpon him: I am like a greene
firre tree: vpon me is thy fruit found.

a protection and safegarde vnto them as a most sufficient fruite

io Who is his wife, and he shal vnderstand
these things: and prudent, and he shal know
them: for the wayes of the Lord are righte-
ous, and the iust shal walke in them: but the
wicked shall fall therein.

h Signifying
that the true
wisdom, and
knowledge
consisteth in
this, euen to rest
vpon God.

IOEL.

THE ARGUMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of
famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew
daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments.
Thirdly, hee exhorteth them to repentance, shewing that it must bee earnest, and proceede from
the heart, because they had grievously offended God. And so doing, hee promiseth that God will
bee mercifull, and not forget his covenant which hee made with their fathers: but will send his
Christ who shall gather the scattered sheepe, and restore them to life and liberties, though they seemed
to be dead.

CHAP. I.

a A Prophecie against the Iewes. 2 Hee exhorteth the
people to prayer and fasting, for the miserie that was at
hand.



He worde of the
Lord that came to
Ioel the sonne of
Pethuel.

2 Heare ye this,
O a Elders, and
hearken ye al inha-
bitants of the land,
whether b such a

thing hath bene in your dayes, or yet in the
dayes of your fathers.

3 Tell you your children of it, and let
your children shew to their children, and
their children to another generation.

4 That which is left of the palmer worme
hath the grasshopper eaten, and the residue
of the grasshopper hath the canker worme
eaten, and the residue of the canker worme
hath the caterpillar eaten.

5 Awake ye drunkards, and weepe, and
howle al ye drinkers of wine, because of the
new wine: for it shall bee pulled from your
mouth.

6 Yea, d a nation commeth vpon my land,
mighty, and without number, whose teeth
are like the teeth of a lion, and he hath the
iawes of a great lion.

7 He maketh my vine waste, and pillesh
off the barke of my fig tree: hee maketh it
bare, and casteth it downe: the branches
thereof are made white.

8 Mourne like a virgine girded with sack-
cloth for the e husband of her youth.

9 The meate offering, and the drinke of-
fring is cut off from the House of the Lord:
the Priests the Lords ministers mourne.

10 The fiede is wasted: the land mour-
neth: for the corne is destroyed: the new
wine is dried vp, and the oyle is decayed.

11 Bee yee ashamed, O husbandmen:
howle, O ye vinedressers for the wheat, and
for the barley, because the harvest of the
field is perished.

12 The vine is dried vp, and the fig tree
is decayed: the pomegranate tree and the
palme tree, and the apple tree, euen all the
trees of the fiede are withered: surely the
ioy is withered away from the sonnes of
men.

13 b Girde your selues and lament, yee
Priestes: howle yee ministers of the altar:
come, and lie al night in sackcloth, yee mi-
nisters of my God: for the meate offering,
and the drinke offering is taken away from
the house of your God.

14 Sanctifie you a fast: cal a solemne as-
sembly: gather the Elders, and all the inha-
bitants of the lande into the House of the
Lord your God, and crie vnto the Lord,

15 Alas: for the day, for the i day of the
Lord is at hand, and it commeth as a destru-
ction from the Almighty.

16 Is not the meate cut off before our
eyes? and ioy and gladnesse from the house
of our God?

17 The seede is rotten vnder their clods:
the garners are destroyed: the barnes are
broken downe, for the corne is with-
ered.

18 Howe did the beastes mourne! the
herdes of cattell pine away, because they
haue no pasture, and the flockes of sheepe
are destroyed.

19 O Lord, to thee will I crie: for the fire
hath deuoured the pastures of the wilder-
nesse, and the flame hath burnt vp all the
trees of the field.

20 The beastes of the field crie also vnto
thee: for the riuers of waters are dried vp,
and the fire hath deuoured the pastures of
the wildernesse.

h He sheweth
that the onely
meanes to auoid
Gods wrath, &c
to haue all
things restored
is vnto repen-
tance.

i We see by these
great plagues
that vnto destru-
ction is at hand.

k That is
drough.

Ttt

CHAP.

a Signifying, the
Princes, the
Priests, and the
gouernours.
b He calleth the
Iewes to the con-
sideration of
Gods iudge-
ments, who had
now plagued
the fruits of the
ground for the
space of foure
yeere which was
for their sinnes,
and to call them
to repentance.

c Meaning, that
the occasion of
their excesse and
drunkennesse
was taken away.
d This was ano-
ther plague
wherewith God
had punished the
Iewes when he stirred
vp the Assyrians
against them.
e Mourne grie-
uously as a wo-
man, which
hath lost her
husband, to
whom shee hath
bene married in
her youth.
f The tokens
of Gods wrath
did appeare in
his Temple,
in so much as
Gods seruice
was left off.
g Al comfort
and substance
for nourishment
is taken away.

CHAP. II.

He prophesieth of the comming and cruelty of their enemies.

13 An exhortation to mooue them to conuert. 18 The love of God toward his people.

a He sheweth the great iudgements of God which are at hand, except they repent. b Of affliction and trouble. c Meaning, the Assyrians.

B Lowe ^a the trumpet in Zion, and shout in mine holy mountaine: let al the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A ^b day of darkenesse, and of blacknesse, a day of cloudes and obscuritie, as the morning spred vpon the mountaines, so is there a ^c great people, and a mightie: there was none like it from the beginning, neither shall bee any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of ^d Eden before him, and behind him a desolate wildernes, so that nothing shal escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of charets in the tops of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battell.

6 Before his face shal the people tremble: all faces shall gather blacknesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shal not stay in their paths.

8 Neither shall one ^e thrust another, but euery one shall walke in his path: and when they fall vpon the sword, they shall not bee wounded.

9 They shall runne to and fro in the citie: they shall runne vpon the wal: they shal clime vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall bee darke, and the starres shall withdraw their shining,

11 And the Lord shall ^b vtter his voyce before his hoste: for his hoste is very great: for he is strong that doeth his word: ^a for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto me with al your heart, and with fasting, and with weeping, and with mourning,

13 And ⁱ rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindenesse, and repenteth him of the euill.

14 Who knoweth if he will ^k returne and repent, and leaue a blessing behinde him, ^l euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, sanctifie a fast, cal a solemne assembly.

16 Gather the people: sanctifie the congregation, gather the elders: assemble the ¹ children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathen should rule ouer them. ^{*} Wherefore should they say among the people, Where is their God?

18 Then will the Lord be ^m ielous ouer his land, and spare his people.

19 Yea, the Lord will answere and saye vnto his people, Beholde, I will sende you corne, and wine, and oyle, and you shal bee satisfied therewith: and I wil no more make you a reproch among the heathen,

20 But I wil remooue farre off from you the ⁿ Northren armie, and I will driue him into a land, barren and desolate, with his face toward the ^o East sea, and his end to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because he hath exalted himselfe to do *this*.

21 Feare not, O land, but be glad, and reioyce: for the Lord will do great things.

22 Be not afraide, ye beasts of the field: for the pastures of the wildernes are green: for the tree beareth her fruite: the fig tree and the vine do giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of ^p righteousness, and he will cause to come downe for you the raine, *euen the first raine, and the latter raine in the first moneth.*

24 And the barnes shall be ful of wheat, and the presses shall abound with wine and oyle,

25 And I will render you the yeeres that the grasshopper hath eaten, the canker worme and the caterpillar and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and be satisfied, and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shal neuer be ashamed.

27 Yee shall also know, that I am in the mids of Israel, and that I am the Lord your God, and none other, and my people shal

k He speaketh this to stirre vp their slouthfulness, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reads Ier. 18. 8.

*l That as all haue sinned, so all may shewe forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their own finnes. * Psal. 79. 10.*

m If they repent he sheweth that God will preserve and defend them with a most ardent affection.

n That is, the Assyrians your enemies. o Called the salt sea, or Persian sea: meaning that though his armie were so great, that it filled all from this sea to the sea called Mediterranean, yet hee would scatter them.

*p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. * Levit. 26. 4. Gen. 11. 14.*

a The enemy destroyeth our plentiful countrey wherefoeuer he commeth.

e They shall bee pale and blacke for feare, as Nahum. 2. 10.

f For none shall be able to resist them.

g Read verses 2. 31. & Isa. 13. 10. Ezek. 32. 7. chap. 3. 15. matt. 24. 29.

h The Lord shal stirre vp the Assyrians to execute his iudgements.

** Iero. 30. 7. amos 5. 18. Zeph. 1. 15.*

i Mortifie your affections and serue God with purenes of heart and not with ceremonies.

The great and terrible day. Chap. iij. The Lord is the hope of his people. 386

That is, in
greater abun-
dantly then
in time past: and
this was fulfilled
vnder Christ,
when as Gods
graces, and his
Spirit vnder the
Gospel was a-
bundantly giuen
to the Church,
Iſa. 44. 3. acts 2.
7. ioh. 7. 38. 39.
As they had
visions and
dreames in olde
time, so that they
now haue clea-
rer reuelations.
He warneth
the faithfull
what terrible
things should
come, to the in-
tent that they
should not looke
for continuall
quietnes in this
world, and yet
in all these troubles
he would preserue them. e The order of nature shall seeme
to be changed for the horrible afflictions that shall be in the world, Iſa. 13. 10. ezeck.
31. 7. chap. 3. 15. matth. 24. 29. u Gods iudgements are for the destruction of
the infidels, and to moue the godly to call vpon the Name of God, who will giue
them saluation. x Meaning hereby the Gentiles, Rom. 10. 13.

neuer be ashamed.

28 And afterward will I powre out my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie: your olde men shall dreame dreames, and your yong men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shew wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darkness, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call on the Name of the Lord, shall be saued: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath saide, and in the remnant, whom the Lord shall call.

he would preserue them. e The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, Iſa. 13. 10. ezeck. 31. 7. chap. 3. 15. matth. 24. 29. u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation. x Meaning hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the iudgements of God against the enemies of his people.

For behold, in those dayes, and in that time when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and I will bring them downe into the valley of Iehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land,

3 And they haue cast lottes for my people, and haue giuen the childe for the harlot, and solde the girle for wine, that they might drinke.

4 Yea, and what haue you to doe with me, O Tyrus and Zidon, and al the coasts of Palestina: wil ye render me a recompence: & if ye recompence me, swiftly and speedily will I render your recompence vpon your head:

5 For ye haue taken my siluer, and my golde, and haue caried into your Temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might fend them farre from their border.

7 Beholde, I will raise them out of the place where ye haue sold them, and wil ren-

der me the like?

der your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah: and they shall sell them to the Sabeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp.

10 Breake your plowshares into swords, and your sithes into speares: let the weak say, I am strong.

11 Assemble your selues, and come al ye heathen, and gather your selues together round about: there shall the Lord cast down thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoshaphat, for there will I sit to iudge all the heathen round about.

13 Put in your sithes, for the haruest is ripe: come, get you downe: for the wine presse is full, yea, the wine presses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shall be darkened, and the starres shall withdrawe their light.

16 The Lord also shal roare out of Zion, and vtter his voice from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shal ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shal Ierusalem be holy, and there shal no strangers goe through her any more.

18 And in that day shal the mountaines droppe downe new wine, and the hills shal flowe with milke, and al the riuers of Iudah shal runne with waters, and a fountaine shal come forth of the House of the Lord, and shall water the valley of Shittim.

19 Egypt shal be waste, and Edom shal be a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shal dwel for euer, and Ierusalem from generation to generation.

21 For I wil cleanse their blood, that I haue not cleansed, and the Lord wil dwel in Zion.

f For afterward God sold the by Nebuchad-nazzar, and Alexander the great, for the loue hee bare to his people, & thereby they were comforted as though the price had bene theirs. g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another, for my Church sake.

h Thus he shall encourage the enemies when their wickednesse is full ripe to destroy one another, which he calleth the valley of Gods iudgements.

i God assureth his against all troubles, that whē he destroyeth his enemies, his children shall be deliuered. k The strangers shall no more destroy his Church: which if they doe, it is the people, which by their finnes make the breach for the enemy. l He promisseth to his Church abundance of graces, read Ezeck. 47. 1. which should water and comfort the most barren places, Amos 9. 13. m The malicious enemies shall haue no part of this grace. n He had suffered his Church hitherto to lye in their filthines, but now he promisseth to cleanse them & to make them pure vnto him.

50 Ttt 2

AMOS

AMOS.

THE ARGUMENT.

AMong many other Prophets that God raised up to admonish the Israelites of his plagues for their wickednesse and idolatrie, he stirred up Amos, who was an hear dman or shepheard of a poore towne, and gaue him both knowledge and constancie to reprove al estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfaigned repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfite deliuerance and saluation.

CHAP. I.

1 The time of the prophesie of Amos, 3 The words of the Lord against Damascus, 6 The Philistims, Tyrus, Idumea and Ammon.



He words of Amos, who was among the heardmen at ^a Tecoa, which hee sawe vpon Israel, in the dayes of Vzziah king of Iudah, and in the dayes of ^b Le-

roboam the sonne of Ioash King of Israel, two yeere before the ^c earthquake.

2 And hee saide, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepherds shall perish, and the top of ^d Carmel shall wither.

3 ¶ Thus sayeth the Lord, For ^e three transgressions of Damascus, and for foure, I wil not turne to it, because they haue ^f threshed Gilead with threshing instruments of yron:

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the ^g palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bkeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall go into captiuitie vnto ^h Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they ⁱ caried away prisoners the whole captiuitie to shut them vp in Edom:

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Askelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, for three trans-

gressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the ^k brotherly couenant:

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, & did ^l cast off all pitie, and his anger spoyled him euermore, and his wrath watched him ^m alway:

12 Therefore wil I send a fire vpon Temā, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus sayeth the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they ⁿ haue ript vp the women with childe of Gilead, that they might enlarge their border:

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind,

5 And their King shal go into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

Thus sayeth the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the ^a bones of the King of Edom into lime:

2 Therefore will I send a fire vpon Moab, and it shal deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I wil cut off the iudge out of the middes thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, ^b I wil not turne to it, because they haue cast away the law of the Lord, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 There-

^a Which was a towne sixe miles from Ierusalem in Iudea: but hee prophesied in Israel.

^b In his dayes the kingdome of Israel did most flourish.

^c Which as Iosephus writeth, was when Vzziah would haue vsurped ^d priests office, and therefore was smitten with ^e leprosie.

^d Whatsoeuer is fruitful and pleasant in Israel shall shortly perish.

^e He sheweth first that all the people round about should be destroyed for their manifold sinnes: which are meant by three and foure which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.

^f If the Syrians shal not be spared for committing this cruelty against one city, it is not possible that Israel should escape punishment which hath committed so many and grievous sinnes against God and man.

^g The antiquity of their build-

^h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir. ⁱ They ioyned themselves with the Edomites their enemies, which caried them away captiues.

^k For Elau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and nor to haue prouoked them to hatred.

^l Ebr. corrupt his compassant. ^m He was a continuall enemy vnto him.

ⁿ He noteth the great crueltie of the Ammonites that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

^a For the Moabites were so cruel against the King of Edom, that they burnt his bones after that hee was dead which declared their barbarous rage, seeing they would reuenge themselves of the dead.

^b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah which was so fully instructed of the Lord will might not thinke to escape.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for shoes.

7 They gape ouer the head of the poore, in the dust of the earth, and peruert the wayes of the mecke: and a man and his father wil goe in to a maid to dishonour mine holy Name.

8 And they lie downe vpon cloths laide to pledge by euery altar: and they drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and hee was strong as the oaks: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, & led you fourtie yeeres through the wilderness, to possesse the lande of the Amorite.

11 And I raised vp of your sonnes for Prophets, and of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord:

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.

13 Behold, I am pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

He reproveth the house of Israel of ingratitude, 11 For the which God will punish them.

HEARE this word that the Lord pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the land of Egypt, saying,

2 You onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lion roare in the forest, when

he hath no praye: or wil a lions whelp crye out of his den, if he haue taken nothing?

5 Can a birde fall in a snare vpon the earth, where no fowler is: or will he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blowen in the citie, and the people be not afraid? or shall there be euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will do nothing, but he reueileth his secret vnto his seruants the Prophets.

8 The lion hath roared: who will not be afraid? the Lord God hath spoken: who can but prophesie?

9 Proclaime in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to do right, saith the Lord: they store vp violence, and robberie in their palaces.

11 Therefore thus saith the Lord God, An aduersary shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyle.

12 Thus saith the Lord, As the shepheard taketh out of the mouth of the lion two legs, or a peece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couch.

13 Heare, and testifie in the house of Iakob, saith the Lord, the God of hostes.

14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I will limite the winter house with the summer house, and the houses of yorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. III.

Against the gouernours of Samaria.

HEARE this word, yee kinge of Bathan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that loe, the dayes shall come vpon you, that he wil take you away with thorns, and your posteritie with fishhookes.

3 And yee shall goe out at the breaches

ouer the people, to pottle them, so that they may haue profit by the officers which catch fish by hookes and thornes.

d Can any thing come without Gods prouidence? e Shall his threatenings bee in vaine?

f Shall the Prophets threaten Gods iudgements and the people not be afraid?

g Doeth any aduersitie come without Gods appointment?

h God dealeth not with the Israelites as he doth with other people: for he neuer warneth them before of his plagues by his Prophets.

i Because the people euer murmured against the Prophets, he sheweth that Gods spirit moued them to speake as they did.

k He calleth the strangers, as the Philistines, and Egyptians, to be witnesses of Gods iudgements against the Israelites for their cruelty and oppression.

l The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses.

m When the Lyon hath satisfied his hunger, the shepheard findeth a legge or a tippe of an eare to shew that the shep hath bene worried.

n Where they thought to haue had a sure hold, and to haue bene in safety.

o Thus he calleth the princes and gouernours which being ouerwhelmed with the great abundance of Gods benefites, forgate God, & therefore he calleth them by the name of beasts and not of men.

p They encourage such as haue authority.

q He alludeth to the fable of the blind men.

r Thus he calleth the princes and gouernours which being ouerwhelmed with the great abundance of Gods benefites, forgate God, & therefore he calleth them by the name of beasts and not of men.

s They encourage such as haue authority.

t He alludeth to the fable of the blind men.

u Thus he calleth the princes and gouernours which being ouerwhelmed with the great abundance of Gods benefites, forgate God, & therefore he calleth them by the name of beasts and not of men.

If hee spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdom. They esteemed most vile bribes more than mens liues. When they haue spoiled him and thrown him to the ground, they gape for his life. Thinking by these ceremonies, that is, by sacrificing, and being nere vnto the altar, they may excuse all their other wickednesse. They spoyle both and offer thereof vnto God, thinking that he wil dispence with them when he is made partaker of their iniquitie. The destruction of their enemies and his mercie toward them should haue caused their hearts to melt for loue toward him. Ye contemned my benefites, and abused my graces, and craftily went about to stop the mouthes of my Prophets. k You haue wearied me with your sinnes, lla. i. 14. i None shall be deliuered by any manes.

a I haue onely chosen you to be mine among all other people, & yet you haue forsaken me. b Hereby the Prophet signifieth that he speakeeth not of him selfe, but as God guideth & moueth him, which is called the agreement betweene God & his Prophets. c Will God threaten by his Prophets, except there be some great occasion?

19 As if a man did flee from a lion, and a beare met him: or went into the house, and leaned his hande on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darknesse, and not light: euen darknesse and no light in it?

21 I hate and abhorre your feast dayes, and I wil not smelin your solemne assemblies.

22 Though yee offer me burnt offerings and meate offerings, I wil not accept them: neither wil I regarde the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs: (for I wil not heare the melodie of thy viols)

24 And let iudgement runne downe as waters, and righteousnesse as a mightie riuer.

25 Haue yee offered vnto me sacrifices and offerings in the wilderness fourtie yeeres, O house of Israel?

26 But you haue borne^m Siccuth your King; and Chiun your images, and the starre of your Gods, which ye made to your selues:

27 Therefore wil I cause you to goe into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hosts.

CHAP. VI.

Against the princes of Israel living in pleasures.

WOe to^a them that are at ease in Zion, and trust in the mountaine of Samaria,^b which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: bee^c they better then these kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the^d euill day, and approche to the seate of iniquitie?

4 They lie vpon beddes of yuorie, and stretch themselves vpon their beddes, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the sound of the viole: they inuent to themselves instruments of musickelike^e Dauid.

6 They drinke wine in bowles, and annoynt themselves with the chiefe oyntments, but no man is^f forie for the affliction of Ioseph.

^a Then yours are, yet thinke you to be better, or to escape? ^d Ye continue still in your wickednesse and thinke that Gods plagues are not at hand, but giue your selues to all idleness, wantonnes and riot. ^e As he caused diuers kinds of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lusts. ^f They pitied not their brethren, whereof now many were slaine and caried away captiue.

7 Therefore now shal they goe captiue with the first that goe captiue, and the sorrow of them that stretched themselves, is at hand.

8 The Lord God hath sworne by himselfe, saith the Lord God of hosts, I abhorre the excellencie of Iaakob, and hate his palaces: therefore wil I deliuer vp the city with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vnkle^h shal take him vp and burne him to carie out the bones out of the house, and shall say vnto him that is by the sides of the house, Is there yet any with thee? And he shal say, None. Then shall he say, Holdethy tongue: for we may not remember the Name of the Lord.

11 For beholde, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horsesⁱ runne vpon the rocke, or wil one plow there with oxen? for ye haue turned iudgement into gall, and the fruit of righteousnesse into^j wormewood.

13 Ye reioyce in a thing of nought: yee say, Haue not we gotten vs^k hornes by our owne strength?

14 But behold, I wil raise vp against you a nation, O house of Israel, saith the Lord God of hosts: and they shal afflict you, from the entring in of^l Hamath vnto the riuer of the wilderness.

^p That is, power and glory. ^q From one corner of the country to another.

CHAP. VII.

God sheweth certaine visions whereby hee signifieth the destruction of the people of Israel. 10 The false accusation of Amalek. 12 His craftie counsel.

THUS hath the Lord God shewed vnto me, and behold, hee formed^a grasshoppers in the beginning of the shooting vp of the latter growth, and loe, it was in the latter growth^b after the kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 So the Lord^c repented for this. It shal not be, saith the Lord.

4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire,^d and it deuoured the greates deepe, and did eate vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shal raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shal not be, saith the Lord God.

7 Thus againe he shewed me, and behold, the Lord stood vpon a wall made by

^g Some read, the ioy of them that stretch themselves, shall depart.

^h Read here.

ⁱ 1. 14.

^j That is, the riches & pompe

^k The destruction shal be so great, that none shal almost be left to burie the dead: and therefore they shall burne them at home, to carry out the burnt ashes with more ease.

^l That is, to some neighbour, that dwelleth round about.

^m They shall be so astonied at this destruction, that they shall boast no more of the Name of God, and that they are his people; but they shal be dumbe when they heare Gods Name, and abhorre it, as they that are desperat or reprobate.

ⁿ He compareth them to barren rocks where

upo it is in vaine to bestow labour: shewing that Gods benefis can haue no place among them.

^o Read chap. 5. 7

^p That is, power and glory.

^q From one corner of the country to another.

^r To deuoure the land and he alludeth to the inuading of the enemies.

^s After the publicke commandement for mowing was giuen: or as some read, when the Kings sheeps were shorne.

^t That is, staied this plague at my prayer.

^u Meaning, that Gods indignation was inflamed against the stubb burnesse of this people.

^v That is, the wall made by the Lord.

^e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgements no longer. ^f That is, when Amos had prophesied that the King should bee destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to condemne him, whereas none other could take place. ^g When this instrument of Sazran was not able to compass his purpose by the king, hee assayed by another practice: that was, to feare the Prophet, that hee might depart, and not reprove their idolatrie there openly, & so hinder his profite. ^h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge which he must needs execute. ⁱ Thus God vseth to approue the authority of his Prophets by his plagues and iudgements against them which were malicious enemies. Iere. 28. 12. and 29. 21. 25. as this day he doeth against them that persecute the ministers of his Gospel.

^a Which signified the ripenes of their finnes and the readines of Gods iudgements. ^b There shall be none left to mourne for the. ^c By staying the sale of food and necessary things which you haue gotten into your owne hands, and so cause the poore to spend quickly that little that they haue, and at length for necessitie to become your slaves

line with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Beholde, I will set a line in the middes of my people Israel, and wil passe by them no more.

9 And the high places of Izhak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the lande is not able to beare all his words:

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also 8 Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophecie there.

13 But prophecie no more at Beth-el: for it is the Kings chappel, and it is the Kings court.

14 Then answered Amos, and saide to Amaziah, I was no ^b Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord saide vnto mee, Goe, prophecie vnto my people Israel.

16 Now therefore heare thou the word of the Lord, Thou sayest, Prophecie not against Israel, and speake nothing against the house of Izhak.

17 Therefore thus saith the Lord, ⁱ Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line, and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie foorth of his land.

CHAP. VIII.

¹ Against the rulers of Israel. ⁷ The Lord sweareth. ¹¹ The famine of the word of God.

THus hath the Lord God shewed vnto mee, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord vnto me, The end is come vpon my people of Israel, I wil passe by them no more.

3 And the songs of the temple shall bee howlings in that day, saith the Lord God: many dead bodies shall be in euery place: they shall cast them foorth with ^b silence.

4 Heare this, O ye that swallow vp the poore, that yee may make the needie of the

land to faile,

5 Saying, When will the ^d new moneth be gone, that we may sel corne: and the Sabbath, that we may let foorth wheate, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That wee may buy the poore for siluer, and the needie for shoets: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iaakob, Surely I wil neuer forget any of their works.

8 Shal not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and ^e drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the ^e sunne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feasts into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Beholde, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of breade, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the ^b word of the Lord, and shal not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne ⁱ of Samaria, and that say, Thy God, O Dan, liueth, and, ^k the maner of Beer-sheba liueth, euen they shal fall, and neuer rise vp againe.

CHAP. IX.

¹ Threatnings against the temple, ² And against Israel. ¹¹ The restoring of the Church.

ISaw the Lord standing vpon the ^a altar, and he said, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the ^b heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shal not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hell, thence shal mine hand take them: though they clime vp to heauen, thence wil I bring them downe.

3 And though they hide themselves in the toppe of Carmel, I will search and take them out thence: and though they be hidde from

^d When the dearth was once come, they were so greedie of gaine, that they thought the holy day to be an hinderance vnto them. ^e That is, the measure small, and the price great.

^f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth. ^g In the middes of their prosperitie, I will send great affliction.

^h Whereby hee sheweth that they shal not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof. ⁱ For the idolaters did vie to sweare by their idoles, which here he calleth their sinne, as the papists yet doe by theirs. ^k That is, the common maner of worshipping and the seruice or religion there vied.

^a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. ^b Both the chiefe of them and also the common people.

from my fight in the bottome of the sea, thence will I command the * serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostes shal touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shal be drowned as by the flood of Egypt.

6 He buildeth his^d spheres in the heauen, and hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians * vnto me, O children of Israel, saith the Lord: haue not I brought vp Israel out of the land of Egypt: and the Philistims from * Capthor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinful kingdome, and I wil destroy it cleane out of the earth. Neuerthelesse I will not vtterly * destroy the house of Iakob, saith the Lord:

9 For loe, I will command and I will sift the house of Israel among all nations, like as

corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the * Tabernacle of David, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it, as in the dayes of olde,

12 That they may possesse the remnant of * Edom, and of all the heathen, because my name is called vpon them, saith the Lord that doeth this.

13 Beholde, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall * droppe sweete wine, and all the hilles shall melt.

14 * And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

h Meaning that none of his should perish in his wrath. i I will send the Messiah promised and restore by him the spiritual Israel, Acts 15. 16. k Meaning, that the very enemies, as were the Edomites and others, should be ioy-ned with the Jewes in one society and body, whereof Christ, should be the head. l Signifying, that there shall be great plentie of all things, so that when one kind of fruit is ripe, another should follow and euery one in course, Leuit 26. 5. m Read Ioe. 3. 18. n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

OBADIAH.

THE ARGUMENT.

The Idumeans, which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iakob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, & did most triumph against Israel, which was in great affliction and miserie, god raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the Kingdome of Messiah, which he had promised.



The vision of Obadiah. Thus saith the Lord God against Edom, * Wee haue heard a rumor from the Lord, & an Ambassadour is sent among the heathen:

arise, and ^b let vs rise vp against her to battle.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The * pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is high, that faith in his heart, Who shall bring mee downe to the ground?

4 Though thou exalt thy selfe as the ea-

gle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 * Came theeues to thee or robbers by night: how wast thou brought to silence? would they not haue stollen, till they had ynough? if the grape gatherers came to thee, would they not leaue some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie * haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that ate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wisemen out of Edom, and vnderstan-

d God will so destroy the that hee will leaue none, though theeues when they come, take but til they haue ynough, & they that gather grapes ouer leaue some behinde them, Iere. 49. 9. e They in whom thou didst trust, for to haue helpe & friendship of them, shall be thine enemies, & destroy thee. f That is, thy familiar friends & guests haue by secret practises destroyed thee.

e He sheweth that God will declare himselfe enemy vnto them in all places, and that his elements and creatures shall be enemies to destroy them. d He declareth by the wonderful power of God, by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when he punisheth. e Am I more bound to you then to the Ethiopians or Black mores? yet haue I bestowed vpon you greater benefits. f Reade Iere. 47. 4. g Though hee destroy the rebellious multitude, yet he will euer reserue the remnant of his Church to call vpon his Name.

a God hath certainly reueiled to his Prophets, that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published Iere. 49. 14. b Thus the heathen encourage themselves to rise against Edom. c Which despised all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut vp among the hills as separate fro the rest of the world.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now hee comforteth by punishing their enemies.
h When Nebuchadnezzar came against Ierusalem, thou ioyedst with him, and hadst part of the spoyle, and so diest reioyce, when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.
i When the Lord deprived them of their further dignitie and gaue them to be caried into captiuitie.

k When he will summon all the heathen, & send them to destroy thee.

understanding from the mount of Esau:

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy brother Iakob, shame shall couer thee, and thou shalt bee cut off for euer.

11 When thou stoodest ^a on the other side, in the day that the strangers caried away his substance and strangers entred in to his gates and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholde the day of thy brother, in the day that he was made ^a a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people, in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day ^k of the Lord is neere, vpon all the heathen: as thou hast done, it

shalbe done to thee: thy reward shal returne vpon thine head.

16 For as yee haue ^l drunke vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shalbe ^m as though they had not bene.

17 But vpon mount Zion shal be deliuerance, and it shall be holy, and the house of Iakob shall possesse their possessions,

18 And the house of Iakob shalbe ⁿ a fire, and the house of Ioseph a flame, and the house of Esau ^o as stubble, and they shall kindle in them and deuoure them: and there shal be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shal possesse the South side of the ^p mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fieldes of Samaria, and Benjamin ^q shall haue Gilead,

20 And the captiuitie of this hoste of the children of Israel, which were among the ^r Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shal possesse the cities of the South,

21 And they ^s that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shal be the Lords.

for the defence of the same, and destruction of his enemies vnder the Prophet calleth here the Lord and head of this kingdome.

l That is, reioyced and triumphed.
m The Edomites shall be utterly destroyed, & yet in despite of all the enemies I will reuerse my Church and restore it.
n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deuter. 4. 24.
o Hee describeth how the Church shal be enlarged and haue great possessions but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lords of all things by him which is their head.
p By the Canaanites the fewes meane the Dutchmen: and by Zarephath, France: and by Sepharad, Spaine.
q Meaning, that God wil raise vp in his Church such as shal rule and gouerne Melsiah, whom

IONAH.

THE ARGUMENT.

When Jonah had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because hee had appointed that they which were of the heathen should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath which for the space of so many yeeres, had not conuerted to the Lord for so many prophets and so diligent preaching. He prophesied vnder Iosiah, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Jonah fled when he was sent to preach. 4 A tempest arising, and he is cast into the sea for his disobedience.



He word of the Lord came ^a also vnto Iona the sonne of Amittai, saying,

2 Arise, and goe to ^b Nineueh, that ^c great citie, and cry against it: for their wickednesse is come vp before me.

a After that hee had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon. Ezek. 1. 1.
b For seeing the great obstinacion of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe city of the Assyrians.
c For as authors write, it contained in circuit about eight & fourtie mile, and had a thousand and five hundred towres, and at this time there were an hundredth and twentie thousand children therein, Chap. 4. 11.

3 But Iona rose vp to ^d flee into Tarshish from the presence of the Lord, and went downe to ^e Iapho: and he found a ship going to Tarshish: so he payed the fare thereof and went downe into it, that hee might goe with them vnto Tarshish, from the ^f presence of the Lord.

4 But the Lord sent out a greates winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraide, and cried euery man vnto his God, and cast the

shipping thither, called also Ioppe. f From that vocation wherunto God had called him, and whereto he would haue assisted him.

d Whereby hee declared his weakenes, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, chap. 4. 2.
e Which was the haven, and porte to take vnto God had

g As one that would haue cast off this care and solicitude, by seeking rest and quietnesse.

h As they had called on their idoles, which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke, they cannot tell to whom.

i Which declareth that the matter was in great extremitie and doubt, which thing was Gods motion in them for the trial of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shew mans blood, whereas they knowe no manifest signe of wickednesse. l They were touched with a certaine repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word. m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

wares that were in the shippe, into the sea, to lighten it of them: but Jonah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast lots, that we may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Jonah.

8 Then said they vnto him, Telvs for whose cause this euill is vpon vs: what is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the drie land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this (for the men knew, that hee fled from the presence of the Lord, because he had told them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea, so shall the sea be calme vnto you: for I knowe that for my sake this greate tempest is vpon you.

13 Neuerthelesse, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and saide, We beseech thee, O Lord, wee beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Jonah and cast him into the sea, and the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow vp Jonah: and Jonah was in the bellie of the fish three dayes, and three nights.

CHAP. I I.

1 *Jonah is in the fishes belly.* 2 *His prayer.* 10 *He is deliuered.*

Then Jonah prayed vnto the Lord his God out of the fishes bellie,

2 And said, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou hadst cast me into the bottome in the middes of the sea, and the floods compassed me about: all thy furies, and all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed mee round about, and the weedes were wrapt about my head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercy.

9 But I will sacrifice vnto thee with the voice of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Jonah vpon the drie land.

CHAP. III.

1 *Jonah is sent againe to Nineueh.* 5 *The repentance of the King of Nineueh.*

And the worde of the Lord came vnto **A** Jonah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Jonah arose and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent citie of three dayes iourney.

4 And Jonah beganne to enter into the citie a dayes iourney, and hee cryed, and saide, yet fourtie dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh beleued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and he layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and said through Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor beaſt, bullocke nor sheepe taste any thing,

a Being nowe swallowed vp of death, and seeing no remedie to escape, his faith braut out vnto the Lord, knowing that out of the very hell hee was able to deliuer him.

b For hee was now in the fishes bellie as in a graue or place of darknesse.

c This declared what his prayer was, and how he laboured betwene hope & despaire, considering the neglect of his vocation & Gods iudgements for the same: but yet in the ende faith gaue the victorie.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising mee from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie, and that goodnes which they should els receiue of God.

a This is a great declaration of Gods mercie, that he receiueth him againe and sendeth him forth as his Prophet, which had before shewed so great infirmities.

b Read cha. 1. 2.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For hee declared that hee was a Prophet sent to them fro God to denounce his iudgements against them.

e Not that the dumbe beaſts had sinned or could repent, but that by their example man might be astonished, considering that for his sin anger of God hanged ouer all creatures.

f He willed that the men should earnestly call vnto God for mercie.

g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience he doubted whether God would shewe them mercie.

h That is, the fruits of their repentance, which did proceed of faith which God had

neither feede nor drinke water.

8 But let man and beast put on sackcloth, and crie mightilie vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 ¶ Who can telif God wil turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God sawe their^h workes that they turned from their euill wayes: and

i God repented of the euill that hee had said that he would doe vnto them, and he did it not.

anted by the ministerie of his Prophet. f Reade Iere. 18. 8.

CHAP. IIII.

The great goodnesse of God toward his creaturs.

¶ Therefore it displeased^a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country: therefore I preuented it to flee vnto^b Tarshish: for I knewe that thou art a gracious God, and mercifull, slowe to anger and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take I beseech thee, my life^c from me: for it is better for me to die then to liue.

4 Then said the Lord, Doe st thou wel to be^d angrie?

udge when I doe things for my glorie, and when I doe not

5 So Ionah went out of the cite and sat on the East side of the cite, and there made him a boothe, and sat vnder it in the shadowe^e til he might see what should be done in the cite.

6 And the Lord God prepared a^f gourd, and made it to come vp ouer Ionah, that it might bee a shadowe ouer his head and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day, and it smote the gourd that it withered.

8 And when the sunne did arise, God prepared also a feruent East wind, and the sunne beate vpon the head of Ionah, that he fainted, and wished in his heart to die, and said, it is better for me to die then to liue.

9 And God said vnto Ionah, Doe st thou well to be angrie for the gourd? And he saide, I doe well to be^g angrie vnto the death.

10 Then said the Lord, Thou hast had pittie on the gourd for the which thou hast not laboured, neither made st it grow, which came vp in a night, and perished in a night,

11 And should^h not I spare Nineueh that greates cite, wherein are fixe score thousand persons, thatⁱ cannot discern betweene their right hand and their left hand, and also much cattell.

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourtie dayes he departed out of the cite, looking what issue God would send.

f Which was a further means, to couer him from the heat of the sunne, as he remained in his boothe.

g This declares the great inconueniences wherinto Gods seruants doe fall when they giue place to their owne affections, and doe not in all things willingly submit themselves to God.

h Thus God mercifully reprooueth him, which would pittie himselfe, & this gourd, and yet would restraîne God to shewe his compassion to so many thousand people.

i Meaning that they were children and infants

a Because hereby he should be taken as a false prophet, and so the Name of God, which he preached, should be blasphemed.

b Reade Chap. 1. 3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiveness might be blasphemed as though he sent his Prophets forth to denounce his iudgements in vaine.

d Wilt thou be iudge

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel at the least thirtie yeeres: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome and then of the other, because of their manifold wickednesse, but chiefly for their idolatrie. And to this end he noteth the wickednesse of the people, the crueltie of the princes and gouernours, and the permission of false prophets, and the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab and all his false prophets, as 1. King. 22. 8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatrie.



He word of the Lord that came vnto Micah the^a Morashite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee saw concerning Samaria and Ierusalem.

2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the

Lord from his holy Temple.

3 For beholde, the Lord commeth out of his place, and will come^c downe, and treade vpon the high places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleyes cleaue) as waxe before the fire, and as the waters that are powred downward.

5 For the wickednesse of Iacob is all this, and for the finnes of the house of Israel: what is the wickednesse of Iacob? Is not^d Samaria? and which are the^e high places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cause the stones thereof

c Meaning hereby, that God will come to iudgement against the strong cities and holdes.

d Samaria which should haue bene an example to all Israel of true religion and iustice, was the puddle & steeple of all idolatrie and corruption, and boasted themselves of their father Iacob.

e That is, the idolatrie and infection,

a Borne in Marreshah a cite of Iudah.

b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and Go d himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shall be reuenged.

f Which they gathered by e-
uill practises,
and thought
that their idoles
had enriched
them therewith
for their seruice
done vnto them.

g The gaine
that came by
their idoles,
shall be confu-
med as a thing
of nought: for
as the wages or
riches of harlots
are wickedly
gotten, so are
they vilely and
speedily spent.

h Left the Phi-
listims our ene-
mies reioyce at
our destruction.
i Which was a
citie nere to Je-
rusalem, Iosh.
15. 23. there
called Ophrah,
and signifieth
dust: therefore
he willett them
to mourne, and
roule themselves
in the dust, for
their dustie citie.

k These were
cities whereby
the enemy
should passe
as he came to
Iudah.

l He shall not
depart before he
hath ouercome
you, and so you
shall pay for his
rarrying.

m For Rabsha-
keh had shut vp
Ierusalem, that
they could not
send to succour
them.

n To flee away:
for Saneherib
laid siege first to
that citie, and
remained therein
when he sent
his capitaines
and army against
Ierusalem.

o Thou first receiuedst the idolatrie of Ieroboam, and so diddest in-
fect Ierusalem.
p Thou shalt bribe the Philistims thy neighbours, but they shall
deceiue thee, as well as they of Ierusalem.

q Hee prophesieth against his owne
citie, and because it signified an heritage, hee saith that God would send an heire to
possesse it.

r For so they thought themselves for the strength of their citie.

to tumble downe into the valley, and I will
discouer the foundations thereof.

7 And all the grauen images thereof shal
be broken, and all the ^e giftes thereof shalbe
burnt with the fire, and all the idoles thereof
will I destroy: for he gathered it of the hire
of an harlot, and they shall returne ^e to the
wages of an harlot.

8 Therefore I will mourne and howle:
I will goe without clothes, and naked: I will
make lamentation like the dragons, and
mourning as the ostriches.

9 For her plagues are grieuous: for it is
come into Iudah: the enemy is come vnto
the gate of my people, vnto Ierusalem.

10 Declare yee it not at ^h Gath, neither
weepe yee: for the house of ⁱ Aphrah roule
thy selfe in the dust.

11 Thou that dwellest at ^k Shaphir, goe
together naked with shame, shethat dwel-
leth at Zaanan, shall not come foorth in the
mourning of Beth-ezel: the enemy shall ^l re-
ceiue of you for his standing.

12 For the inhabitant of Maroth waited
for good, but euill came from the Lord vn-
to the ^m gate of Ierusalem.

13 O thou inhabitant of Lachish, binde
the charet to the ⁿ beasts ^o of price: the ^o is
the beginning of the sinne to the daughter of
Zion: for the transgressions of Israel were
found in thee.

14 Therefore shalt thou giue presents to
Moresheth ^p Gath: the houses of Achzib
shall be as a lye to the Kings of Israel.

15 Yet will I bring an ^q heire vnto thee,
O inhabitant of Marehah, he shall come vn-
to Adullam, ^r the glory of Israel.

16 Make thee balde: and shau thee for
thy delicate children: enlarge thy baldnesse
as the eagle, for they are gone into captiui-
tie from thee.

Thou first receiuedst the idolatrie of Ieroboam, and so diddest in-
fect Ierusalem. p Thou shalt bribe the Philistims thy neighbours, but they shall
deceiue thee, as well as they of Ierusalem. q Hee prophesieth against his owne
citie, and because it signified an heritage, hee saith that God would send an heire to
possesse it. r For so they thought themselves for the strength of their citie.

CHAP. II.

1 Threatnings against the wanton and damie people. 6
They would teach the Prophets to preach.

VVoe vnto them that imagine ini-
quitie, and worke wickednesse v-
pon their beddes: ^a when the morning is
light they practise it because their hande
hath power.

2 And they couet fieldes, and take them
by violence, and houses, and take them a-
way: so they oppresse a man and his house,
euen man and his heritage.

3 Therefore thus saith the Lord, Behold,
against this family haue I deuised a plague,
whereout ye shall not plucke your neckes,

and yee shall not goe ^{so} proudly, for this
time is euill.

4 In that day shall they take vp a parable
against you, and lament with a doolefull la-
mentation, and say, ^b We be vtterly wasted:
he hath changed the portion of my people:
how hath he taken it away to restore it vnto
me? he hath diuided our fields.

5 Therefore thou shalt haue none that
shall cast a cord by lot in ^c the congregation
of the Lord.

6 ^d They that prophesied, Prophecie ye
not. ^e They shall not prophesie to them,
neither shall they take shame.

7 O thou that art named of the house of
Iaakob, is the spirit of the Lord shortened?
^f are these his workes? are not my wordes
good vnto him that ^g walketh vprightly?

8 But he that was ^h yesterday my peo-
ple, is risen vp on the other side, ^{as} against
an enemy: they spoyle the ⁱ beautifull gar-
ment from them that passe by peaceably, as
though they returned from the warre.

9 The women of my people haue ye cast
out from their pleasant houses, and from
their children haue yee taken away ^k my
glory continually.

10 Arise, and depart, for this is not ^{your}
^l rest: because it is polluted, it shall destroy
you, euen with a sore destruction.

11 If a man ^m walke in the spirit, and would
lye falsly, ⁿ saying, I will prophesie vnto thee
of wine, and of strong drinke, hee shall euen
be the prophet of this people.

12 I will surely gather ^o thee wholly, O
Iaakob: I wil surely gather the remnant of
Israel: I wil put them together as the sheepe
of Bozrah, ^{euen} as the flocke in the mids of
their fold: the cities shall bee full of brute of
the men.

13 The ^p breaker vp shall come vp be-
fore them: they shall breake out, and passe
by the gate, and goe out by it, and their king
shall goe before them, and the Lord shall be
vpon their heads.

^o To destroy thee. ^p The enemy shall breake their gates and
them into Caldea. ^q To driue them forward and to helpe their enemies.

CHAP. III.

1 Against the tyrannie of princes, and false prophets.

AND I said, Heare, I pray you, O heads of
Iaakob, and yee princes of the house of
Israel: should not yee knowe ^a iudgement?

2 But they hate the good, and loue the
euill: they plucke off their skinnies from
them, and their flesh from their bones.

3 And they eat also the ^b flesh of my peo-
ple, and flay off their skinne from them, and
they breake their bones, and chop them in
pieces, as for the pot, and as flesh within the
caldron.

voules, lions, and most cruell beasts,

b Thus the
Iewes lament
& say that there
is no hope of re-
stitution, seeing
their possessions
are diuided a-
mong the ene-
mies.

c Yee shall haue
no more lands
to diuide as you
had in times past,
and as you vied
to measure them
in the Iubile.

d Thus the peo-
ple warne the
Prophets that
they speake to
them no more:
for they cannot
abide their
threatnings.

e God saith that
they shall not
prophesie nor
receiue no more
of their rebukes
or taunts.

f Are these your
workes accord-
ing to his law?
g Doe not the
godly finde my
wordes comfort-
able?

h That is, afore-
time.

i The poore can
haue no commo-
dity by them,
but they spoyle
them, as thought
they were ene-
mies.

k That is, their
substance and
liuing, which is
Gods blessing,
and as it were
part of his glorie
Ierusalem shall
not be your safe-
gard, but the
cause of your
destruction.

m That is shew
himselfe to be a
Prophet.

n He sheweth
what prophets
they delight in:
that is, in flate-
rers, which tell
them pleasant
tales, and speake
of their com-
modities.

walles, and leade

a That thing
which is iust &
lawfull, both to
gouerne my
people aright,
and also to dis-
charge your
owne consci-
ence?

b The Prophet
condemneth the
wicked gouer-
nours not onely
of couetousnesse,
theft, and mur-
der, but compa-
reth them to

^d That is, when I shall visit their wickedness: for though I heare the godly before they cry, Isa. 65. 24. yet I will not heare these though they cry, Isa. 1. 15. and Eze. 8. 18. I am, 2. 12. 1. pet. 3. 11. 12. ^d They deuoure all their substance, and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all waies to mischief. ^e As you haue loued to walke in darknesse, and to prophesie lies, so God shall rewarde you with grosse blindness and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night. ^f When God shall discouer them to the world, they shall be afraid to speake: for all shall know that they were but false prophets, and did belie the worde of God. ^g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him gifts, abilitie and knowledge, to discerne betweene good and euill, and also constancie to reprove the sinnes of the people, and not to flatter them. ^h They build them houses by briberie, which he calleth blood and iniquitie. ⁱ They will say, that they are the people of God, and abuse his Name as a pretence to cloake their hypocrisie. ^k Read Ierem. 26. 18.

^a When Christ shall come, and the temple shall be destroyed.

^b Reade Isa. 2. 2.

^e He sheweth that there is no true Church but whereas the people are taught by Gods pure word.

4 Then shall they crie vnto the Lord, but hee will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre against him,

6 Therefore shall bee vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer their lippes, for they haue none answer of God.

8 Yet notwithstanding I am full of power by the spirit of the Lord, & of iudgement, and of strength to declare vnto Iakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the priestes thereof teach for hire, and the Prophets thereof prophesie for money: yet will they leane vpon the Lord, and say, Is not the Lord among vs? no euil can come vpon vs.

12 Therefore shall Zion for your sake be plowed as a field, and Ierusalem shall be an heape, and the mountaine of the house, as the high places of the forest.

^g He sheweth that the faithfull ought not to measure Gods iudgements by the brags and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. ⁿ God giueth this Church this

CHAP. III.

¹ Of the kingdome of Christ, and felicitie of his Church.

BVt in the last dayes it shall come to passe, that the mountaine of the house of the Lord shall be prepared in the toppe of the mountaines, and it shall be exalted aboue the hilles, and people shall flow vnto it,

2 Yea, many nations shall come and say, Come, and let vs goe vp to the mountaine of the Lord, and to the house of the God of Iakob, and he will teach vs his wayes, and we will walke in his paths: for the law shall goe forth of Zion, and the worde of the Lord from Ierusalem,

3 And he shall iudge among many peo-

ple, and rebuke mightie nations as farre off, and they shall breake their swords into mattocks, and their speares into scythes: nation shall not lift vp a sworde against nation, neither shall they learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraide: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke in the Name of his God, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, a remnant, and her that was cast farre off, a mightie nation: and the Lord shall reigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, O towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen the first dominion, and the kingdome shall come to the daughter Ierusalem.

9 Now why dost thou cry out with lamentation? is there no king in thee? is thy counsellor perished? for sorowe hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the citie, and dwell in the field, and shalt go into Babel, but there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, O daughter Zion, for I will make thine horney ron, and I will make thine hooves brasse, & thou shalt break in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

victorie so oft as hee ouercometh their enemies: but the accomplishment hereof shall be at the last comming of Christ.

CHAP. V.

¹ The destruction of Ierusalem. ² The excellencie of Beth-leem.

NOW assemble thy garisons, O daughter of garisons: hee hath laide siege

shall come before they enioy these comforts, shewing that for asmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously.

^d By his corrections & threatenings he will bring the people into subiection, which are in the remotest corners of the world. ^e They shall abstaine from all euill doing, and exercise themselves in godliness and in well doing to others. ^f Reade Isa. 2. 4. ^g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselves to their superstition and idolatrie. ^h I will cause that Israel, which is now as one lame, and halting, and so almost destroyed, shall liue againe and grow into a great people. ⁱ Meaning Ierusalem, where the Lords flock was gathered. ^k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ. ^l In the meane season he sheweth that they should endure great troubles and tentations when they save themselves neither to haue king nor counsell. ^m He sheweth that the faithfull ought not to measure Gods iudgements by the brags and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. ⁿ God giueth this Church this

against

against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art little to be among the thousands of Iudah, yet out of thee shal he come forth vnto me, that shall be the ruler in Israel, whose goings forth haue bene from the beginning and from euermore.

3 Therefore will he giue them vp, vntill the time that ^d shee which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall stand, and feede in the strength of the Lord, and in the Maiestie of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the endes of the world.

5 And hee ^f shall be our peace when Asshur shall come into our land: when he shall tread in our palaces, then shall wee raise against him seuen shepheards, and eight principall men.

6 And they shall destroy ^s Asshur with the sword, and the lande of Nimrod with their swords: thus shall he ^h deliuer vs from Asshur, when hee commeth into our land, and when he shal tread within our borders.

7 And the remnant of Iacob shall be among many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iacob shal be among the Gentiles in the mids of many people, as the lion among the beastes of the forest, and as the lions whelp among the flocks of sheep, who when he goeth through, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shal come to passe in that day, saith the Lord, that I will cut off thine ^k horses out of the mids of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holdes.

12 And I will cut off thine inchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues, out of the mids of thee: so will I destroy thine enemies.

15 And I wil execute a vengeance in my wrath and indignation vpon the heathen, which they haue not heard.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vngodly. 6 What manner of sacrifices do please God.

Hearken yee now what the Lord saith, Arisethou, and contend before the ^a mountaines, and let the hilles heare thy voyce.

2. Heare yee, O mountaines, the Lords quarell, and yee mightie foundations of the earth: for the Lord hath a quarell against his people, and he will plead with Israel.

3 O my people, what haue I done to thee? or wherein haue I grieved thee? testifye against me.

4 Surely I ^b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that yee may know the ^d righteousness of the Lord.

6 Wherewith ^e shall I come before the Lord, and bowe my selfe before the high God? Shall I come before him with burnt offerings, and with calues of a yeere olde?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle: shall I giue my ^f first borne for my transgression, euen the fruite of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voice crieth vnto the ^h citie, and the man of wisdom shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?

11 Shall I iustifie the wicked balances, and the bagge of deceitfull weights?

12 For the rich men thereof are full of crueltie, and the inhabitants thereof haue

I It shall be so terrible that the like hath not bene heard of.

a He taketh the hie mountaines and hard rockes to witnesse against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefices vpon thee.

c That is, remember my benefices from the beginning, how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plains of Moab, till I brought you into the land promised.

d That is, the truth of his promise, and his manifold benefices toward you. e Thus the people by hypocritie aske how to please God, and are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue themselves willingly to serue God.

as hee commandeth. g The Prophet in fewe wordes calleth them to the obseruation of the seconde table, to knowe if they will obey God aright or no, saying that God hath prescribed them to doe this. h Meaning that when God speaketh to any city or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatening, but God that sendeth it. i That is, of Ierusalem.

Vuu2 spoken

b For so the lawes diuided their countrey, that for euery thousand there was a chiefe captain: and because Beth-leem was not able to make a thousand, he called it little, but yet God wil raise vp his captain and gouernour therein: and thus it is not the least by reason of this benefice, as Math. 2. 6.

c He sheweth that the coming of Christ and all his waies were appointed of God from all eternitie.

d He compareth the lawes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Ioh. 16. 21.

e That is, Christs kingdome shal be stable and euermore lasting, and his people, as well the Gentiles as the Iewes shall dwell in safetie. f This Messiah shall be a sufficient safeguard for vs, and though the enemy inuade vs for a time, yet shall God time vp many which shall be able to deliuer vs.

g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof which are meane here by the Assyrians and Babylonians which were the chiefe at that time.

h By these godly men will God deliuer vs when the enemy commeth into our land.

i This remnant of church which God shal deliuer shall only depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man. k I will destroy all things wherein thou putteth thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

^k Thou shalt be consumed with inward griefe and euils.

^l Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preferue. ^m You haue received all the corruption and idolatrie, where with the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisdom and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly. *Luke 12.47.*

^a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining, for all are giuen to crueltie and deceit, so that none spareth his owne brother.

^b He sheweth that the Prince, the Iudge, and the rich man are linked together, all to do euill, and to clocke the doings one of another.

^c That is, the rich man that is able to giue money, obtaieth from no wickednesse nor iniurie.

^d These men agree among themselves, and conspire with one consent to doe euill.

^e They that are of most estimation, and are counted most honest among them, are but thornes and briars to prick. ^f Meaning, of the Prophets and gouernours. ^g The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

spoken lyes, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shalbe in the mids of thee, and thou shalt take hold, but shalt not deliuer: and that which thou deliuerest, wil I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not annoynt thee with oyle, and make sweete wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the maner of the house of Ahab, and yee walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.

^g Meaning, of the Prophets and gouernours. ^h The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

CHAP. VII.

¹ A complaint for the small number of the righteous. ⁴ The wickednes of those times. ¹⁴ The prosperitie of the Church.

VOe is me, for I am as a summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: they all lye in wait for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the Prince asked, and the Iudge indgeth for a reward: therefore the great man he speaketh out the corruption of his soule: so they wrapt it vp.

4 The best of them is as a brier, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen, and thy visitation commeth: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I wil looke vnto the Lord:

^g Meaning, of the Prophets and gouernours. ^h The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

I will waite for God my Sauour: my God will heare me.

8 Reioyce not against me, O mine enemy: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shalbe a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee plead my cause, and execute iudgement for me: then wil he bring me foorth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemy, shall looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall behold her: now shal shee bee troden downe as the myre of the streets.

11 This is the day, that thy walles shall be built: this day shall driue farre away the decree.

12 In this day also they shall come vnto thee from Asshur, and from the strong cities, & from the strong holds euē vnto the riuier, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding the land shal be desolate, because of them that dwell therein, and for the fruites of their inuentions.

14 Feede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 According to the dayes of thy coming out of the land of Egypt, will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall lay their hand vpon their mouth: their eares shalbe deafe.

17 They shall lick the dust like a serpent: they shall moue out of their holes like wormes: they shall bee afraide of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? He reteineth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all their sinnes into the bottom of the sea.

20 Thou wilt performe thy trueth to Iacob, and mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

^g Meaning, of the Prophets and gouernours. ^h The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

^h This is spoken in the person of the Church which calleth the malignant Church here enemy.

ⁱ To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemy.

^k Meaning, the cruell empire of the Babylonians.

^l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, nor mountaines shall be able to let them.

^m Afore this grace appeares, she weth how grievously the hypocrites themselves shall be punished, seeing that the earth is full, which cannot sinne, shall be made waste, because of their wickednesse.

ⁿ The Prophet prayeth to God to be mercifull vnto his Church when they should be scattered abroad as in solitarie places in Babylon, and to be beneficial vnto them as in times past.

^o God promisseth to be fauourable to his people, as he had bene afore time.

^p They shall be as dumbe men, and dare bragge no more.

^q They shall be astonished and afraid to heare men speake, lest they should heare of their destruction.

^r They shall fall flatte on the ground for feare.

^s As though hee would not see it, but winkes at it.

^t Meaning, of his elect.

^u The Church is assured, that God will declare in effect the trueth of his mercifull promise which he had

NAHVM.

NAHV M.

THE ARGVMENT.

As they of Nineueh shewed themselves prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time, rather giuing themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they cast off the care of religion, and so returned to their vomite, and provoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Merosh baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth up his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, hee prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.



HE a burden of Nineueh. b The booke of the vision of Nahum the Elkeshite.

2 God is a ielous, and the Lord reuengeth: the Lord reuengeth:

euen the Lord c of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies.

3 The f Lord is slow to anger, but hee is great in power, and wil not surely cleare the wicked: the Lord hath his way in the whirlwinde, and in the storme, and the clouds are the dust of his feete.

4 He rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and al that dwel therein.

6 g Who can stand before his wrath: or who can abide in the fiercenes of his wrath: his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good h and as a strong hold in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, he wil utterly destroy the i place thereof, and darkness shall pursue his enemies.

9 What doe yee k imagine against the Lord: he will make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto l thornes fol-

a Read Isa. 13. 1
b The vilion, or
reuelatiō, which
God command-
ed Nahum to
write concerning
the Ninuities.
c That is, borne
in a poore vil-
lage in the tribe
of Simcon.
d Meaning, of
his glory.
e With his be-
h but angry for
a time, but his
anger neuer af-
fswageth toward
the reprobate,
though for a
time he defer it.
f Thus the wic-
ked would make
Gods mercie an
occasion to sinne
but the Prophet
willith them to
consider his force
and iustice.
g If all creatures
be at Gods com-
mandement, and
none is able to
resist his wrath,
shall man flatter
himselfe, and
thinke by any
meanes to escape
when he prouo-
keth his God to
anger?
h Left the faith-
full should be
discouraged by
hearing the pow-
er of God,
he sheweth them
that his mercies
appertaine vnto
them, and that
he hath care o-
uer them.
i Signifying, that
God will sud-
denly destroy
Nineueh, and the
Assyrians, in such
sort as they shall
lie in perpetuall
darknesse, and
neuer recouer their
strength againe.
k He sheweth that the enterprises of the As-
syrians against Iudah and the Church were against God, and therefore hee would
so destroy them at once, that he should not neede to returne the second time.
l Though the Assyrians thinke themselves like thornes that pricke on all sides,
yet the Lord will set fire on them, and as drunken men are not able to stand against
any force, so they shall be nothing able to resist him.

den one in another, and as vnto drunkardes in their drunkenesse: they shall be deuoured as stubble fully dried.

11 There m commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellor.

12 Thus saith the Lord, Though they be n quiet, and also many, yet thus shall they be cut off when he shal passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be o fowen: out of the house of thy gods will I cut off the grauen and molten image: I wil make it thy graue for thee, for thou art vile.

15 o Beholde vpon the mountaines the feete of him that declareth and publisheth p peace: O Iudah, keepe thy solemne feasts, performe thy vowes, for the wicked shal no more passe through thee: he is vtterly cut off.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THE a destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

2 For the Lord hath b turned away the glory of Iacob, as the glory of Israel: for the emptiers haue emptied them out, and c marred their vine branches.

3 The shield of his mighty men is made red: d the valiant men are in skarlet: the charets shall be as in the fire, and flames in the day of his preparation, and the e fire trees shall tremble.

4 The charets shall rage in the streetes: they shal runne to & fro in the high wayes: they shall seeme like lampes: they shal

the enemy, & also that they themselves should not so loone escape other to discourage them. e Meaning, their speares should shake & crash together.

in Which may be vnderstood either of Saneherib, or of the whole body of the people of Nineueh.
n Though they thinke themselves in most safetie, and of greatest strength, yet when God shal passe by, he will destroy them: notwithstanding he comforteth his Church, and promisseth to make an ende of punishing them by the Assyrians.
o Meaning, Saneherib, who should haue no more children, but be slaine in the house of his gods, a. King. 19. 36. 37.
p Isa. 52. 7. rem. 10. 15.
q Which peace the Iewes should enioy by the death of Saneherib.

a That is, Nebuchad-nezzar is in a readines to destroy the Assyrians: and the Prophet denideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourgeth them, reade Isa. 10. 12.
c Signifying that the Israelites were vtterly destroyed.
d Both to feare blood one of another, & crash together.

Vuu3 shoot

f Then the Assyrians shall seeke by all meanes to gather their power: but all things shall faile them.

g The Assyrians will flatter them selues, and say, that Nineueh is so ancient that it can neuer perish, and is as a fith-pooles, whose waters they that walke on the banks cannot touch, but they shall be scattered and shall not looke backe, though men would cal them: h God commandeth the enemies to spoyle Nineueh and promise them infinite riches and treasures.

i That is Nineueh and the men thereof shall be after this sort.

k Reade Iocel.

2. 6.

l Meaning, Nineueh, whose inhabitants were cruel like the Lions, and giuen to all oppression and spared no violence or tyrannie to provide for their wiues and children.

m That is as soone as my wrath beginneth to kinde.

n Signifying the

of thy gum teeth

a I neuer cease to spoile and robbe.

b He sheweth how the caldeans shal haste, and how courageous their horses shalbe in beating the ground, while they come against the Assyrians.

c He compareth Nineueh to an harlot, which by her beaultie and subtiltie enaseth young men, and bringeth them to destruction.

shoot like the lightning.

5 He shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shal be opened, and the palace shall melt.

7 And Huzzab the *Queene* shall be led away captiue, and her maides shal lead her as with the voice of doves, smiting vpon their breasts.

8 But Nineueh is as of olde like a poole of water: yet they shall flee away. Stand, stand, *shal they cry*: but none shal looke back.

9 Spoyle yee the siluer, spoyle the golde: for there is none end of the store, and glory of all the pleasant vessels.

10 Shee is emptie and voided and waste, and the heart melteth, and the knees smite together, and sorowe is in all loynes, and the faces of them all gather blacknesse.

11 Where is the dwelling of the lions, and the pasture of the lions whelps? where the lion, and the lioness walked, and the lions whelp, and none made them afraide.

12 The lion did teare in pieces ynough for his whelpes, and worried for his lioness, and filled his holes with praye, and his dennes with spoyle.

13 Behold, I come vnto thee, sayeth the Lord of hostes, and I will burne her charrets in the smoke, and the sword shall deuoure thy young lions, and I will cut of thy spoyle from the earth, and the voice of thy messengers shall no more be heard.

heralds, which were accustomed to proclame warre. Some reade, where with Nineueh was wont to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hand of God.

O Bloodie citie, it is al full of lies, and robbery: the praye departeth not:

2 The noyse of the whip, and the noyse of the mouing of the wheelles, and the beating of the horses, and the leaping of the charrets.

3 The horseman listeth vp both the bright sword, and the glistering speare, and a multitude is slaine, and the dead bodies are many: there is none end of their corpses: they stumble vpon their corpses,

4 Because of the multitude of the fornications of the harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her whoredome, and the nations through her witchcrafts.

5 Behold, I come vpon thee, saith the Lord of hostes, and will discouer thy skirts

vpon thy face, and wil shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I wil cast filth vpon thee, and make thee vile, and will set thee as a gasing stock.

7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Niniueh is destroyed, who wil haue pitie vpon her? where shall I seeke comforters for thee?

8 Art thou better then No, which was full of people, that lay in the riuers, and had the waters round about it: whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was she caried away, and went into captiuitie: her young children also were dashed in pieces at the head of al the streets, and they cast lots for her noble men, and all her mightie men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemy.

12 All thy strong cities shal be like figge trees with the first ripe figges: for if they be shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee are women: the gates of thy land shal be opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the claye, and temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall cate thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy marchants about the starres of heauen: the locust spoyleth and flieth away.

17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flee away, and there place is not knowen where they are.

18 Thy shepheards doe sleepe, O King of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: all that heare the brute of thee, shall clap the hands ouer thee: for vpon whom hath not thy malice passed continually?

d Meaning, Alexandria which was in league with so many nations, and yet was now destroyed.

† Or, thine.

e Signifying that Gods iudgement should suddenly destroy the Assyrians, as their vermine are with raine or change of weather.

f Thy Princes and counsellors,

g Meaning that there was no people to whom the Assyrians had not done hurt.

HABAKKUK.

THE ARGUMENT.

THe Prophet complaineth unto God, considering the greates felicitie of the wicked, and the miserable oppresion of the godly, which indure all kinde of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubburnnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort them selves.

CHAP. I.

A complaint against the wicked that persecute the iust.



He burden, which Habakkuk the Prophet did see.

2 O Lord, how long shall I crie, and thou wilt not heare! *euē* cry out vnto thee *a* for violence, and

thou wilt not helpe!

3 Why doest thou shewe me iniquitie, and cause me to behold sorrow for spoyleing, and violence are before me: and there are that raise vp strife and contention.

4 Therefore the Lawe is dissolued, and iudgement doeth neuer goe foorth: for the wicked doeth *b* compasse about the righteous: therefore wrong iudgement proceedeth.

5 Beholde among the heathen, and regard, and wonder, and maruell: for I will worke a worke in your dayes: *d* yee will not beleue it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places, *that are* not theirs.

7 They are terrible and fearefull: *e* there iudgement and their dignitie shall proceede of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolves in the ** euening*: and their horsemen are many: and their horsemen shall come from farre: they shall flee as the eagle hasting to meate.

9 They come all to spoyle: before their faces shall be an *f* East winde, and they shall gather the captiuitie, *g* as the sand.

10 And they shall mocke the Kings, and the princes shall be a scorn vnto them: they shall deride euery strong hold: for they shall gather *h* dust, and take it.

11 Then shall they *i* take a courage, and transgresse and doe wickedly, *imputing* this their power vnto their god.

12 Art not thou of old, O Lord my God,

mine holy one? wee shall *k* not die: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

13 *Thou* art of pure eyes, and canst not see euil: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressours, and holdest thy tongue when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the *l* fishes of the sea, and as the creeping things, that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glade.

16 Therefore they sacrifice vnto their *m* net, and burne incense vnto their yarne, because by them their portion is fatte, and their meate plenteous.

17 Shall they therefore stretch out their nette and not spare continually to slay *n* the nations?

CHAP. II.

A vision 5 Against pride, conerousnesse, drunkennesse, and idolatrie.

I Wil stand vpon my *a* watch, & let me vpon the tower, and will looke and see what he would say vnto me, and what I shal answere to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne *b* that readeth it.

3 For the vision *is* yet for an appointed time, but at the last it shall speake, & not lie: though it tarie, waite: for it shal surely come, and shall not stay.

4 Behold, *d* he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith,

5 Yea, in deede the proud man *is as* *e* hee that transgresseth by wine: therefore shal he not endure, because he hath enlarged his

desires, yet the issue of both is certaine at his time appointed. *d* To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 1. heb. 1. 0. 3. 8. *e* He compareth the proud and conuētous man to a drunkard that is without reason and sense, whom God wil punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

desire

k Hee assureth the godly of Gods protection shewing the enemies can doe no more then God hath appointed, & also that their fins required such a sharpe rodde,

l So that the great deuoureth the small, and the Caldeans: destroy all the world.

m Meaning, that the enemies flatter themselves, & glorie in their owne force, power, and wit. *n* Meaning, that they should not,

a I will renounce mine owne iudgement, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations. *b* Write it in great letters, that he that runneth may reade it. *c* Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hastie at-

a The Prophet complaineth vnto God and bewaileth that among the Jewes is left none equitie nor brotherly loue: but in stead hereof reigneth crueltie, theft, contention and strife.

b To suppress him if any should shewe himselfe zealous of Gods cause.

c Because the iudges which should redresse this excess, are as euill as the rest.

d As in times past you would not beleue Gods word, so shall ye not now beleue: the strange plagues which are at hand.

e They themselves shall be your iudges in this cause, and none shall haue authoritie ouer them to controule them.

** Zeph. 3. 3.* *f* For the Jewes most feared this euening, because it destroyed their fruites.

g They shall be so many in number as they shall cast vp mounds against it.

h The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent, attributing the praise hereto to their idoles.

^f Signifying that all the world shall with the destruction of tyrants, and that by their oppression and couetousnesse, they heape vpon themselves more heauie burdens, for ^g more they get the more are they troubled, ^g That is, the Medes. & Persians, that should destroy the Babylonians? ^h Signifying that the courageous man is the ruine of his owne house, when as he thinketh to enrich it by crueltie & oppressioⁿ. ⁱ The stones of the house shall cry and say that they are built of blood, and the wood shall answer & say the same of it selfe. ^k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire. ^l In the destruction of the Babylonians his glory shall appeare through all the world. ^m He reprocheth thus the king of Babylon, who as he was drunken with couetousnesse and crueltie, so he provoked others to the same, and inflamed them by his rage, & so in the end brought them to shame. ⁿ Whereas thou thoughtest to haue glory of those thy doings, they shall turne to thy shame: for thou shalt drinke of the same cuppe with others in thy turne. ^o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, he sheweth that the like crueltie shall be executed against them. ^p Hee sheweth that the Babylonians gods could nothing auile them, for they were but blocks or stones, read Ier. 10. 8. ^q If thou wilt consider what it is, and howe that is hath neither breath nor life, but is a dead thing.

desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting prouerbe against him: and say, Ho, hee that increaseth *that which is not his*: how long? and hee that la-
deth himselfe with thick clay?

7 Shall ^e they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their praye?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euil couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou ^h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the ⁱ stone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquity.

13 Behold, is it not of the ^k Lord of hosts that the people shall labour in the very fire? the people shall euen wearie themselves for very vanitie.

14 For the earth shall ^l be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour ^m drinke: thou ioynest thine heate, and makest *him* drunken also, that thou mayest see their priuities.

16 Thou art filled with shame ⁿ for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shall be turned vnto thee, and shameful spewing *shall be* for thy glory:

17 For the ^o crueltie of Lebanon shall couer thee: so shall the spoile of the beastes which made them afraide, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the ^p image? for the maker thereof hath made it an image, and a teacher of lyes, though hee that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that faith to the woode, Awake, and to the dumbe stone, Rise vp, it shall teach thee: ^q beholde, it is laide ouer with golde and siluer, and there is

no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

a prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the ^a ignorances.

2 ^b O Lord, I haue heard thy voice, and was afraid: O Lord, reuiue thy ^c worke in the middes of the people, in the middes of the yeeres make it knowne: in wrath remember mercy.

3 God commeth from ^d Teman, and the Holy one from mount Paran, Selah: his glory couereth the heauens, and the earth is full of his praise,

4 And *his* brightnesse was as the light: ^e hee had hornes *comming* out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 Hee stood and measured the earth: hee beheld and dissolued the nations and the euerlasting mountaines were broken, and the ancient hilles did bowe: his ^f wayes are euerlasting.

7 ^g For *his* iniquitie I sawe the tentes of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angrie against the ^h riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride ⁱ vpon thine horses? thy charrets brought saluation.

9 Thy ^k bowe was manifestly reueiled, and the ^l othes of the tribes were a sure word, Selah: thou ^m diddest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water ⁿ passed by: the deepe made a noise, and lift vp his hand on hie.

11 The ^o sunne and moone stood still in *their* habitation: ^p at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, & diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *euen* for saluation with thine ^q Anoynted: thou hast wounded the heade of the house of the wicked, and discoveredst the foundations vnto the ^r necke, Selah.

And so diddest vse all the elements as instruments for the destruction of thine enemies. ^k That is, thy power. ^l For hee had not onely made a covenant with Abraham, but renewed it with his posteritie. ^m Reade Numb. 20. 11. ⁿ He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands. ^o As appeareth, Iosh. 10. 12. ^p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward. ^q Signifying, that there is no saluation, but by Christ. ^r From the top to the toe thou hast destroyed thine enemies.

^a The Prophet instructeth his people to pray vnto God not onely for their great finnes, but also for such as they had committed of ignorance.

^b Thus the people were afraid when they heard Gods threatenings, & prayed.

^c That is, the state of thy Church which is now ready to perish, before it come to haue a perfect age, which should be vnder Christ.

^d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now, as it was then.

^e Whereby is meant a power, that was ioynd with his brightnesse, which was hid to the rest of the world, but was reueiled in mount Sinai to his people, Psal. 31. 16.

^f Signifying that God hath wonderful means, and euer had a marueilous power when he would deliuer his Church.

^g The iniquitie of the king of Syria in vexing thy people was made manifest by thy iudgements, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselves, Iudg. 7. 22.

^h Meaning, that God was not angry with the waters, but that by this means he would destroy his enemies and deliuer his Church.

ⁱ And so diddest vse all the elements as instruments for the destruction of thine enemies. ^k That is, thy power. ^l For hee had not onely made a covenant with Abraham, but renewed it with his posteritie. ^m Reade Numb. 20. 11. ⁿ He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands. ^o As appeareth, Iosh. 10. 12. ^p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward. ^q Signifying, that there is no saluation, but by Christ. ^r From the top to the toe thou hast destroyed thine enemies.

God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.

He sheweth that the faithful can neuer haue true rest, except they feele before the weight of Gods iudgements.

That is, the enemy: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

14 Thou diddest strike through with his owne stauces the heads of his villages: they came out as a whirlewinde to scatter me: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lippes shooke at the voice: rottenesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble: for when he commeth vp vnto the

people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fruit be in the vines: the labour of the oliue shall faile, and the fields shall yeeld no meate: the sheepe shall be cut off from the folde, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hindes feete, and he will make me to walke vpon mine he places. To the chiefe finger on Neginothai.

20 The chiefe finger shall haue occasion to praise God for this great deliuerance of his Church.

21 He declareth wherein standeth the comfort and ioy of the faithful, though they see neuer so great afflictions prepared.

22 The chiefe finger vpon the instruments of his Church.

23 The chiefe finger vpon the instruments of his Church.

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60 The chiefe finger vpon the instruments of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be utterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithful hee prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of their idolatrie.



He worde of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah in the dayes of

* Iosiah, the sonne of * Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the foules of the heauen, & the fishes of the sea, and ruines shall bee to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah: and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chie. marinis with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought

the Lord, nor inquired for him.

7 Be still at the presence of the Lord God, for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall be in the day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visite all those that daunce vpon the threshold so proudly, which fill their masters houses by crueltie and deceit.

10 And in that day saith the Lord, there shall bee a noise, and crie from the fishgate, and an howling from the second gate, and a great destruction from the hills.

11 Howle yee inhabitants of the lowe place: for the companie of the marchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with lights, and visite the men that are frozen in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plante vineyardes, but not drinke the wine thereof.

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the Lord, nor inquired for him.

7 Be still at the presence of the Lord God, for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall be in the day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visite all those that daunce vpon the threshold so proudly, which fill their masters houses by crueltie and deceit.

10 And in that day saith the Lord, there shall bee a noise, and crie from the fishgate, and an howling from the second gate, and a great destruction from the hills.

11 Howle yee inhabitants of the lowe place: for the companie of the marchants is destroyed: all they that beare siluer, are cut off.

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They that trusted in their owne strength and contemned the Prophets of God.

Jer 30. 7.
Isa 2. 11.
Amos 5. 18.

Ezek 7. 19.

Chap. 3. 8.

a He exhorteth them to repentance, and wil- leth them to descend into themselves and gather themselves together, least they be scattered like chaffe.
b That is, which haue liued vprightly and godly according as he prescribeth by his word.
c He comforteth the faithfull in that that God would change his punishments from them vnto the Philistims their enemies & other nations.
d That is, Galilee: by these nations he meaneth the people that dwell neere to the Iewes, and instead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to bee slaine.
e He sheweth why God would destroy their enemies, because their country might be a resting place for his Church.
f These nations presumed to take from the Iewes that country which the Lord had giuen them.

14 The greate day of the Lord is neere: it is neere, and hasteth greatly, *euen* the voice of the day of the Lord: the strong man shall crie there bitterly.

15 * That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darknesse, a day of clouds and blacknesse,

16 A day of the trumpet and alarme against the strong cities, and against the hie towres.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dounge.

18 * Neither their siluer nor their golde shall bee able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his ielousie: for hee shall make euen a speedy riddance of all them that dwell in the land.

CHAP. II.

1 He mooueth to returne to God. 5 Prophecying destruction against the Philistims, Moabites, and others.

Gather your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come foorth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke yee the Lord all the mecke of the earth, which haue wrought his iudgement: seeke righteousness, seeke lowlinesse, if so be that yee may bee hid in the day of the Lordes wrath.

4 For Azzah shall be forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shall bee rooted vp.

5 Woe vnto the inhabitants of the sea coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I wil euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherdes and sheepefolds.

7 And that coast shall be for the remnant of the house of Iudah, to feede thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and magnified themselves against their borders.

9 Therefore, as I liue, saith the Lord of

hostes, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorah, *euen* the breeding of nettles & salt pits, & a perpetual desolation: the residue of my folke shall spoyle them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched and magnified themselves against the Lord of hostes people.

11 The Lord will be terrible vnto them, for he will consume all the gods of the earth, and euery man shall worship him from his place, *euen* all the yles of the heathen.

12 Yee Morians also shall be slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Asshur, and will make Nineueh desolate, and waste like a wilderness,

14 And flocks shall lie in the middes of her, and all the beasts of the nations, and the pelicane, and the owle shall abide in the vpper postes of it: the voice of birdes shall sing in the windowes, and desolations shall bee vpon the postes: for the cedars are vncovered.

15 This is the reioycing citie that dwelt carelesse, that said in her heart, I am, and there is none besides mee: how is shee made waste, and the lodging of the beasts! euery one that passeth by her, shall hiss and wag his hand.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

Woe to her that is filthie and polluted, to the robbing citie.

2 Shee heard not the voice: shee receiued not correction: shee trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring lions: her iudges are as wolues in the euening, which leaue not the bones till the morow.

4 Her prophets are light and wicked persons: her priestes haue polluted the Sanctuary: they haue wrested the Law.

5 The iust Lord is in the middes thereof: hee will doe none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

7 I said, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should

g When he shall deliuer his people and destroy their enemies and idoles, his glory shall shine throughout all the world.

h Reade Isa. 34. 11.
i Or, bridge.

i Meaning, Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

a That is, Ierusalem.
b Ezek. 22. 25.
c Mich. 3. 11.
d Habak. 1. 8.
e They are so greedy that they eate vp bones and all.
f The wicked thus boasted that God was cruel among them, but the Prophet answereth that that cannot excuse their wickedness: for God wil not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance but he profited nothing.
g By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.

e They were most earnest & ready to doe wickedly.

f Seeing yee will not repent, you shall looke for my vengeance as well as other nations.

g Least any should thinke then that Gods glory should haue perished when Iudah was destroyed, hee sheweth that hee will publish his grace through all the world.

h That is, the Jewes shall come as well as the Gentiles: which is to be understood vnder the time of the Gospel.

i For they shall haue full remission of their finnes: and the hypocrites which boasted of the Temple, which was also thy pride in times past, shall be taken from thee.

should not bee destroyed howsoever I visited them, but they rose earely, and corrupted all their workes.

8 Therefore f waite yee vpon me, saith the Lord, vntill the day that I rise vp to the praye: for I am determined to gather the nations, & that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shall bee deuoured with the fire of my ielousie.

9 Surely g then wil I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him h with one consent.

10 From beyond the riuers of Ethiopia, the h daughter of my disperfed, praying vn- to mee, shall bring me an offering.

11 In that day shalt thou not be ashamed for i all thy workes, wherein thou hast transgressed against mee: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lyes: neither shall a deceitfull tongue bee found in their mouth:

for they shall be fedde, and lie downe, and none shall make them afraide.

14 Reioyce, O daughter Zion: bee yee ioyfull, O Israel: bee glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy k iudgements: he hath cast out thine l enemie: the King of Israel, euen the Lord is in the middes of m thee: thou shalt see no more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion: let not thine hands be faint,

17 The Lord thy God in the middes of thee is mightie: he will saue, he will reioyce ouer thee with ioy: he will quiet himselfe in n his loue: he wil reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for o it.

19 Beholde, at that time I will bruisse al that afflict thee, and I will p saue her that hal- teth, and gather her that was cast out, and I wil get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and praise among all people of the earth, when I turne backe your captiui- tie before your eyes, saith the Lord.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations m To defend thee as by thy finnes thou hast put him away and left thy selfe naked, as Exod.

32. 25. n Signifying, that God delighteth to shew his loue and great affectio towards his Church.

o That is, them that were had in hatred and reui- led for y Church and because of their religion.

p I will deliuer y Church which now is afflicted, as Mica. 4. 6.

q As among the Assyrians and Caldeans which did mocke them and put them to shame.

HAGGAI.

THE ARGUMENT.

W hen the time of the seuentie yeeres captiuitie prophesied by Ieremiah, was expired, God raised up Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because, that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promise of greater felicitie, for as much as the Lord will finish the worke that hee hath begunne, and send Christ whome he had promised, and by whome they should attaine to perfite ioy and glorie.

CHAP. I.

The time of the prophesie of Haggai. 3 An exhortation to build the Temple againe.



a Who was the sonne of Hystafpis, and the third king of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp, and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very cold in his cause.

N the second yeere of King a Darius, in the sixt moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vn to b Zerubbabel the

sonne of Sheaktiel, a prince of Iudah, and to

Iehoshua the sonne of Ichozadak the high Priest, saying,

2 Thus speaketh the Lord of hosts, say- ing, This people say, The time is not yet come, that the Lords house should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your d sieled houses, and this House lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your owne wayes in your hearts.

c Not that they condemned the building there- of, but they preferred polide and priuate pro- fit to religion, being content with smal be- ginnings. d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

Gods blast bringeth to nought. Haggai. All things pertaine to God.

^e Consider the plagues of God vpon you for preferring your policies to his religion, and because yee seeke not him first of all,

^f Meanings, hat they should leaze off their owne commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion. ^g That is, I will heare your prayers according to my promise, 1. king. 8. 21. 29 ^h That is, my glory shall be set forth by you. ⁱ And so bring it to nothing.

^k This declared that God was the author of the doctrine, and that he was but the minister, as Exod. 14. 31. iudge 7. 20. acts 15. 28. ^l Which declarerth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts and giue them new spirits, Iohn. 6. 44.

^a For the people, according as Isa. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spiritual Temple, the Church of Christ.

6 ^e Yee haue sown much, and bring in little: yee eate, but yee haue not enough: yee drinke, but yee are not filled: yee clothe you, but yee be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Go ^f vp to the mountaine, and bring wood, and build this House, and ^g I will be fauourable in it, and I will ^h bee glorified, saith the Lord.

9 Ye looked for much, and loe, ⁱ it came to little: and when yee brought it home, I did blowe ^j vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and yee runne euery man to his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruite,

11 And I called for a drouht vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon ^k all that the ground bringeth forth: both vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest withall the remnant of the people, heard the ^k voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp ^l the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the Spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of King Darius,

2 In the seuenth ^m moneth, in the one and twentieth day of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, & to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that sawe this ⁿ House in her first glorie, and how do you

see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and bee strong, all yee people of the land, saith the Lord, and ^b doe it: for I am with you, saith the Lord of hostes,

6 According to the word that I covenanted with you, when yee came out of Egypt: so my Spirit shall remaine among you: feare yee not,

7 For thus saith the Lord of hostes, ^c Yet a little while, and I will shake the heaucns and the earth, and the sea, and the drie land:

8 And I will moue all nations, and ^d the desire of all nations shal come, and I will fill this House with glorie, saith the Lord of hostes.

9 The ^e siluer is mine, and the golde is mine, saith the Lord of hostes.

10 The glory of this last House shall bee greater then the first, saith the Lord of hostes: and in this place will I giue ^f peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth ^g day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the Lawe, and say,

13 If one beare ^h holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the portage, or the wine, or oyle, or any meate, shall it be holy? And the Priests answered and said, No.

14 Then said Haggai, If a polluted person touch any of these, shal it bee vnclane? And the Priestes answered, and said, It shall bee vnclane.

15 Then answered Haggai, and said, So is this people, and so is this nation before mee, saith the Lord: and so are all the workes of their handes, and that which they offer here, is vnclane.

16 And now, I pray you consider in your mindes, from this ⁱ day, and afore, ^j euen afore a stone was laide vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie ^k measures, there were but tenne: when one came to the wine presse for to drawe out fiftie ^l vessels out of the presse there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you ^m turned not to me, saith the Lord.

19 Consider, I pray you, in your mindes

^b That is, go forward in building the Temple.

^c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

^d Meaning, Christ whom all ought to looke for and desire: or by desire, hee may signifie all precious things, as riches and such like.

^e Therefore when his time commeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doeth not stand in materiall things, neither can be built.

^f Meaning, all spiritual blessings and felicitie purchased by Christ, Phil. 4. 7

^g That is, the flesh of the sacrifices: whereby he signifieth that that thing which of it selfe is good cannot make an other thing so, and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrarie hee that is vnclane and not of pure hart, doeth corrupt those things and make them detestable vnto God, which els are good and godly.

^h Consider how God did plague you with famine afore you began to build the Temple.

ⁱ That is, before the building was begunne.

From the time they beganne to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruit was not come forth, yet in the gathering they should haue plentie. He exhorteth them to patience and to abide till the haruest came and then they should see Gods blessings. m I will make a change and renewe all things in Christ, of whom Zerubbabel here is a figure.

minde, from ^a this day, and afore from the foure and twentieth day of the ninth moneth, even from the day that the foundation of the Lords Temple was laide: consider it in your mindes.

20 Is the ^b seede yet in the barne: as yet the vine, and the fig tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse you.

21 And againe the worde of the Lord came to Haggai in the foure and twentieth day of the moneth, saying,

22 Speake vnto Zerubbabel the prince of Iudah, and say, I ^m wil shake the heauens

and the earth,

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the ⁿ kingdomes of the heathen, and I will ouerthrow the charrets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, sayeth the Lord, and will make thee as a ^o signet: for I haue chosen thee, saith the Lord of hostes.

n Hereby he sheweth that there shall be no let or hinderance when God will make this wonderful restitution of his Church.

o Signifying that his dignitie should be most excellent, which is fulfilled in Christ.

thing was accom

ZECHARIAH.

THE ARGUMENT.

Two moneths after that Haggai had begunne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repens vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne by Christ. But because they still remained in their wickednesse, and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes bee prepared to receiue Christ, in whome all should be sanctified to the Lord.

CHAP. I.

^a He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. ^b He signifieth the restitution of Ierusalem and the Temple.



In the eight moneth of the second yeere of ^a Darius, came the word of the Lord vnto ^b Zechariah, the sonne of Berechiah the sonne of Iddo the Prophet, saying,

2 The Lord hath bene ^c sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, ^d Turne yee vnto me, saith the Lord of hostes, and I wil turne vnto you, saith the Lord of hostes.

4 Bee ye not as your fathers, vnto whom the former ^e Prophets haue cried, saying, Thus saith the Lord of hostes, Turne you now from your euil wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where ^f are they: and do the Prophets liue for euer?

6 But did not my words and my statutes,

which I commanded by my seruants the Prophets, take hold of ^g your fathers: and they returned, and saide, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth ^h Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I ⁱ sawe by night, and behold ^k a man riding vpon a red horse, and hee stood among the myrrhe trees, that were in a botome, and behinde him were there ^l red horses speckled and white.

9 Then saide I, O my Lord, what are theser? And the Angel that talked with me, said vnto me, I wil shew thee what these be.

10 And the man that stood among the myrrhe trees, answered, and said, These are they whome the Lord hath sent to goe through the world.

11 And they answered the Angel of the Lord, that stood among the myrrhe trees, and said, We haue gone through the world and behold, all the world sitteth still, and is at rest.

12 Who was the chiefe among the rest of the horses men. ^m These signified the diuerse offices of Gods Angels, by whom God sometime punisheth, & sometime comforteth, & bringeth forth his works in diuers fash

f Seeing yee saw the force of my doctrine in punishing your fathers, why doe not yee feare the threatnings contained in the same, and declared by my Prophets? g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which containeth part of Ieremie & part of Ezechiel. i This vision signifieth the restoration of the Church, but as yet it should not appeare to manies which is here meant by the night, by the botome, and by the myrrhe trees which are so blacke, and giue a darke shadowe yet he compareth God to a King, who hath his posts and messengers abroad, by whom he still worketh his purpose, and bringeth his matters to passe. k Who was the chiefe among the rest of the horses men. l These signified the diuerse offices of Gods Angels, by whom God sometime punisheth, & sometime comforteth, & bringeth forth his works in diuers fash

xxx Then

a Who was the sonne of Hytaspis. b This was not that Zechariah, whereof is mention, 1. Chro. 24. 10, but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo. c He speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers had done, whom he so grievously punished. d Let your fruits declare that you are Gods people, and that hee hath wrought in you by his spirit and mortified you: for else man hath no power to returne to God, but God must conuert him, as Iere. 31. 18. lam. 5. 21. Ier. 31. 18. and 31. 6. & 48. 21. e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for ever, 1. Pet. 1. 15.

m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countrey about them were at rest.

n Though for a time God deferred his helpe and comfort from his Church, yet this declareth that he loueth them still most dearly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is cuer ready.

o In destroying the reprobate, I shewed my selfe but a little angrie toward my Church, but the enemy would haue destroyed them also, and considered not the end of my chastisements.

p To measure out the buildings.

q The abundance shall be so great that the places of store shall not be able to containe these blessings that God will send, but shall euen breake for fullnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would overthrow the Church, and declare that none enemies home is so strong, but God hath an hammer to breake it in peeces.

a That is, the Angel who was Christ: for in respect of his office he is oftentimes called an Angel, but in respect of his eternall essence, is God and so called.

b Meaning himselfe Zechariah. c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospell through all the world, and should neede no materiall wals, nor trust in any worldly strength, but should be safely preferred, and dwell in peace among all their enemies.

12 Then the ^m Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, & to the cities of Iudah, with whome thou hast bene displeased nowe these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good words and comfortable words.

14 So the Angel that communed with me, said vnto me, Crie thou, and speake, Thus saith the Lord of hostes, I am ⁿ ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angrie against the carelesse heathen: for I was angrie but ^o a litle, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shall be builded in it, saith the Lord of hostes, and a pline shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayeth the Lord of hosts, My cities shall yet be broken with plentie: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18. Then lift I vp mine eyes and saw, and behold, ^r foure hornes:

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure ^s carpenters.

21 Then said I, What come these to do? And he answered, and saide, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their home ouer the land of Iudah, to scatter it.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and behold, a ^a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forth: and another Angel went out to meet him,

4 And saide vnto him, Runne, Speake to this ^b young man, and say, ^c Ierusalem shall be inhabited without walles, for the multitude

of men and cattell therein:

5 For I, saith the Lord, will be vnto her a wall of ^d fire round about, and will ^e bee the glory in the mids of her.

6 Ho, ho, come ^f forth, and flee from the lande of the North, sayeth the Lord: for I haue scattered you into the southe & windes of the heauen, saith the Lord.

7 ^h Saue thy selfe, O Zion, that dwellest with the daughter of Babel,

8 For thus saith the Lord of hostes, After this ⁱ glory hath he sent me vnto the nations, which spoyled you: for he that toucheth you, toucheth the ^k apple of his eye,

9 For beholde, I will lift vp mine hand ^l vpon them: and ^m they shall be a spoyle to those that serued them, and ye shall knowe that the Lord of hostes hath ⁿ sent me.

10 Reioyce, and be glad, O daughter Zion: for loe, I come, and wil dwell in the mids of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, and thou shalt know that the Lord of hosts hath sent me vnto thee.

12 And the Lord shall inherite Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord, for he is raised vp out of his holy place.

by the way nor at home. ^k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, psal. 17. 8. ^l Vpon the Heathen your enemies. ^m They shall be your seruants as you haue bene theirs. ⁿ This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophetic of Christ and of his kingdome.

And hee shewed mee Iehoshua the hie Priest, ^a standing before the Angel of the Lord, and ^b Satan stood at his right hand to resist him,

2 And the ^c Lord saide vnto Satan, The Lord reprocue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprocue thee. Is not this a ^d brand taken out of the fire?

3 Now Iehoshua was clothed with filthie garments, and stood before the Angel.

4 And he answered and spake vnto these that stood before him, saying, Take away the ^e filthie garments from him. And vnto him he said, Behold, I haue ^f caused thine iniquity to depart from thee, and I wil cloth thee with change of rayment:

wonderfully preferred in the captiuitie, and now Satan sought to afflict and trouble him when he was doing his office. ^e In respect of the glorious garments and precious stones that the Priests did weare before the captiuitie, and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church. ^f Hee sheweth of what apparel he speaketh, which is when our filthie finnes are taken away and we are clad with Gods mercies, which is meant of the spirituall restitution.

d To defend my Church, to fraye the enemies, and to destroy them, if they approach neere.

e In me they shall haue their full felicity, and glorie.

f He calleth to the which partly for feare, & partly for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodities to the benefices of God promised in his Church.

g As it was I that scattered you, so haue I power to restore you.

h By flying from Babylon and comming to the Church.

i Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither

by the way nor at home. ^k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, psal. 17. 8.

^l Vpon the Heathen your enemies. ^m They shall be your seruants as you haue bene theirs. ⁿ This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

a He prayed to Christ the Mediatour for the state of the Church.

b Which declareth that the faithful haue not only warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Eph. 6. 12.

c That is, Christ speaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here hee sheweth himselfe to be the continuall presence of his Church.

d Meaning that Iehoshua was

to afflict and trouble him when he was doing his office.

e In respect of the glorious garments and precious stones that the Priests did weare before the captiuitie, and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.

f Hee sheweth of what apparel he speaketh, which is when our filthie finnes are taken away and we are clad with Gods mercies, which is meant of the spirituall restitution.

s And

The Prophet sayeth that be- sides the rai- ders, the Priest might also haue fire for his head according- ly, that is, that the dignitie of the Priesthood might be per- fect: and this was fulfilled in Christ, who was both Priest and King: and here all such are contemned that can content themselves with any meane re- formation in re- ligion, seeing the Prophet de- scribeth the per- fection, and ob- taineth it. h That is, haue rule & gouerne- ment in my Church, as thy predecessors haue had. i Whereby he meaneth to haue a whole charge and ministerie of the Church. k That is, the Angels, who represented the whole number of the faithful: signifying that all the godly should willingly receiue him. l Because they follow my word, they are contemned in the world, & esteemed as monstres, Isa. 8. 18. m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the worlde they were contemned, Isa. 1. 1. iere. 23. 5. and 33. 14. 15. n Hee sheweth that the ministers can not build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their sinnes no more. q Ye shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2. 2. micah. 4. 4. hag. 2. 10.

5 And I saide, Let them set a faire dia- deme vpon his head. So they set a faire dia- deme vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vn- to Ichoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, & keepe my watch, thou shalt also iudge mine house, and shalt also keepe my courtes, and I will giue thee place among these that stand by.

8 Heare now, O Ichoshua the high Priest, thou and thy fellowes that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruant.

9 For loe, the stone that I haue laid before Ichoshua: vpon one stone shalbe seuen eyes: beholde, I will cut out the grauing there- of, saith the Lord of hostes, and I will take a- way the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the figge tree.

11 Zerubbabel, saying, Neither by an armie nor strength, but by my spirit, saith the Lord of hostes.

12 Who art thou, O great mountaine, before Zerubbabel: thou shalt bee a plaine, and hee shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

13 Moreouer, the word of the Lord came vnto me, saying,

14 The hands of Zerubbabel haue laide the foundations of this house: his handes shal also finish it, and thou shalt knowe that the Lord of hostes hath sent mee vnto you.

15 For who hath despised the day of the small things? but they shal reioyce, and shall see the stone of tinne in the hand of Zerubbabel: these seuen are the eyes of the Lord, which goe through the whole world.

16 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

17 And I spake moreouer, and said vnto him, What be these two oliue branches, which through the two golden pipes em- pty themselves into the gold?

18 And he answered me, and said, know- est thou not what these be? And I said, No, my Lord.

19 Then said he, These are the two oliue branches, that stand with the ruler of the whole earth.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members. d Hee sheweth that Gods power onely is suffici- ent to preserve his Church, though he vse not mans helpe thereunto. e He compared the power of the aduersaries to a great moun- taine, who thought fewe nothing in re- spect of them, and would haue hindered Zerub- babel, who re- presented Christ whom the ene- mies daily la- bour to let in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this build- ing, yet Zerub- babel shall lay the highest stone thereof, and bring it to per- fection, so that all the godly shal reioyce, and pray vnto God that he would con- tinue his grace and fauour to- ward the Temple. g Meaning, Pro- phet: that I am Christ sent of my Father for the building & preservation of my spiri- tual Temple. h Signifying that I were discouraged at the smal & poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerub- babel which represented Christ, should goe forward with his building to the ioye and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning, a continuall providence, so that neither Satan nor any power in the worlde can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were euer greene and full of oyle, so that still they powred forth oyle into the lampes: signifying that God will continually main- taine and preserve his Church, and in due is still with abundance and perfection of graces.

CHAP. IIII.

The vision of the golden candlesticks, and the exposition thereof.

And the Angel that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe,

2 And said vnto mee, What seeest thou? And I saide, I haue looked, and beholde, a candlestick all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes, which were vpon the top thereof,

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these my Lord?

5 Then the Angel that talked with me, answered, and saide vnto mee, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto

a Which was e- uer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfecti- on. b Which con- tained the oyle that dropped from the trees in- to the lampes, so that the light ne- uer failed: and this vision was to confirme the faithfull that God had suf- ficient power in himselfe to con- tinue his graces, and to bring his promise to passe, though he had no helpe of man.

phat: that I am Christ sent of my Father for the building & preservation of my spiri- tual Temple. h Signifying that I were discouraged at the smal & poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerub- babel which represented Christ, should goe forward with his building to the ioye and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning, a continuall providence, so that neither Satan nor any power in the worlde can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were euer greene and full of oyle, so that still they powred forth oyle into the lampes: signifying that God will continually main- taine and preserve his Church, and in due is still with abundance and perfection of graces.

CHAP. V.

The vision of the flying booke, signifying the curse of the enemies, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

Then I turned me, and lifted vp mine eyes and looked, and behold, a flying booke.

2 And he said vnto me, What seeest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then saide hee vnto mee, This is the curse that goeth forth ouer the whole earth: for euery on that stealeth, shalbe cut

a Because the Iewes had pro- uoked Gods plagues by con- temning his worde, and ca- sting off al iudge- ment and equi- tie, he sheweth that Gods cur- ses written in this booke had iustly light both on them, and their fathers: but now if they see their former

would repent, God would sende the same among the Cal- cenists. b That is, vnto any iourey toward his neighbours.

X x x

off

e Meaning, wherefoeuer he be in the world. d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name. e Which was a measure in drie things, containing about ten pottels. f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure. g To couer the measure. h Which representeth iniquitie, as in the next verse. i Signifying, that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weak and infirme meanes. l To remouue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

h That is, toward Egypt, and other countreys there about. i That is, they of diuers colours, which aske leave, to signify that Satan hath no power to hurt or afflict till God giue it him, Iob. 1. 12. k By punishing the Caldeans, mine anger ceased, and you were delivered. l To receiue of him and the other three, money to make the two crownes, which were men of great authority among the Iewes, and doubted of the restitution of the kingdome and of the Priesthood, and hurt others by their example. m Because this could not bee attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King. n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe without the helpe of man. p Which declared that none could build this Temple, whereof Haggai spea-

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a By charrets here, as by horse afore, he meaneth the swift messengers of God to execute and declare his will. b By the brazen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor al the world can alter. c Which signified the great crueltie and persecutions that the Church had endured vnder diuers enemies. d Signifying that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, & other their enemies. g Meaning, all the actions and motions of Gods Spirit, which according to his vchangeable counsell hee causeth to appeare through all the world.

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CHAP. VI.

By the foure charrets he describeth the foure monarchies.

A Gaine, I turned and lift vp mine eyes, and looked, and beholde, there came foure charrets out from betweene two mountaines, and the mountaines were mountaines of brasse. 2 In the first charet were red horses, and in the second charet blacke horses, 3 And in the third charet white horses, and in the fourth charet horses of diuers colours, and reddish. 4 Then I answered, and said vnto the Angel that talked with me, What are these, my Lord? 5 And the Angel answered, and saide vnto me, These are the foure spirits of the heauen, which goe forth from standing

with the Lord of all the earth. 6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the South countrey. 7 And the reddish went out, and required to goe, and passe through the world, and he said, Goe passe through the world. So they went throughout the world. 8 Then cried he vpon me, and spake vnto me, saying, Behold, these that go toward the North countrey, haue pacified my spirit in the North countrey. 9 And the word of the Lord came vnto me, saying, 10 Take of them of the captiuitie, euen of Heldai, and of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house of Ioshiah, the sonne of Zephaniah, 11 Take euen siluer, and gold, and make crownes, and set them vpon the head of Iehoshua, the sonne of Iehozadak the high Priest, 12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the Branch, and he shall grow vp out of his place, and he shall build the Temple of the Lord, 13 Euen he shall build the Temple of the Lord, and hee shall beare the glory, & shall sit and rule vpon his throne, and he shall bee a Priest vpon his throne, and the counsell of peace shall bee betweene them both. 14 And the crownes shall be to Helem, and to Tobiah, and to Iedaiah, and to Hen the sonne of Zephaniah, for a memoriall in the Temple of the Lord. 15 And they that are farre off, shall come and build in the Temple of the Lord, and ye shall know, that the Lord of hostes hath sent me vnto you. And this shall come to passe, if yee will obey the voyce of the Lord your God.

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CHAP. VII.

The true fasting. 11 The rebellion of the people is the cause of their affliction.

A Nd in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in Chisleu,

h That is, toward Egypt, and other countreys there about. i That is, they of diuers colours, which aske leave, to signify that Satan hath no power to hurt or afflict till God giue it him, Iob. 1. 12. k By punishing the Caldeans, mine anger ceased, and you were delivered. l To receiue of him and the other three, money to make the two crownes, which were men of great authority among the Iewes, and doubted of the restitution of the kingdome and of the Priesthood, and hurt others by their example. m Because this could not bee attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King. n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe without the helpe of man. p Which declared that none could build this Temple, whereof Haggai spea-

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CHAP. VII.

Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good works, and the calling of the Gentiles.

A Gaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shall be called a citie of trueth, and the mountaine of the Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet old men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age,

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, should it therefore bee vnpossible in my sight, sayeth the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I wil deliuer my people from the East countrey, and from the West countrey:

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shall be my people, and I will be their God in trueth, and in righteousness.

9 Thus saith the Lord of hostes, Let your handes bee strong, yee that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laid, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not increase the residue of this people as aforetime, sayeth the Lord of hostes.

12 For the seed shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your handes be strong:

X x x

14 For

2 For they had sent vnto the House of God Shartzer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I weepe in the fift moneth, and separate my selfe as I haue done these so many yeeres?

4 Then came the worde of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the Priests, and say, When ye fasted and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did yee fast vnto me, and I approve it?

6 And when ye did eate, and when yee did drinke, did ye not eate for your selues, and drinke for your selues?

7 Should ye not heare the wordes, which the Lord hath cryed by the ministerie of the former Prophets, when Ierusalem was inhabited, and in prosperity, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shewe mercie and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare,

12 Yea, they made their hearts as an adamant stone, lest they should heare the law, and the wordes which the Lord of hostes sent in his spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whome they knewe not: thus the land was desolate: after them that no man passed through nor returned: for they layed the pleasant land waste.

That is the
off of the people
that remained
in Caldea
ent to the
Church at Ieru-
salem, for the re-
stitution of these
questions: be-
cause these feasts
were obserued
upon by the as-
sessment of the
whole Church,
the one in the
moneth: that the
Temple was de-
stroyed, and the
other when Ge-
daliah was
slaine. Jer. 41. 2.
e by weeping
and mourning,
and what
exercises they
vied in their fa-
sting.
d That is, pre-
pare my selfe
with all deuoti-
on to this fast.
Which was
now since the
time the Temple
was destroyed.
f For there were
both of the peo-
ple and of the
Priests which
doubted as to
this con-
troversie, besides
them that yet re-
mained in Cal-
dea, and reasoned
of it as one of
the chiefe points
of their religion.
g For they
thought they
had deserved
toward God be-
cause of this fast,
which they in-
vented of them-
selues: and
though fasting
of it selfe be
good, yet because
they thought it a
seruice toward
God, and trusted
therein, it is here
reprooued.
h Did yee not
eate, and drinke
for your owne
comoditie & ne-
cessities, and so
like? yee did
abstaine accord-
ing to your fan-
tasies, and not
after the pre-
script of my
Law.
i Hereby hee
condemned
their hypocrisie,
which thought
by their fasting to please God, and by such things as they invented, and in the
meane season would not serue him as he had commanded. k Hee sheweth that
they did not fast with a sincere heart, but for hypocrisie, and that it was not done
of a pure religion, because that they lacked these offices of charitie, which should
haue declared that they were godly, Math. 23. 23. l And would not carie the
Lords burden, which was swerte and easie, but would beare their owne, which
was heauie and galling to the flesh, thinking to merite thereby: which similitude
is taken of oxen, which shrink at the yoke, Nehem. 9. 29. m Which declareth
that they rebelled not onely against the Prophets, but against the spirit of God
that spake in them. n That is, after they were caied captiue. o By their sinnes
whereby they prouoked Gods anger.

a I loved my ci-
tie with a singu-
lar loue, so that
I could not a-
bide that any
should doe her
any injury.
b Because she
shall be faithfull
& loyall toward
me her husband.

c Though their
enemies did
greatly molest
and trouble
them, yet God
would come &
dwell among
them, and so pre-
serue them so
long as nature
would suffer
them to liue,
and increase
their children
in great abun-
dance.

d He sheweth
wherein
faith standeth,
that is, to be-
leeue that God
can performe
that which he
hath promised,
though it seeme
never so vnpos-
sible to many.
Rom. 4. 20.
Gen. 18. 14.

e So that their
returne shall not
bein vaine: for
God will ac-
complish his
promise, and
their prosperitie
shall be sure and
stable.

f Let neither re-
spect of your
private commo-
dities, neither
counsel of o-
thers, nor feare
of enemies dis-
courage you in
the going for-
ward with the
building of the
Temple, but be
constant, and o-
bey the Pro-
phets which in-
courage you
therunto.

g For God
curst your
works, so that
neither man nor
beast had profit
of their labour.

b. Reade Ezek,
18. 10.

i Which declar-
eth that man
cannot turne to
God till hee
change mans
heart by his
Spirit, and so
begin to doe
well, which is
to pardon his
sinnes and to
give him his
graces.

k Which fast
was appointed
when the cite
was besieged, &
was the first fast
of these foure: &
here the Prophet
sheweth, that if
the Iewes will
repent and turne
wholly to God,
they shall haue
no more occasi-
on to fast or to
shew signes of
heauinesse: for
God will send
them ioy and
gladnesse.
l He declareth
the great zeale
that God should
give y Genites
to come to his
Church and to
ioyne with the
Iewes in his true
religion, which
should be in the
kingdome of
Christ.
m Isa. 2. 2. Micah,
4. 1.

a Whereby hee
meaneth Syria.
b Gods anger
shall abide vpon
their chiefe que,
and not spare so
much as that.
c When the
Iewes shall con-
uert and repent,
then God will
destroy their e-
nemies.
d That is, by
Damascus, mea-
ning that Ha-
math, or Antio-
chia, should be
vnder the same
rod and plague.
e He secretly
sheweth y cause
of their destruc-
tion, because they
deceived all other by their craft and subtiltie, which they clo-
ked with this name of wildome. f Though they of Tyrus thinke them-
selves in-
vincible by reason
of the sea, that compasseth them round about, yet they shall not
escape Gods iudgements.

14 For thus saith the Lord of hostes, As I thought to punish ^b you, when your fathers prouoked me vnto wrath, sayeth the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes ⁱ to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake yee every man the trueth vnto his neighbour: execute iudgement truly and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, and the fast of the ^k tenth, shall be to the house of Iudah ioy and gladnes, and prosperous high feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come ^l people, and the inhabitants of great cities,

21 And they that dwel in one *citie*, shall go to another, saying, * Vp, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people, and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall tenne men take holde out of all languages of the nations, *euē* take holde of the skirt of him that is a Iewe, and say, Wee will goe with you: for wee haue heard that God is with you.

CHAP. IX.

y The threatening of the Gentiles. 9 The coming of Christ.

The burden of the worde of the Lord in the land of ^a Hadrach: and Damascus shall be his ^b rest: when the ^c eyes of man, *euē* of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border ^d there-by: Tyrus *also* and Zidon, though *they be* ^e *euē* ty wife.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the myre of the streetes.

4 Behold, the Lord will spoyle her, and he will smite her ^f power in the sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Az- zah also shall be very sorowful, & Ekron: for her countenance shall bee ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited,

6 And the strangers shall dwell in Ashdod, & I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betwene his ^h teeth: but hee that remaineth, euē he shall be for our God, and he shall be as a prince in Iudah, but ⁱ Ekron shall be as a Iebusite,

8 And I will campe about ^k mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now ^l haue I seene with mine eyes,

9 Reioyce greatly, O daughter Zion, shoute for ioy, O daughter Ierusalem, be- hold, thy King commeth vnto thee: ^m hee is iust and saued himselfe, poore and riding vpon an ⁿ asse, and vpon a colt the foale of an asse.

10 And I will cut off the ^o charers from Ephraim, and the horse from Ierusalem: the bow of the battell shall bee broken, and hee shall speake peace vnto the heathen, and his dominion shall be from ^p sea to sea, and from the riuer to the end of the land.

11 ^q Thou also shall be *saued* through the blood of thy couenant: I haue loosed thy ^r prisoners out of the pit wherein is no wa- ter.

12 Turne you to the ^s strong holde, ye prisoners of hope: euē to day do I declare that I will render the ^t double vnto thee.

13 For Iudah haue I ^u bent as a bowe for me: Ephraim shall haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shall bee seene ouer them, and his arrow shall goe foorth as the lightning: and the Lord God shall blow the trumpet, and shall come foorth with the whirle windes of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, ^v and

an infinite space and compassse ouer the whole world. ^w That is, from Euphrates. ^x Meaning, Ierusalem, or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them. ^y God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great. ^z That is, into the holy land where the cite and the Temple are, where God will defend you. ^a Meaning, the faith- full, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. ^b That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie. ^c I will make Iudah and Ephraim, that is, my whole Church, victo- rious against all enemies, which he here meaneth by the Grecians. ^d He prom- iseth that the Iewes shall destroy their enemies and haue abundance and excess of all things, as there is abundance on the altar, when the sacrifice is offered. ^e Which things are not to moue them to intemperance, but to sobriety, and a thankfull remembrance of Gods great liberalitie.

g Meaning, that
all should be
destroyed, save
a very few, who
should remain
as strangers.
h Hee promi-
seth to deliuer the
Iewes, when he
shall take ven-
geance on their e-
nemies, for their
enemies, & wrong
done to them.
i As the Iebu-
sities had bene
destroyed, so
should Ekron be
like the Philistims.
k He sheweth
that Gods po-
wer only, shall be
sufficient to de-
fend his Church
against all ad-
uersaries, be they
neuer so cruel, or
assemble their
power neuer so
often.
l That is, God
hath now seene
the great iniuries
and afflictions
wherewith they
haue bene afflic-
ted by their
enemies.
m That is, hee
hath now out-
nessed and saluati-
on in himselfe
for the vic and
commoditie of
his Church.
n Which decla-
reth that they
should not look
for such a king,
as should be
glorious in the
eyes of man, but
should be poore,
and yet in him-
selfe haue all
power to deli-
uer his Church.
o No power of
man or creature
shall be able to
take this king-
dome of Christ,
and hee shall
peaceably go-
uerne them by
his word.
p That is, from
the red sea, to
the sea called
Syriacum: and
by these places
which the Iewes
knew, hee meant

subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall be as the stones of the crowne lifted vp vpon his land.

17 For how greates his goodnesse: and how greates his beautie: come shall make the yong men cheerefull, and newe wine the maides.

CHAP. X.

1 The vanitie of idolatrie. 2 The Lord promisseth to visite and comfort the house of Iudah.

Aske you of the Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you showres of raine, and to euery one graffe in the field.

2 Surely the idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepherdes, and I did visite the goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as his beautifull horse in the battell.

4 Out of him shall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery appointer of tribute also.

5 And they shall bee as the mightie men, which treade downe their enemies in the myre of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will preferue the house of Ioseph, and I will bring them againe, for I pitie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a giant, & their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will hisse for them, and gather them, for I haue redeemed them: and they shall encrease as they haue encreased.

9 And I will sowe them among the

people, and they shall remember mee in far countreys: and they shall liue with their children and turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assiur: and I will bring them into the land of Gilead, and Lebanon, and place shall not bee found for them.

11 And hee shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall drie vp: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfulls committed to Christ. 7 Agricuons vision against Ierusalem and Iudah.

Open thy doores, O Lebanon, and the fire shall deuoure thy cedars.

2 Howle, fire trees, for the cedar is fallen, because all the mightie are destroyed: howle yee, O oaks of Bashan, for the defended Forrest is cut downe.

3 There is the voice of the howling of the shepherdes, for their glorie is destroyed: the voice of the roaring of lions whelps, for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the slaughter.

5 They that possesse them, slay them, and sinne not: and they that sell them, say, Blessed be the Lord, for I am rich, and their owne shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, I will deliuer the men euery one into his neighbours hand, and into the hand of his King: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fedde the sheepe of slaughter, euen the poore of the flocke: and I tooke vnto me two staues: the one I called Beautie, and the other I called Bandes, and I fed the sheepe.

8 Three shepherds also I cut off in one moneth, and my soule lothed them, and their soule abhorred mee.

9 Then saide I, I will not feede you: that

He noteth the hypocrites, which euer haue the Name of God in their mouths, thogh in their life and doings they denie God, attributing their gaine to Gods blessings, which commeth of the spoile of their brethren. h I wil cause one to destroy another. i Their gouernours shall execute crueltie ouer them. k That is, the small remnant, whome hee thought worthy to shewe mercie vnto. l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the hands of brotherly vnities, and therefore he breaketh both the one and the other. Some reade for Bands Destroyers, but in the 14. verse the first reading is confirmed. m Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue. n Meaning the people, because they would not acknowledge these great benefites of Gods that

1 Not that they should returne into their countrey, but be gathered and ioyned in one faith, by the doctrine of the Gospell. m He allueth to the deliuerance of the people out of Egypt whereas the Angel smote the floods and riuers

a Because the Iewes thought themselves so strong by reason of this mountaine, that no enemy could come to hurt them. b Prophet sheweth that when God smiteth the enemies it shall shew it selfe readie to receiue them. b Shewing that if the strong men were destroyed, the weaker were not able to resist. c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to holde out. d That is, the renouue of Iudah and Iisrael should perish. e Which being now destitute to be slaine, were deliuered as out of the lions mouth. f Their gouernours destroy them without any remorse of conscience, or yet thinking that they do euill.

The faithful shall be preferred, and reuerenced of all, that the very enemies shall be compelled to esteeme them for Gods glory. shall shine in them, as Iosephus declarerh of Alexander the great when hee nuntiated the high Priest. The Prophet reprooueth the Iewes because by thir owne fault they put backe Gods grates promised & so famine came by Gods iust iudgement: therefore to auoid this plague he willett them to turne to God, and to pray in faith to him, and so he will giue them abundance. He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorcerers, who euer decieued them. That is, the Iewes went into captiuitie. d Meaning, the cruel gouernours, which did oppress the poore sheepe, Ezek. 34. 16. 17. e He wil be mercifull to his Church, & cherishe them as a King or Prince doeth his best honre, which shall be for his owne vse in the warre. f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vpholde the building, and as a naile to fasten it together. g Ouertake their enemies. h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church. i Whereby he declarerh the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hisse, he can call them from all places suddenly. k Though they shall yet be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whom it was first preached.

b He sheweth that the least part euer profite by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought.
q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tiles for to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernement: but in effect it should be nothing: for they shuld be wolues and deuouring beasts in stead of shepherds.
s And is in health & sound.
t By the arme he signifieth strength as he doth wisdom & iudgement by the eye: that is, a plague of God shal take away both thy strength and iudgement.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.
b Ierusalem shall be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies.

e Euery captaine that had many vnder him afore, shal now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, *euē* Beautie, and brake it, that I might disanull my covenant, which I had made with all people.

11 And it was broken in that day: and so the ^o poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I saide vnto them, If yee thinke it good, giue *me* my ^p wages: and if no, leaue off: so they weighed for my wages thirtie *pieces* of siluer.

13 And the Lord said vnto me, Cast it vnto the ^q potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of siluer and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, *euē* the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet ^r the instruments of a foolish shepherd,

16 For loe, I will raise vp a shepherd in the land, which shal not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp: but he shall eate the flesh of the fatte, and teare their clawes in pieces.

17 O idle shepherd that leaueth the flocke: the sworde *shall be* vpon his ^r arme, and vpon his right eye. His arme shall be cleane dried vp, and his right eye shall be vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lord vpon ^a Israel, saith the Lord, which spred the heauens, and laide the foundation of the earth, and formed the spirit of man within him.

2 Beholde, I will make Ierusalem ^a a cup of poyson vnto all the people round about: and also with Iudah wil he be, in the siege against Ierusalem.

3 And in that day I wil make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, will I smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The ^o inhabitants of Ierusalem *shall be* my strength in the Lord of hostes their God.

6 In that day will I make the princes of

Iudah like coles of fire among the woods, and like a fire brand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *euē* in Ierusalem.

7 The Lord also shall *preserue* the tents of Iudah, *as* afore time: therefore the glorie of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and hee that is feeble among them, in that day shall be as Dauid: and the house of Dauid *shall be* as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of ^e grace and of compassion, and they shall looke vpon mee, whome they haue ^r pearced, and they shall lament for ^s him, as one mourneth for *his* onely sonne, and be sorie for him as one is sorie for *his* first borne.

11 In that day shall there bee a greate mourning in Ierusalem, as the ^r mourning of Hadadrimmon in the valley of Megiddon.

12 And the ^k land shall bewaile euery familie ^l apart: the familie of the ^m house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The familie of the house of Leui apart, and their wiues apart: the familie ⁿ of Shemei apart, and their wiues apart:

14 All the families that ^o remaine, euery familie apart, and their wiues apart.

not be a vaine ceremonie: but euery one touched with his owne sin. Vnder these certaine families he containeth all the tribes and the Kings: and the Priestes had by their sinnes pierced Christ. ^o To wit, which were elect by grace, and preferred from destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 of the cleane riddance of idolatrie. 3 The Reale of the godly against false prophets.

In that day there ^a shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncléannesse.

2 And in that day, saith the Lord of hostes, I will cut off the ^b names of the idoles out of the land: and they shall no more be remembered: and I wil cause the ^c Prophets, and the vncléane spirit to depart out of the land.

from all superstition, and that their religion shall be pure. ^e Meaning the false prophets and teachers, who are the corruptors of all religion, whom the Prophet here calleth vncléane spirits.

d The people which are now as it were dispersed by the fields, & lie open to their enemies, shall be no longer preferred by my power, when they were vnder their Kings: (which is meant by the house of Dauid) or in their defended cities.

e They shall haue the feeling of my grace by faith, and know that I haue compassion on them. That is, whom they haue continually vexed with their obstinacie, and grieued my spirit. John. 19. 37. where it is referred to Christs bodie, which here is referred to the spirit of God.

g They shall turne to God by true repentance, whom before they had so grievously offended by their ingratitude.

h They shall lament and repent exceedingly for their offences against God.

i Which was the name of a towne and place nere to Megiddo where Iosiah was slaine, 2. Chr. 35. 22.

k That is, in all places where the Iewes shall remaine.

l Signifying, that this mourning or repentance should grieue shal lament, beueth that both in Called also Simon the common de-

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continual running fountaine and purge them from all vncléannesse.

b He promitteth that God will also purge them from all superstition, and that their religion shall be pure. ^e Meaning the false prophets and teachers, who are the corruptors of all religion, whom the Prophet here calleth vncléane spirits.

^d That is, when they shall prophesie lies, and make God, who is the author of truth, a cloke thereunto.

^e He sheweth what zeale the godly shall haue vnder the kingdom of Christ, Deut. 13. 6. 9. ^f God shall make them ashamed of their errors and lies, and bring them to repentance, and they shall no more weare Prophets apparel to make their doctrine seeme more holy.

^g They shall confesse their former ignorance, and bee content to labour for their living.

^h Hereby hee sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the marks & signes should remaine for euer.

ⁱ The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible disipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Marth. 26. 31. ^k The greatest part shal haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferue them.

CHAP. XIII.

^l Of the doctrine that shall proceede out of the Church, and of the resurrection thereof.

BEhold, the day of the Lord commeth, and thy spoyle shall bee diuided in the middes of thee,

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not bee cut off from the citie.

3 Then shall the Lord goe foorth, and fight against those nations, as when he fought in the day of battell:

4 And his feet shall stand in that day vpon the mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there shall be a very great valley, and halfe of the

mountaine shal remoue toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall flee like as yee fled from the earthquake in the dayes of Vzziah king of Iudah: & the Lord my God shal come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall bee a day (it is known to the Lord) neither day nor night, but about the euening time it shall be light.

8 And in that day shall there be waters of life goe out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, and shall be both in summer and winter.

9 And the Lord shall be King ouer all the earth: in that day shal there be one Lord and his Name shall be one.

10 All the land shalbe turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall bee lifted vp, and inhabited in her place, from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Hananiel, vnto the Kings winepresses.

11 And men shall dwell in it, and there shall bee no more destruction, but Ierusalem shall be safely inhabited.

12 And this shall be the plague, where-with the Lord will smite all people, that haue fought against Ierusalem: their flesh shal consume away, though they stand vpon their feet, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day a great tumult of the Lord shall be among them, and euery one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour,

14 And Iudah shall fight against Ierusalem, and the arme of all the heathen shall be gathered round about, with golde and siluer, and great abundance of apparel.

15 Yet this shalbe the plague of the horse, of the mule, of the camel and of the asse, and of all the beasts that be in these tents as this plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families

^e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.

^f Read Amos 1. 3. ^g Because they did not credit the prophets wordes, he turneth to God, and comforteth himselfe in that that he knew that these things should come, & faith, Thou, O God, with thine Angels wilt come to performe this great thing.

^h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would find comfort.

ⁱ That is, the spiritual graces of God, which should euer continue in most abundance.

^k All idolatrie and superstition shall be abolished, and there shall bee one God, one faith, and one religion.

^l This new Ierusalem shall be seene through all the world, and shall excell the first in excellencie, wealth and greatness, in God will not onely raise vp waere without, but sedition at home to trie them.

ⁿ To hurt and oppress him.

^o The enemies are rich, & therefore shall not come for a praye but to destroye and shed blood.

^p As the men should be destroyed, vers. 18

^a He armeth the godly against the great tentations that should come before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come they might know that they were warned of them afore.

^b As your fathers and you haue had experience both at the red sea and at all other times.

^c By this manner of speech the Prophet sheweth Gods power & care ouer his Church, and how he will as it were by miracle saue it.

^d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church,

By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the familie of Egypt goe not vp, & come not, it shal not raine vpon them. This shall bee the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall bee the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day there shall bee written vpon the bridles of the horses, The holinesse vnto the Lord, and the pots in the Lordes house shal be like the bowls before the altar.

21 Yea, euery pottle in Ierusalem and Iudah shal be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the House of the Lord of hostes.

pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true seruice of God.

r Signifying, that to what (scilicet) they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them. s As precious the one as the other, because they shal be sanctified. t But all shall be that shall corrupt the

MALACHI.

THE ARGUMENT.

This Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more seruent desires looke for the comming of Messiah. He confirmeth the same doctrine that the two former doe, but chiefly hee reproveth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of Idolatrous and many viues, murmurings against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.



He burden of the worde of the Lord to Israel by the minsterie of Malachi.

2 I haue loued you, saith the Lord: yet ye say Wherein hast thou loued vs?

Was not Esau Iakobs brother, saith the Lord: yet I loued Iakob,

3 And I hated Esau, and made his mountaines waste, and his heritage a wildernes for dragons.

4 Though Edom say, Wee are impouertished, but we will returne and build the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shall call them, the border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and yee shal say, The Lord will be magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests, that despise my Name:

and yee say, Wherein haue we despised thy Name?

7 Yee offer vnclane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that yee say, The table of the Lord is not to be regarded.

8 And if yee offer the blind for sacrifice, it is not euill: and if yee offer the lame and sicke, it is not euill: offer it now vnto thy prince: will hee be content with thee, or accept thy person, saith the Lord of hostes?

9 And now, I pray you, I pray before God, that he may haue mercie vpon vs: this hath bene by your meanes: will hee regard your persons, saith the Lord of hostes?

10 Who is there euen among you, that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is

mortal man would not be content to be so serued. i He derideth the Priests, who bare the people in hand, that they prayed for them, & sheweth that they were the occasion, that these euils came vpon the people. k Will God consider your office and state, seeing you are so couetous and wicked. l Because the Leuites, who kept the doores, did not trie whether the sacrifices that came in, were according to the Law, God wisheth that they would rather shut the doores, then to receive such as were not perfite. m God sheweth that their ingratitude, and neglect of his true seruice shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacite of the people, and by the altar and sacrifice, he meaneth the spiritual seruice of God, which should be vnder the Gospel, when an ende should be made to all these legal ceremonies by Christs one ly sacrifice.

e He noteth their grosse hypocricie, which would not see their faults, but most impudently couered them, and so were blind guides. f Yee receiue all manner offerings for your greedinesse, and doe not examine whether they be according to my Lawe or no. g Not that they said thus, but by their doings they declared no lesse. h You make it no fault: where by he condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, and so come not to that purenesse of religion, which hee requireth, and therefore in reproof hee sheweth them that a

a Reade Isa. 13.

b Which declarereth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iakob the younger brother, of who they came, and left Esau the elder.

c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that his countrey lyeth waste, and he shall neuer returne to inhabite it, whereas ye my people, whome the enemy hated more then them, are by my grace and louetoward you deliuered, read Rom. 9. 13.

d Besides the rest of the people hee condemneth the priests chiefly, because they should haue reproveth others for their hypocricie, and obstinacie against God, and not haue hardened them by their example to greater euils.

great

^a Both the priest and the people were infected with this error, that they passed not what they offered: for they thought that God was as well content with the lean as with the fat: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and courteousness. ^o The Priests and people were both wearie with serving God, and passed not what manner of sacrifice and seruice they gaue to God, for that which was least profitable, was thought good enough for the Lord. ^p That is, hath a bilittie to serue the Lord according to his word, and yet will serue him according to his cōtrarious minde.

great among the heathen, saith the Lord of hostes.

12 But yee haue polluted it, in that yee say, The table of the Lord is ^a polluted, and the fruit thereof, ^{euen} his meate is not to be regarded.

13 Yee said also, Beholde, *it is a wearinesse*, and yee haue snuffed at it, saith the Lord of hostes, and yee offered that which was torne, and the lame and the sicke: thus yee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed be the deceiuer, which hath in his flocke a male, & voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a greates King, saith the Lord of hostes, and my name is terrible among the heathen.

And passed not what manner of sacrifice and seruice they gaue to God, for that which was least profitable, was thought good enough for the Lord. ^p That is, hath a bilittie to serue the Lord according to his word, and yet will serue him according to his cōtrarious minde.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

AND now, O yee ^a Priests, this commandement is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glorie ^b vnto my name, saith the Lord of hostes, I will euen send a curse vpon you, and will curse your ^c blessings: yea, I haue cursed them already, because yee doe not consider it in *your* heart.

3 Behold, I wil corrupt ^d your seede, and cast dung vpon your faces, *euen* the ^e dung of your solemne feasts, and you shall be like vnto it.

4 And ye shall knowe, that I haue ^f sent this commandement vnto you, that my covenant, which I made with Leui, might stand, saith the Lord of hostes.

5 My ^g covenant was with him of life and peace, and I ^h gaue him feare, and he feared me, and was afraid before ⁱ my Name.

6 The lawe of ^k truth was in his mouth, and there was no iniquitie found in his lips: hee walked with me in peace and equitie, and did turne many away from iniquitie:

7 For the Priests ^l lippes should preserve knowledge, and they should seeke the Lawe at his mouth: for hee is the ^m messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the covenant of Leui, saith the Lord of hostes.

^a He speaketh vnto them chiefly, but vnder them he containeth the people also. ^b To serue me according to my word. ^c That is, the abundance of Gods benefits. ^d Your seede sowne shall come to no profit. ^e You boast of your holinesse, sacrifices and feasts, but they shall turne to your shame, and be as vile as dung. ^f The Priests objected against the Prophet that he could not reprove the, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slandered, when these villaines and dung are called by their owne names. ^g He sheweth what were the two conditions of the covenant made with the tribe of Leui: on Gods part, that he would giue them long life and felicity, and on their part, that they should faithfully serue him according to his worde. ^h I prescribed Leui a certaine law to serue me. ⁱ Hee serued mee and set forth my glory with all humilitie and submission. ^k He sheweth that the Priest ought to haue knowledge to instruct others in the word of the Lord. ^l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserve it for himselfe. ^m Shewing, that whosoever doth not declare Gods will, is not his messenger and Priest.

9 Therefore haue I also made you to be despised, and vile before all the people, because yee kept not my wayes, but haue bene partiall in the Lawe.

10 Haue we not all one ^a father: hath not one God made vs? why doe we transgresse euery one against his brother, and breake the covenant of ^b our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel & in Ierusalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath married the ^c daughter of a strange god.

12 The Lord wil cut off the man that doeth this: *both* the master and the seruant out of the Tabernacle of Iaakob, and him that offereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and ^d couered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, ^e Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet is hee thy ^f companion, and the wife of thy ^g covenant.

15 And did not ^h he make one? yet had he abundance of spirit: and wherefore one? because hee sought a godly ⁱ seede: therefore keepe your selues in your ^j spirit, and let none trespass against the wife of his youth.

16 If thou hatest ^k her, ^l put her away, saith the Lord God of Israel, yet hee couereth ^m the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Yee haue ⁿ wearied the Lord with your words: yet yee say, Wherein haue we wearied him? when ye say euery one that doeth euill, is good in the sight of the Lord, and he delireth in them. Or where is the God of ^o iudgement?

^a Containe your selues within your boundes and be sober in minde, and bridle your affections. ^b Not that hee doth allow diuorcement, but of the two fautes he sheweth, which is the lesse. ^c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were couereth his fault. ^d Ye murmured against God, because he heard not you as soone as ye called. ^e In thinking that God fauoured the wicked, and hath no respect to them that serue him. ^f They blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

CHAP. III.

Of the Messenger of the Lord Iohn Baptist and of Christs office.

BEhold, I will send my ^a messenger, and hee shall prepare the way before mee: and ^b the Lord whom yee seeke, shall speedily come to his Temple: euen the ^c messenger

^a 40. 1. 7. dan. 9. 17. 24. ^c That is, Christ by whom the covenant was made and ratified, who is called the Angel or messenger of the covenant, because he reconciled vs to his Father: and is Lord or King, because he hath the gouernement of his Church.

ⁿ The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren. ^o Whereby they had bounde themselves to God to be an holy people. ^p They haue ioyned themselves in marriage with them that are of another religion. ^q That is, the Priests. ^r Yee cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine. ^s This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage. ^t As the one halfe of thy self. ^u Shee that was ioyned to thee by a solemne covenant, and by the inuocation of Gods Name. ^x Did not God make man and woman, as one flesh and not many. ^y By his power and vertue, hee could haue made many women for one man. ^z Such as should be borne in lawfull and moderate marriage, wherein is no excess of lusts. ^a Containe your selues within your boundes and be sober in minde, and bridle your affections. ^b Not that hee doth allow diuorcement, but of the two fautes he sheweth, which is the lesse. ^c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were couereth his fault. ^d Ye murmured against God, because he heard not you as soone as ye called. ^e In thinking that God fauoured the wicked, and hath no respect to them that serue him. ^f They blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

^a This is meant of Iohn Baptist, as Christ expoundeth in Luke 7. 27. ^b Meaning, Messiah, as Psal.

Gods blessings without measure. Malachi The sunne of righteouſneſſe.

d He ſheweth that the hypo- crites which with ſo much for the Lords comming, wiſt not abide when he draweth neere, for hee will conſume them and purge his and make them cleane. e He beginneth at the Priests chat they might be lights and ſhine vnto others.

f They murmured againſt God be- cauſe they ſawe not his helpe e- uer preſent to defend them: & therefore he ac- cuſeth them of ingratitude, and ſheweth that in chat they are not daily conſumed, it is a token that he doth ſtill defend them: and ſo his mercie to- ward them ne- uer changeth. g Read Zech. 1. 3.

h There are none of the heathen ſo barbarous, chat wil defraud their Gods of their honour, or deale deceitfully with them. i Whereby the ſeruite of God ſhould haue ben maintained, and the Priests and the poore relie- ued.

k Not hauing reſpect how much ye neede, but I will giue you in all abun- dance: ſo that ye ſhall lacke place to put my bleſ- ſings in.

l Meaning, the caterpillar, and whatſoeuer de- ſtroyeth corne and fruits.

m The prophet condemneth them of double blaſphemy a- gainſt God: firſt in that they ſaid that God had no reſpect to them that ſer- ued him, and next that the wicked were more in his fa- uour then the godly.

of the couenant whom yee deſire: behold, he ſhall come, ſaith the Lord of hoſtes.

2 But who^d may abide the day of his comming: and who ſhall endure, when he appeareth: for he is like a purging fire, and like fullers ſope,

3 And he ſhall ſit downe to trie and fine the ſiluer: he ſhall euen fine the ſonnes of^e Leui and purifie them as golde and ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe.

4 Then ſhall the offerings of Iudah and Ieruſalem be acceptable vnto the Lord, as in olde time and in the yeeeres afore.

5 And I wil come neere to you to iudge- ment, and I will be a ſwift witneſſe againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vex the widowe, and the father- leſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſtes.

6 For I am the Lord: I change not, and yee ſonnes of Iaa^f are not conſumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vnto mee, and I will returne vnto you, ſaith the Lord of hoſtes: but ye ſaid, Wherein ſhall we returne?

8 Will a^h man ſpoyle his gods: yet haue ye ſpoyled mee: but yee ſay, Wherein haue we ſpoyled thee: Inⁱ tithes, and offerings.

9 Ye are curſed with a curſe: for ye haue ſpoyled me, euen this whole nation.

10 Bring yee all the tithes into the ſtore- houſe, that there may be meat in mine houſe, and proue mee now herewith, ſaith the Lord of hoſtes, if I will not open the win- dows of heauen vnto you, and powre you out a bleſſing^k without measure.

11 And I will rebuke the^l deuourer for your ſakes, and he ſhall not deſtroy the fruit of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of hoſtes.

12 And all nations ſhall call you bleſ- ſed: for yee ſhall bee a pleaſant land, ſaith the Lord of hoſtes.

13 Your words haue bene ſtout^m againſt me, ſaith the Lord: yet yee ſay, What haue we ſpoken againſt thee?

14 Ye haue ſaid, It is in vaine to ſerue God: and what profit is it that we haue kept his commandement, and that we walked humbly before the Lord of hoſtes.

15 Therefore wee count the proud bleſ- ſed: euen they that worke wickedneſſe, are

ſet vp, and they that tempt God, yea, they areⁿ deliuered.

16^o Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a^p booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they ſhall be to me, ſaith the Lord of hoſtes, in that day^q that I ſhall doe this, for a ſlocke, and I will^r ſpare them as aman ſpareth his owne ſonne that ſerueth him.

18 Then ſhall you returne, and diſcerne betwene the righteous & wicked, betwene him that ſerueth God, and him that ſerueth him not.

penitent ſinners. q When I ſhall reſtore my Church according to my promiſe, they ſhall be as mine owne proper goods. r That is, forgive their ſinnes, and gouerne them with my Spirit.

CHAP. III.

The day of the Lord, before the which Eliſh ſhould come.

FOR behold, the day commeth that ſhall^a burne as an ouen, and all the proud, yea, and all that doe wickedly, ſhall be ſtubble, and the day that commeth, ſhall burne them vp, ſaith the Lord of hoſtes, and ſhall leaue them neither roote, nor branch.

2 But vnto you that feare my Name, ſhall the^b ſunne of righteouſneſſe ariſe, and health ſhall be vnder his wings, and yee ſhall^c goe forth, and grow vp as fat calves.

3 And yee ſhall tread downe the wicked: for they ſhall be duſt vnder the ſoles of your feete in the day that I ſhall doe this, ſaith the Lord of hoſtes.

4^d Remember the Law of Moſes my ſeruant which I commanded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

5 Beholde, I will ſend you^e Elijah the Prophet before the comming of the greates and^f fearefull day of the Lord.

6 And hee ſhall^g turne the heart of the fathers to the children, and the heart of the children to their fathers; leſt I come^h and ſmite the earth with curſing.

increase in the ioy of the Spirit, 2. Cor 3. 17. d Because the time was come that the Iewes ſhould be deſtitute of Prophets vntill the time of Chriſt, becauſe they ſhould with more ſeruent mindes deſire his comming, the Prophet exhorteth them to exerce theſelues diligently in ſtudying the Law of Moſes in the meane ſea- ſon, whereby they might continue in the true religion, and alſo be armed againſt al tentations. e This Chriſt expoundeth of Iohn Baptiſt, Mat. 11. 13. 14. who both for his zeale, & reſtoring of religion is aptly compared to Elijah. f Which as it is true for the wicked, ſo doth it waken the godly, and call the to repentance. g He ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God, & ioyning of the father and children in one vnitie of faith: ſo that the father ſhal turne to the religion of his ſonne, which is conuerted vnto Chriſt, and the ſonne ſhal em- brace the faith of the true fathers, Abraham, Iſhak, and Iaa^h Kob. h The ſecond point of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.

n They are not onely preferred to honour, but alſo deliuered from dangers. o After theſe admonitions of the Prophet ſome were liue- ly touched, and encouraged o- thers to feare God.

p Both becauſe the thing was ſtrange that ſome turned to God in that great and vni- uerſall corrupti- on, and alſo that this might be an example of Gods mercies to all

a He propheci- eth of Gods iudgements a- gainſt the wic- ked, who would not receiue Chriſt, when as God ſhould ſend him for the re- ſtauration of his Church.

b Meaning, Chriſt, who with his wings or beames of his grace ſhould lighten & com- fort his Church, Ephel. 5. 14. and he is called the ſunne of righteouſneſſe becauſe in him- ſelfe he hath all perfection, and alſo the iuſtice of the Father dwelleth in him, whereby he re- generateth vs into righteouſ- neſſe, cleanſeth vs from the filth of this world, and reformeth vs to the image of God.

c Ye ſhall bee ſet at libertie and

The end of the Prophets:

THE
NEVV TESTAMENT
OF OVR LORD IESVS

Christ, Translated out of
Greeke by *Theod. Beza.*

WHEREVNTO ARE ADIOYNTED

briefe Summaries of doctrine vpon the Euangelists
and Acts of the Apostles, together with the methode of the
Epistles of the Apostles, by the said
THEOD. BEZA.

And also short Expositions on the phrases and hard places, ta-
ken out of the large Annotations of the forelaid
Author, and Ioach. Camerarius, by P. Lof. Villerius.

Englished by L. Tomson.

¶ Together with the Annotations of FR. IVNIVS
vpon the Reuelation of S. IOHN.



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the diligent Reader.



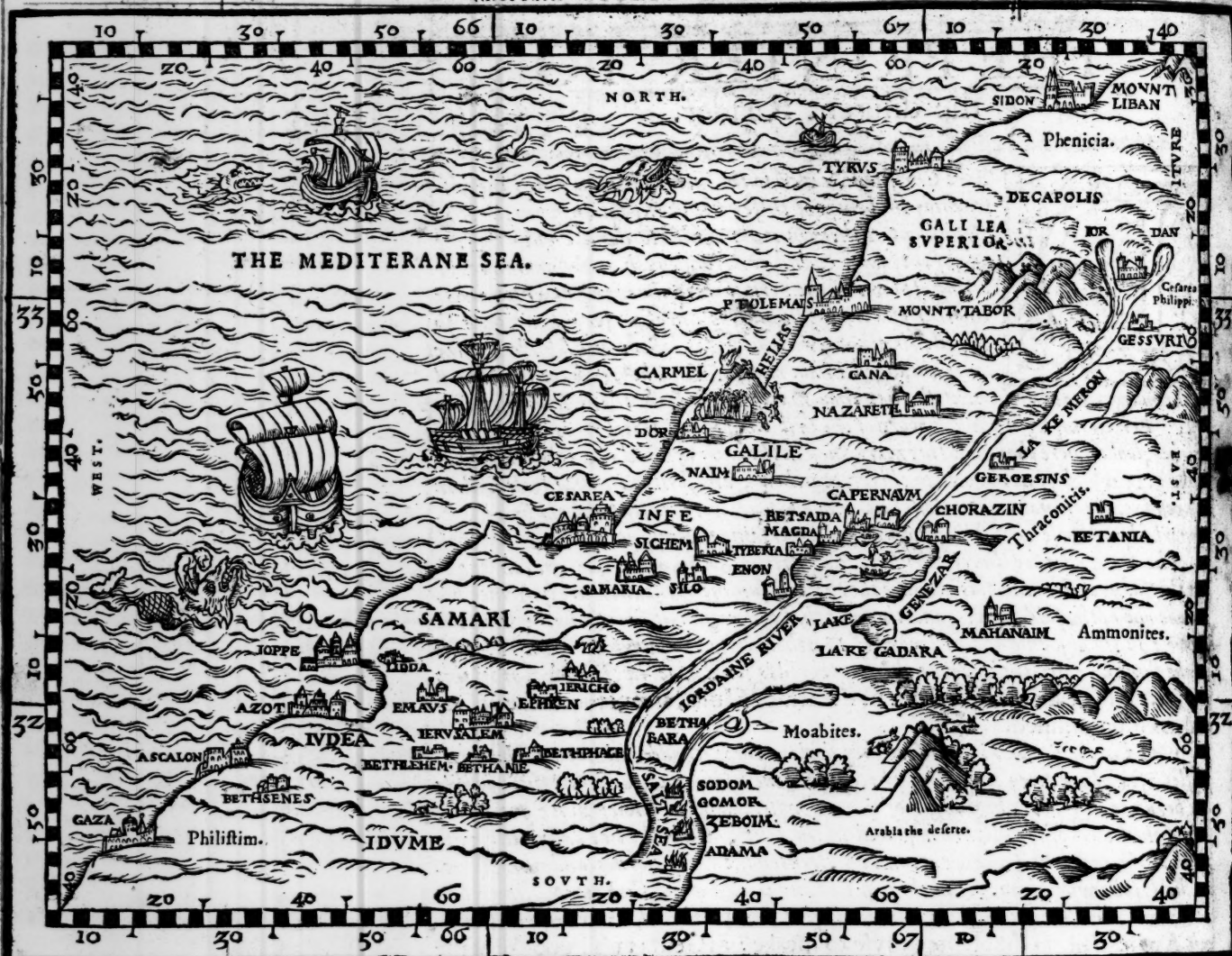
DEARE Christian Reader, to the intent thou mightest the better enjoy the benefit of these notes or expositions upon the New Testament: I thought it not amisse to declare unto thee the use of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like Phrase or sense, haue bene so placed, that none without great labour could finde out the texts alleadged, I haue made this marke*, & haue set it aswel in the margent, as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this marke*, looke where thou seest this marke first in the margent, and there thou shalt find, Luke 3. 23, which place agreeth to this of Matthew, and so likewise thou shalt finde in the residue. But if many quotations belong to one place word or sentence, the first is only marked, and those that follow vnmarked appertaine to the same.

The Notes that are directed by figures of Arithmetike, as 1. 2. 3. 4. &c. throughout the Euangelistes and Acts, declare the effect or summe of the doctrine contained betweene one of the said figures, and the next that followeth: as for example, from the figure 1 in the first line and first word of Matthew unto the figure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort, 1. Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.

And in the Epistles in like sort they declare the methode and arte which the Apostles vse & how euery argument or reason dependeth one vpon another: these figures are begun againe at the beginning of euery Chapter. Lastly the notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and Phrases immediately following them. As in the first line and second word, the letter a, being referred vnto a, directly against him in the margent, sheweth that this word booke signifieth A rehearfall, as the Hebrewes vse to speake: as Gen. 5. 1 The booke of the generations. These letters begin at the beginning of euery Chapter, continuing vnto z, and so beginning againe with a, if there be so many notes that they doe exceed in number the letters of an Alphabet. This haue I faithfully done for thy commiditie, reape thou the fruit, and giue the praise to GOD.

A 2 Farewel.

The description of the Holy Land, containing the places mentioned in the four Euangelists, with other places about the Sea coasts, wherein may be seene the wayes and iourneys of CHRIST and his Apostles in Iudea, Samaria, and Galilee: for into these three partes this Land is diuided.



The Places specified in the Map, with their Situation by the Obseruation of the degrees concerning their length and breadth.

| | | | |
|----------------------------------|--------------|---------------------------------|--------------|
| Ascalon | 65,24:31,32. | Gadara or Gazara | 66,48:32,29. |
| Azor | 65,35:32. | Gaza | 65,10:31,40. |
| Bethlehem | 65,55:31,51. | Iericho | 66,10:32,1 |
| Bethphage | 68,31:58. | Ierusalem | 66,31,55. |
| Bethfaida | 66,51:32,29. | Ioppe | 65,40:32,5. |
| Bethabara | 66,34:32,1. | Ior, the other fountaine whence | |
| Bethania | 66,31,58. | Jordan springeth. | 67,:33.7. |
| Cana of Galile | 66,52:32,48. | Magdalon, called also Dalmanu- | |
| Capernaum | 66,53:32,39. | tha | 66,48:32,28. |
| Carmel mount | 66,31:32,50. | Naim | 66,35:32,33. |
| Cesarea Straton. | 66,16:32,25. | Nazareth | 66,56:32,48. |
| Cesarea Philippi | 67,39:33,5. | Ptolemais | 66,50:32,48. |
| Corasim | 67,53:32,29. | Samaria the citie | 66,22:32,19. |
| Dan, one of the fountains whence | | Sidon | 67,15:33,30. |
| Jordan springeth | 67,25:33,8. | Silo | 66,27,32.19. |
| Ennon | 66,40:32,18. | Tyrus | 67,33,20. |
| Emmaus | 65,34:31,59. | Tiberias | 66,44:32,26. |
| Ephen | 66,8,32. | | |



THE HOLY GOSPELL OF IESVS CHRIST AC-

cording to S. Matthew.

CHAP. I.

That Iesus is that Messias, the Saviour promised to the fathers. 18 The Natimite of Christ.



HE * 1. Booke of
the ^b generation of
IESVS CHRIST,
the sonne of Da-
uid, the sonne of
Abraham.

2. * Abraham
begate Isaac. * And
Isaac begate Jacob.

And * Jacob begate Iudas and his bre-
thren.

3. * And Iudas begate Phares, and Zara
of Thamar. And * Phares begate Esrom.
And Esrom begate Aram.

4. And Aram begate Aminadab. And
Aminadab begate Naasson, And Naasson
begate Salmon.

5. And Salmon begate Booz of Rachab.
And * Booz begate Obed of Ruth. And O-
bed begate Iesse.

6. And * Iesse begate Dauid the King.
And * Dauid the King begate Solomon of
her that was the wife of Vrias.

7. And * Solomon begate Roboam.
And Roboam begate Abia. And Abia be-
gate Asa.

8. And Asa begate Iosaphat. and Io-
saphat begate Ioram. And Ioram begate
Hozias.

9. And Hozias begate Ioatham. And Io-
atham begate Achaz. * And Achaz begate
Ezekias.

10. And * Ezekias begate Manasses. And
Manasses begate Amon. And Amon begate
Iosias.

11. And * Iosias begate Iakim. And Ia-
kim ^d begate Iechonias and his brethren, a-
bout the time they were caried away to Ba-
bylon.

12. And after they were caried away
into Babylon, * Iechonias begate Salathiel.

* And Salathiel begate Zorobabel.

13. And Zorobabel begate Abiud. And
Abiud begate Eliacim. And Eliacim be-
gate Azor.

14. And Azor begate Sadoc. And Sadoc
begate Achim. And Achim begate Eliud.

15. And Eliud begate Eleazar. And Elca-
zar begate Matthan. And Matthan begate
Jacob.

16. And Jacob begate Ioseph the hus-
band of Marie, of whom was borne I E S V S,
that is called Christ.

17. So * all the generations from Abra-
ham to Dauid are fourteene generations:
and from Dauid vntill they were caried a-
way into Babylon, fourteene generations:
and after they were caried away into Baby-
lon vntill Christ, fourteene generations.

18. ¶ Now the birth of I E S V S Christ
was thus, When as his mother Mary was
* betrothed to Ioseph, before they came to-
gether, she was found with childe of the ho-
ly Ghost.

19. Then Ioseph her husband being a iust
man, and not willing to * make her a pub-
lique example, was minded to put her away
secretly.

20. But while he thought these things,
behold, the Angel of the Lord appeared vn-
to him in a dreame, saying, Ioseph the sonne
of Dauid, feare not to * take Mary thy
wife; for that which is ^h conceived in her,
is of the holy Ghost.

21. And shee shal bring forth a sonne,
and thou shalt * cal his Name I E S V S: for he
shal * saue his people from their finnes.

22. And all this was done that it might
be fulfilled, which is spoken of the Lord by
the Prophet, saying,

23. * Beholde, a * virgine shall bee with
childe, and shall beare a sonne, and they shall
call his name Emmanuel, which is by inter-
pretation, God with vs.

24. ¶ Then Ioseph, being raised from
sleepe,

*1. Chro. 3. 17.
2. 2. 13. 2. and
5. 2.*

*All these which
are reckoned up in
this pedigree of Da-
uid's stocke, as they
begate one another
orderly in their de-
scents.*

*2. Christ the
true Immanuel,
and therefore, Ie-
sus (that is, Savi-
our) is conceived
in the virgine by
the holy Ghost,
as it was fore-
told by the Pre-
phets.*

1. Luke 1. 27.

2. Deut. 24. 1.

*3. Eccius bar at her
parents and kins-
folkes hands.*

*4. VVhich was pro-
mised and made
sure to thee to be thy
wife.*

*5. Of the mothers
substance, by the holy
Ghost.*

*6. Christ is
borne of the
same virgine
which neuer
knewe man: and
is called Iesus of
God himselfe, by
the Angel.*

7. Luke 1. 31.

8. Acts 4. 12.

*9. Deliver, and this
someth vs the mean-
ing of this name
Iesus.*

10. Esai. 7. 14.

*11. There is in the
Hebrew and Greeke
text, an article added
to point out the wo-
man, and so her forth
plainly, as you
would say, I her Vir-
gine, or a certain
Virgine.*

This little word Till, in the Hebrew tongue signifieth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till her death day, 2 Sam. 6. 13. And in the last chapter of this Euangelist: Behold I am with you Till the end of the world.

fleepe, did as the Angel of the Lord had ioynded him, and tooke his wife.

25 But he knewe her not, ¹ till shee had brought forth her first borne sonne, and hee called his name I E S V S.

And in the last chapter of this Euangelist: Behold I am with you Till the end of the world.

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

W H E N ¹ I E S V S then was borne at Beth-leem in ^a Iudea, in the dayes of Herod the King, behold there came ^b Wise men from the East to Hierusalem,

2 Saying, Where is that King of the Jewes that is borne ^c for we haue seene his starre in the East, and are come to worship him.

3 When King Herod heard *this*, hee was troubled, and all Hierusalem with him,

4 And gathering together all the ^d chiefe Priests and ^e Scribes of the people, he asked of them, where Christ should be borne.

5 And they saide vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

6 ^{*} And thou Beth-leem in the land of Iuda, art not the ^f least among the Princes of Iuda: For out of thee shall come the gouernour that ^g shall feede that my people Israel.

7 Then Herod priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the Babe: and when yee haue found him, bring mee word againe, that I may come also and worshipping him.

9 ¶ So when they had heard the King, they departed: and lo, the starre which they had seene in the East, went before them, till it came and stood ouer the place where the Babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the Babe with Mary his mother, and ^h fell downe, and worshipped him, and opened their ⁱ treasures, and presented vnto him giftes, *even* golde, and frankincense, and myrrhe.

12 And after they were ^k warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

13 ¶ After their departure, behold the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the Babe and his mother, and flee into Egypt, and bee

there till I bring the word: for Herod will seeke the Babe to destroy him.

14 So he arose, and tooke the Babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the ^{*} Prophet, saying, Out of Egypt haue I called my sonne.

16 ¶ Then Herod, seeing that he was mocked of the Wisemen, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-leem, and in all the coasts thereof, from two yeere old and vnder, according to the time which hee had diligently searched out of the Wisemen:

17 Then was that fulfilled which is spoken ^l by the Prophet Ieremias, saying,

18 ^{*} In Rhama was ^m a voyce heard, mourning and weeping, and great howling:

ⁿ Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise and take the Babe and his mother, and goe into the land of Israel: for they are dead, which sought the Babes life.

21 Then he arose vp and tooke the Babe and his mother, and came into the lande of Israel.

22 But when hee heard that Archelaus did reigne in Iudea in stead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, hee turned aside into the partes of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That hee should be called a Nazarite.

CHAP. III.

1 John preacheth. 4 His apperell and meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptizd.

A N D ^{*} in ^{*} those dayes, ¹ Iohn the Baptist came and preached in the ^b wilderness of Iudea,

2 And said, Repent, for the ^c kingdome of heauen is at hand.

3 For this is hee of whome it is spoken by the Prophet Esaias, saying, ^{*} The voyce

meaneth at that time that Iesus remained as yet an inhabitant of the townes of Nazareth. 1 Iohn, who through his singular holynes and rare austerities of life, caused all men to cast their eyes vpon him, prepareth the way, for Christs following faston at his heeles, as the Prophet Esai foretold, and deliuereth the summe of the Gospell, which in short space after should be deliuered more fully. b In an hillie countrey, which was notwithstanding inhabited, for Zacharie dwelt there: Luke. 1. 39. and there was Iohans house, 1 King. 2. 34. and before these Iohann maketh mention of six townes that were in this wilderness, chap. 15. 61. c The word in the Greeke tongue, signifieth a changing of our minde and hearts from euill to better. d The kingdome of Mesias, whose gouernment shall be heavenly, and nothing but heavenly. e Esai. 40. 3. Marke 1. 3. Luke 1. 4. Iohn 1. 23.

** Hosea 11. 1.*

1 For God speaketh by the mouth of the Prophet.

** Iere. 31. 15.*

m A voyce of lamenting weeping, and howling.

n That is to say,

All that compass about Bethleem: for

Rachel Jacobs wife who died in childbed, was buried in the way that leadeth to this towne, which is

also called Ephrata, because of the fruitfulness of the soyle, and plenty of corn.

3 Christ is brought vp in Nazareth, after the death of the tyrant, by Gods

providence: that by the very name of the

place, it might plainly appeare to the world,

that he is the Lordes true Nazarite.

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Make him a plain and smooth way.

Marke 1.6. f Locusts were a kinde of meat, which certaine of the East people vse, which were therefore called devourers of Locusts, Esai. 40.1.

Marke 1.5. Luke 3.7.

The people of Hierusalem.

A knowing that they were saved only by free remission and forgiveness of their sinnes.

2 There is nothing that stoppeth vp the way of mercy and saluation against vs so much as the opinion of our owne righteousness doeth.

Chap. 12. 34.

3 True repentance is an inward thing which hath its state in the mind and heart.

4 The faith of the fathers, availleth the vnbelleuing children nothing at all: and yet for all that God playeth not the her, nor dealeth vnfaithfully in his league, which he made with the holy fathers.

i Think not that you have any cause to be proud of Abraham.

In your hearts.

Iohn 8.39.

Altes 13.26.

Chap. 7.19.

Marke 1.8.

Luke 3.16. Iohn 1.26. Altes 1.5 and 2.4, and 8.17 and 19.

4.

5 We may neither dwell vpon the signes which God hath ordeined as meane to leade vs vnto our saluation,

neither vpon them that minister them, but we must climbe vp to the matter it selfe, that is to say, to Christ,

who inwardly worketh that effectually,

which is outwardly signified vnto vs.

1 The outward signe purteth vs in minde of this, that we must change our liues and become better, assuring vs as by a scale, that we are ingrafted into Christ,

wherby our old man dieth, and the new man riseth vp, Rom. 6.6.

6 The triumphes of the wicked shall end in euertlasting torment.

m VVill cleanse it thoroughly and make a full reddeance

Marke 1.9 Luke 3.21. 7 Christ sanctifieth our baptisme in himselfe.

n All such things as he hath appointed vs to keepe.

o To Iohn. 8 Christs full consecration and authorizing to the office of the mediatorship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost,

of him that crieth in the wilderness, Prepare ye the way of the Lord: make his pathes straight.

4 * And this Iohn had his garment of camels haire, and a girdle of a skinn about his loynes: his meate was also locustes and wilde hony.

5 * Then went out to him Hierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, confessing their sinnes.

7 * Now when he saw many of the Pharises, and of the Sadduces come to his baptisme, he saide vnto them, * O generations of vipers, who hath forewarned you to flee from the anger to come?

8 * Bring forth therefore fruit worthie amendement of life.

9 * And I thinke not to say * with your felues, * We haue Abraham to our father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: * therefore euery tree which bringeth not forth good fruit is hewen downe and cast into the fire.

11 * In deede I baptize you with water to amendement of life, but he that cometh after me, is mightier then I, whose shooes I am not worthie to beare: hee will baptize you with the holy Ghost, and with fire,

12 * Which hath his fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquencheable fire.

13 ¶ * 7 Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue need to be baptized of thee, and comest thou to me?

15 Then Iesus answering, saide to him, Let be now: for thus it becommeth vs to fulfill all righteousness. So hee suffered him.

16 And Iesus when hee was baptized, came straight out of the water, and loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a doue, and lighting vpon him.

17 * And loe, a voyce came from heauen,

saying, * This is my beloued Sonne, in whom I am well pleased.

great account, and such as highly pleaseth a man. So then the Father saith, that whom when he becometh, looke what opinion he had conceived of vs, in Iesus is cleane aside.

CHAP. IIII.

1 Christ tempted. 4 Hee vanquisheth the deuill by Scripture. 11 The Angels minister vnto him. 12 Hee preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrew, 21 James and Iohn. 23 Hee preacheth the Gospel and healeth the diseased.

Then was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuill.

2 And when he had fasted forty dayes, and fourtie nights, hee was afterward hungry.

3 Then came to him the tempter, and said, If thou bee the Sonne of God, command that these stones be made bread.

4 But he answering, saide, It is written, * Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy Citie, and set him on a pinnacle of the Temple,

6 And saide vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

7 Iesus saide vnto him, It is written againe, * Thou shalt not tempt the Lord thy God.

8 Again the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the deuill left him: and behold the Angels came and ministered vnto him.

12 ¶ * 2 And when Iesus had heard that Iohn was committed to prison, he returned into Galile,

13 And leauing Nazareth, went and dwelt in Capernaum, which is neere the sea in the borders of Zabulon and Nephthalim,

14 That it might bee fulfilled which was spoken by Esaias the Prophet, saying,

15 * The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Iordan; Galile of the Gentiles:

16 The people which sat in darknesse, sawe

** Coloss. 1.14.*

2. per. 1.17.

The Greeke word denoteth a thing of Christ only is the man cleane aside.

** Marke 1.13.*

Luke 4.1.

1 Christ was tempted all manner of wayes, and still ouercometh, that we also through his vertue, may ouercome.

a Full fourtie dayes.

** Deut. 8.3.*

*b The battlement wherewith the flat roofe of the temple was compassed about that no man might fall downe: as was appointed by the Law, Deut. 22.9. * Psal. 91.11.*

** Deut. 6.16. c Vnde for words: Thou shalt not get on still in tempting.*

** Deut. 6.13.*

and 10.20.

** Marke 1.13.*

Luke 4.13.

** Marke 1.14.*

Luke 4.14.

Iohn 4.43.

2 When the Heraulkes mouth is stopped, the Lord reuellet himselfe and bringeth full light into the darkenes of this world, preaching free forgiveness of sinnes to them that repent.

d VVhich was a town a great deale more famous then Nazareth was.

** Esai. 9.1.*

e Of Tiberias, or because that countrie bended toward Tyru,

which standeth vpon the sea that cutteth the midst of the world.

f So called, because is bordered vpon Tyru and Sidon, &c. because Salomon gave the King of Tyru twentie cities in that quartre, 1. King. 9.12.

12.

* Marke 1. 15.
It comes to you.
3 Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching, getteth him disciples after an heavenly sort, men indeede poore, and vnto vnlearned, and therefore such as might be least suspected witnesses of the truth of those things which they heard and sawe.

* Marke 1. 16.
1. cor. 1. 27.
4 Christ assureth the hearts of the beleaguers of his spirituall and fauouring vertue, by healing the diseases of the body & their that is, the Galileans.
6 Synagogues that is, the Iewes Churches.
8 Of Messias.
10 Diseases of all kinds, but not every one: that is, as we say, some of every one.

on The words signifieth properly, the weakness of the flesh, but here it is taken for those diseases which make men faint and weary away, that haue them.
a The words signifieth properly the same wherewith gold is tried: and by a borrowed kind of speech, it is applied to all kind of examination by torture, when as by rough dealing and torments we see about to draw out the truth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sick men to great wee.
b VVhich at every full Moone, or other changes of the Moone, are sorely troubled and discomfited.
c VVhich are feeble men, who haue the partes of their bodie loosed, and so weakened, that they are not able to gather them up together, nor put them out as they would.

1 Christ teacheth, that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is laid vp in heauen for them that willingly rest in the good will and pleasure of God and endeavour to

profite all men, although they be cruelly vexed and troubled of the worldlings, because they will not fashion themselves to their manners. * Luke 6. 20. a Vnder the name of poore, are all such miseries meant, as are voyed with povertie. b VVhich mindes and spirits are brought vnder, and tamed, and obey God. * Esai 61. 2, 3. Luke 6. 1.

sawe great light: and to them that fate in the region, and shadowe of death, light is risen vp.

17 * From that time Iesus beganne to preach, and to say, Amend your liues, for the kingdome of heauen is at hand.

18 ¶ And Iesus walking by the sea of Galile, sawe two brethren, Simon, which is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)

19 * And hee said vnto them, Follow me, and I will make you fishers of men.

20 And they straight way leauing the nets, followed him.

21 And when he was gone forth from thence, he sawe other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying, leauing the ship, and their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse, and euery disease among the people.

24 And his fame spread abroad through al Syria: and they brought vnto him al sicke people, that were taken with diuers diseases and torments, and them that were possessed with deuils, and those which were lunaticke, and those that had the palsey: and hee healed them.

25 And there followed him great multitudes out of Galile and Decapolis, and Ierusalem, and Iudea, and from beyond Iorden.

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christes commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adulterie. 29 The plucking out of the eye. 30 Cutting off the hand. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enemies. 48 Perfectione.

And when he sawe the multitude, hee went vp into a mountaine: and when he was set, his disciples came to him.

2 * And he opened his mouth and taught them, saying,

3 * Blessed are the poore in spirit: for theirs is the kingdome of heauen.

4 * Blessed are they that mourne: for they shall be comforted.

5 * Blessed are the meeke: for they shall inherite the earth.

6 * Blessed are they which hunger and thirst for righteousnes: for they shall be filled

7 Blessed are the mercifull: for they shall obtaine mercie.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

11 * Blessed shall ye be when men reuile you, and persecute you, and say all manner of euill against you for my sake, falsly:

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Yee are the salt of the earth: but if the salt haue lost his sauour, wherewith shall it bee salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 Yee are the light of the world. A citie that is set on an hill, cannot be hid.

15 * Neither do men light a candle, & put it vnder a bushel, but on a candlesticke, & it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

17 * Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to fulfill them.

18 * For truly I say vnto you, Till heauen & earth perish, one iote or one title of the law shal not escape, till all things be fulfilled.

19 * Whosoever therefore shall breake one of these least commandments, and teach men so, he shall be called the least in the kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnes exceede the righteousnes of the Scribes and Pharises, yee shall not enter into the kingdome of heauen.

21 * Yee haue heard that it was said vnto them of the olde time, Thou shalt not kill: for whosoever killeth, shall be culpable of iudgement.

22 But I say vnto you, whosoever is angry with his brother vnaduisedlie, shall be culpable of iudgement, And whosoever

* James 2. 10. 4 He beginneth with the true expounding of the Lawe, and setteth it against the olde (but yet false) glosses of the Scribes: So farre is he from abolishing the least commandment of his Father. b He shall haue no place in the Church. * Luke 11. 39. 5 The true meaning of the sixt commandment. * Exod. 20. 13. deut. 5. 17. i He speaketh of the iudgements of God, and of the difference of sinnes, and therefore applyeth his words to the forme of ciuill iudgements, which were then vsed. k Of those iudgements which was tolde of three men, who had the hearing and deciding of money matters, and such other small causes.

saith

* Psal. 37. 11.
* Esai 65. 13.
* Psal. 24. 4.
c Filly is this word
Pure, signifying
the heart, for as a
bright and shining
resemblance or image
may be seen plain-
ly in a cleare and
pure looking glasse,
dun so doth the
face (as it were) of
the everlasting God,
shine forth, and
clearly appears in
pure hearts.

* 1. Cor. 14. 33.
1. pet. 3. 14.
* Actes 5. 41.
1. pet. 4. 14.
* Marke 9. 50.
Luke 14. 34.

2 The ministers of the worde especially (vnto) they will be the most carities of all) must needs leade other both by word & deede to this greatest ioy and felicitie, d Our doctrine must be very sound and good, for if it be not so, it shall be nought for by, and cast away as a thing vn-
* VVhat shall you haue to sale withal? And so are fooles in the Lawe tongue called falsest, as you would say, you that haue no salt, or sinner and taste in them.

f You shine and giue light, by being made partakers of the true light.

* Marke 4. 21. and Luke 8. 16. and 11. 33.

1 Pet. 3. 12.
3 Christ came not to bring any new way of righteousnesse and saluation into the world, but to fulfill that in deede, which was shadowed by the figures of the law, by deli-
* That the prophecies may be accom-
* Luke 16. 17.

By that iudgement which flood of three and twenty iudges who had the hearing and deciding of all the affaires of life and death: as the highest iudges of all were, so the number of seuerie and one, which had the hearing of most weightie affaires, as the matter of a whole riote, or of an high Priest, or of a false prophet, in VVhereas we read here, Hell, it is in the next is selfe, Gehenna, which is an Hebrew word made of two, and is as much to say, as the wall, y of Sion, which otherwise the Hebrewes called Tophet: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the rebellious, Iere. 17. 31. In the Lawe used foure kindes of punishments, before their government was taken away by Hell, hanging, beheading, stoning, and burning: this is it, that Christ saith as, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a Councill, and a fire, he sheweth that some sinnes are worse then other sinnes, but yet they all are such, that we must giue an account for them, and shall be punished for them.

6 The couetous Pharisees taught, that God was appeased by the sacrifices appointed in the Lawe, which they themselves deuoured. But Christ on the contrary side denyeth, that God accepteth any mans offering, vnlesse hee make satisfaction to his brother whome hee hath offended: and saith moreover, that these stubborne and stiffe necked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren. He applyeth all this speech to the state of his time, when as there was an altar standing in Ierusalem: and therefore they are very foolish, that gather hereupon, that wee must build altars, and offer sacrifices: but they are more foolish, which drawe that capricious, which is spoken of peace making and atonement one with another. * Luke 12. 52. p. Cut off all cause of enmities. 9 Thou shalt be dealt withall, to the utmost extremitie. 7 Hee is taken for an adulterer before God whatsoeuer he be, that coueteth a woman: and therefore wee must keepe our eyes chaste, and all the members wee haue, yes, and we must chew all occasions, which might moue vs to euill, how deare soeuer it cost vs. * Exod. 20. 14. rem. 13. 9. * Chap. 18. 8. 9. marke. 9. 47. 1 He nameth the right eye and the right hand, because the parts of the right side of one bodie are the chiefest, and readiest to commit any wickednesse. 1 Word for word, doe cause thee to offend: for sinnes are stumbling blockes as it were, that is to say, rocks which we are cast vpon. * Chap. 19. 7. deut. 24. 1. marke. 10. 4. luke 16. 12. 1. cor. 7. 10. 8 The meaning of the third commandement against the forward opinion and iudgement of the Scribes, which excused by othes or indirect formes of swearing. * Exod. 20. 7. leuit. 19. 12. deut. 5. 11.

faith vnto his brother, Raca, shall be worthe to be punished by the Councill. And who soeuer shall say, Foole, shall be worthe to be punished with hell fire.

23 ⁶ If then thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee,

24 Leaueth there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 ^{*} Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 ¶ ⁷ Ye haue heard that it was said to them of old time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 ^{*} Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee, for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene saide also, * Whosoever shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoever shall marrie her that is diuorced, committeth adulterie.

33 ⁸ Againe, yee haue heard that it was said to them of olde time, * thou shalt not forswear thy selfe, but shalt performe thine

othes to the Lord.

34 But I say vnto you, Swear not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstool: neither by Hierusalem, for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make an haire white or blacke.

37 ^{*} But let your communication be Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of euill.

38 ¶ ⁹ Yee haue heard that it hath bene said, An ^{*} eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ^{*} Resist not euill: but whosoever shall smite thee on thy right cheeke turne to him the other also.

40 And if any man will sue thee at the lawe, and take away thy coate, let him haue thy cloake also.

41 And whosoever will compell thee to goe a mile, goe with him twaine.

42 ^{*} Giue to him that asketh and from him that would borrow of thee turne not away.

43 Yee haue heard that it hath bene said, ^{*} Thou shalt loue thy neighbour, and hate thine enemy.

44 But I say vnto you, ^{*} Loue your enemies: blesse them that curse you: doe good to them that hate you, ^{*} and pray for them which hurt you, and persecute you,

45 ¹⁰ ^{*} That ye may be the children of your father that is in heauen: for hee maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 For if yee loue them, which loue you what reward shall you haue? Doe not the publicans euen the same?

47 And if yee be friendlie to your brethren onely what singular thing doe ye? doe not euen the ^{*} Publicans likewise?

48 Yee shall therefore be perfite, as your Father which is in heauen is perfite.

CHAP. VI.

1 ^{Almes.} 5 Prayers. 14 Forgiving our brother. 16 Fastings. 19 Our treasure. 20 We must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparel, forbidden. 33 The kingdome of God and his righteousness.

TAKE heede that ye giue not your almes before men, to bee seene of them, or else yee shall haue no ^{*} reward of your Father which is in heauen.

2 ^{*} Therefore when thou giuest thine

for a free recompense, and therefore the schoolmen doe sundly say it is to be answered to a deserving, which they call meritis. * Rom. 4. 4.

* Iam. 1. 12. 17 Whatsoeuer ye haue vowed, touch it barely, and whatsoeuer ye haue denied, deny it barely without any more words. * From an euill conscience, or from the deuill. 9 Hee sheweth cleane contraries to the doctrine of the Scribes, that the summe of the second Table must be so vnderstood, that we may in no wise render euill for euill, but rather suffer double iniurie and doe well to them that are our deadly enemies. * Exod. 21. 24. leuit. 24. 20. deut. 19. 21. * Luke 6. 29. rom. 12. 17. 1. cor. 6. 1. * Deut. 15. 8. * Leuit. 19. 18. * Luke 6. 27. * Luke 13. 34. actes. 7. 60. 1. corinth. 4. 3. 10 A double reason: the one is taken of the relations, The children must be like their father: the other is taken of comparisons, The children of God must be better then the children of this world. * Luke 6. 35. * They that were the Galileans, and had the oversight of tribute and custom: a kind of men that the Lawe hated to death, but because they serued the Romanes in these offices wherof yee full bondage they could hardly away with all, and also because the Galileans were for the most part giuen to custom.

1 Ambition maketh almes vaine.

2 This word, Reward is alwayes taken in the Scriptures

almes

almes thou shalt not make a trumpet to bee blown before thee, as the hypocrites doe in the Synagogues and in the streetes, to be praised of men. Verelie I say vnto you, they haue their reward.

3 But when thou giuest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy father that seeth in secret, hee will reward thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, & pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: & when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy father which seeth in secret, shall reward thee openly.

7 Also when yee pray, vse no vaine repetitions as the heathen: for they thinke to bee heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof yee haue neede, before yee aske of him.

9 After this maner therefore pray ye, Our father which art in heauen, halowed be thy Name.

10 Thy kingdome come. Thy will bee done euen in earth as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgie vs our debts, as we also forgie our debtors.

13 And leade vs not into tentation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 For if yee doe forgie men their trespasses, your heauenly father will also forgie you.

15 But if yee doe not forgie men their trespasses, no more will your father forgie you your trespasses.

16 Morcouer, when yee fast, looke not sowre as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, anoynt thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeuers digge through

and steale.

20 But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeuers neither digge through nor steale.

21 For where your treasure is, there will your heart be also.

22 The light of the bodie is the eye: if then thine eye be single, thy whole bodie shall be light.

23 But if thine eye be wicked, then all thy bodie shall be darke. Wherefore if the light that is in thee, be darkenes, how great is that darkenesse?

24 No man can serue two masters: for either he shall hate the one, and loue the other, or else he shall leane to the one, and despise the other. Ye cannot serue God and riches.

25 Therefore I say vnto you, Be not carefull for your life, what yee shall eate, or what yee shall drinke: nor yet for your bodie, what yee shall put on. Is not the life more worth then meate? and the body then rayment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly father feedeth them. Are yee not much better then they?

27 Which of you by taking care is able to adde one cubite vnto his stature?

28 And why care ye for rayment? Learne how the lilies of the fielde doe growe: they are not wearied, neither spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so cloth the grasse of the fielde which is to day, and to morow is cast into the ouen, shall he not doe much more vnto you, O yee of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things seeke the Gentiles) for your heauenly Father knoweth that yee haue neede of all these things.

33 But seeke yee first the kingdome of God, and his righteoufnes, and all these things shall be ministred vnto you.

34 Care not then for the morowe: for the morowe shall care for it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

Wee may not giue iudgement of our neighbour, 6. Nor cast that which is holy to dogges. 13 The broad and strait way, 15 False prophets. 18 The tree and fruits. 24 The house built vpon a rocke, 26 and on the sande.

Iudge

b Countersaies for hypocrites were players that played a part in a play.

a He reprehendeth two foule fautes in prayer, ambition, and vaine babling.

c Long prayers are not condemned, but vaine needles, and superstitions.

3 A true summe and forme of all Christian prayers.

** Luke. 11. 2.*

d That, that is muste for our nature for our daily food, or such as may suffice our nature and complexion.

** Chap. 13. 19*

e From the doul. or from all aduersitie.

** Marke 11. 25.*

4 They that forgie wrongs, to the their sins are forgiven, but reuenge is prepared for them that reuenge.

5 Against such as hunt after a name of holines by fasting.

6 They suffer not their face to be sowne, that is to say, they marre the natural colour of their faces, that they may seeme leane and pale faced.

6 Those mens labours are shewed to be vaine, which passe not for the assured treasure of everlasting life, but spend their liues in scraping together fraile and vaine riches.

** Luke. 11. 33. 1. 11. 6. 19.*

** Luke. 11. 34.*

7 Men doe maliciously & wickedly put out the little light of nature that is in them.

8 The iudgement of the minde, that as the body is with the eyes, so our whole life may be ruled with right reason that is to say, with the spirit of God when we are enlightened.

** Luke. 16. 13.*

8 God will be worshipped of the whole man, which be at iudgement together, for if we agree, they are one. This word is a Syrian word, and signifieth all things that belong to money.

** Luke. 12. 22.*

phil. 4. 6. 1. 11.

6. 8. 1. per. 8. 7

9 The forward carping carefulnesse for things of this life, is corrected in the children of God by an earnest thinking vpon the providence of God.

10 Of theuere, or the liue in the aire: for in all tongues almost this word heauen is taken for the aire. He speaketh of care which is toyed with thought of mind, and that for the most part distrust yoked with it.

11 By labour.

¹ We ought to find fault one with another, but we must be aware we do it not without cause, or to seem holier then they, or in hatred of them.

² Luk. 6. 37. 38.

³ Rom. 1. 1.

⁴ 1. Cor. 4. 3.

⁵ Marke. 4. 24.

⁶ Luke 6. 38.

⁷ Luke 6. 41.

⁸ The stiffness and stubborn enemies of the Gospell, are unworthie to haue it preached vnto them.

⁹ A pearle hath his name among the Grecians for the orient brightnesse that is in it: and a pearle was in ancient times a great estimation among the Latines: for a pearle that Cleopatra had, was valued at two hundred and fifty thousand crownes: and the word is now borrowed from that, to signifie the most precious heavenly doctrine.

¹⁰ Chap. 21. 22.

¹¹ Marke. 11. 24.

¹² Luke. 11. 9. John. 14. 13. and 16.

¹³ 23. James. 1. 5.

¹⁴ Prayers are a sure refuge in all miserie.

¹⁵ Luke. 6. 31.

¹⁶ John. 4. 16.

¹⁷ A rehearsal of the meaning of the second table.

¹⁸ That is to say, the doctrine of the Law and Prophets.

¹⁹ Luke. 13. 24.

²⁰ Example of life must not be taken from a multitude.

²¹ Luke. 13. 24.

²² Example of life must not be taken from a multitude.

²³ Luke. 13. 24.

²⁴ Example of life must not be taken from a multitude.

²⁵ Luke. 13. 24.

²⁶ Example of life must not be taken from a multitude.

²⁷ Luke. 13. 24.

²⁸ Example of life must not be taken from a multitude.

²⁹ Luke. 13. 24.

³⁰ Example of life must not be taken from a multitude.

³¹ Luke. 13. 24.

³² Example of life must not be taken from a multitude.

³³ Luke. 13. 24.

³⁴ Example of life must not be taken from a multitude.

³⁵ Luke. 13. 24.

³⁶ Example of life must not be taken from a multitude.

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⁵⁰ Example of life must not be taken from a multitude.

⁵¹ Luke. 13. 24.

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⁵³ Luke. 13. 24.

⁵⁴ Example of life must not be taken from a multitude.

⁵⁵ Luke. 13. 24.

⁵⁶ Example of life must not be taken from a multitude.

⁵⁷ Luke. 13. 24.

⁵⁸ Example of life must not be taken from a multitude.

⁵⁹ Luke. 13. 24.

⁶⁰ Example of life must not be taken from a multitude.

I Vdge¹ not, that yee bee not iudged.

2 For with what iudgement yee iudge, ye shall be iudged, and with what measure yee mette, it shall be measured to you againe.

3 And why seeest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 * Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ Giue yee not that which is holie to dogges, neither cast ye your pearles before swine, lest they tread them vnder their feete, and turning againe, all to rent you.

7 ¶ Aske, and it shall bee giuen you: seeke, and yee shall find: knocke, and it shall be opened vnto you.

8 For whosoever asketh, receiueeth: and he, that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will hee giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 * Therefore whatsoever yee would that men should doe to you, euen so do yee to them: for this is the Law and the Prophets.

13 ¶ Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be that goe in thereat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Yee shall know them by their fruites. * Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit: neither can a corrupt tree bring forth good fruit.

19 * Euery tree that bringeth not forth good fruit is hewen downe, and cast into

the fire.

20 Therefore by their fruites yee shall know them.

21 ¶ Not euery one that sayeth vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen.

22 * Many will say to mee in that day, Lord, Lord, haue wee not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many great workes?

23 And then will I professe to them, I neuer knew you: depart from mee, yee that worke iniquitie.

24 * Whosoever then heareth of mee these wordes, and doeth the same, I wil liken him to a wise man, which hath builded his house on a rocke.

25 And the raine fell, and the floodes came, and the windes blew, and beat vpon that house, and it fell not: for it was grounded on a rocke:

26 But whosoever heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floodes came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine,

29 For hee taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

3 The leper cleansed. 8 The centurions faith. 11 The calling of the Gentiles, 12 and casting out of the lewes. 14 Peters mother in law healed. 19 A Scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with devils cured. 32 The devils goe into the swine.

Now when hee was come downe from the mountaine, great multitudes followed him.

2 * And loe, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus saide vnto him, See thou tell no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that Moses commanded, for a witnesse to them.

5 ¶ When Iesus was entred into Capernaum, there came vnto him a Centurion beseeching him,

6 And said, Master, my seruant lieth sicke at home

7 Euen the best gifts that are, are nothing without godlinesse.

⁸ Rom. 2. 13.

⁹ James. 1. 22.

¹⁰ By Name here, it meant that mightie working power of God which euery man witnesseth that calleth vpon him.

¹¹ Properly, power: Now these excellent workes wrought, are called Powers, by occasion of those things which they bring to passe, for by them we understand how mightie the power of God is.

¹² Luke. 13. 27.

¹³ This is not of ignorance, but because he will cast them away.

¹⁴ Psal. 6. 8.

¹⁵ Ten that are giuen to all kind of wickednes, and seeme to make an arte of sinne.

¹⁶ True godlines resteth only vpon Christ, and therefore alwayes remaineth inuincible.

¹⁷ Luke 6. 47. 48.

¹⁸ Marke. 1. 12

¹⁹ Luke 4. 21.

²⁰ Luke 4. 21.

²¹ Luke 4. 21.

²² Luke 4. 21.

²³ Luke 4. 21.

²⁴ Luke 4. 21.

²⁵ Luke 4. 21.

²⁶ Luke 4. 21.

²⁷ Luke 4. 21.

²⁸ Luke 4. 21.

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⁵⁶ Luke 4. 21.

⁵⁷ Luke 4. 21.

⁵⁸ Luke 4. 21.

⁵⁹ Luke 4. 21.

⁶⁰ Luke 4. 21.

at home of the palfie, and is grievously pained.

7 And Iesus saide vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my rooffe: but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder mee: and I say to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, he marueiled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into vtter darkenes: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleueed, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ And when Iesus came to Peters house, he saw his wiues mother laid downe, and sicke of a feuer,

15 And hee touched her hand, and the feuer left her: so she arose, and ministred vnto them.

16 ¶ When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his worde, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying, Hee tooke our infirmities, & bare our sicknesses.

18 ¶ And when Iesus saw great multitudes of people about him, he commanded them to goe ouer the water.

19 ¶ Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not where on to rest his head.

21 ¶ And another of his disciples said vnto him, Master, suffer me first to goe, and bury my father.

22 But Iesus said vnto him, Follow me, and let the dead burie their dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the shippe was couered

with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are yee fearefull, O yee of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time?

30 Now there was afar off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine.

32 And he said vnto them, Goe. So they went out and departed into the heard of swine: and beholde, the whole heard of swine ranne headlong into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde, all the citie came out to meete Iesus: and when they sawe him, they besought him to depart out of their coasts.

CHAP. IX.

¶ One sicke of the palfie is healed. 5 Remission of sinnes. 9 Matthew is called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloodie issue. 28 Two blinde men by faith receive sight. 32 A dumbe man possessed is healed. 37 The harvest and workemen.

Then he entred into a ship, and passed ouer, and came into his owne citie.

2 And loe, they brought to him a man sicke of the palfie, laid on a bedde. And Iesus seeing their faith, saide to the sicke of the palfie, Sonne, bee of good comfort: thy sinnes are forgiven thee.

3 And beholde, certaine of the Scribes said with them selues, This man blasphemeth.

4 But when Iesus saw their thoughts, he said, wherefore thinke yee euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that yee may know that the Sonne

A Metaphore taken of bunk, for they sit it sit downe together, are fellows in the banquet.
¶ Which are without the kingdome: For in the kingdome is light, and without the kingdome is darkness.
* Chap. 22. 13.

* Marke 1. 29. Luke 4. 38.
3 Christ in healing diuers diseases, sheweth that he was sent of his Father, that in him onely we should seeke remedie in all our miseries.
* Mark 1. 32. Luke 4. 40.
¶ Of all sorts.
* Esai 53. 4. 1 per. 2. 24.
* Luke 9. 57. 58.
d For Capernaum was situate vpon the lake of Tiberias.
4 The true disciples of Christ must prepare themselves to all kind of miseries.
¶ Word for word sheweth: with bought.

5 When God requirith our labour we must leaue off all due to men.
* Marke 4. 37. Luke 8. 23.
6 Although Christ seemeth often times to neglect his, euen in most extreme dangers, yet in time conuenient he asswageth all tempests, and bringeth them to the heauen.

* Marke 5. 1. 2. Luke 8. 26. 27.
7 Christ came to deliver men from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.
¶ On an hill, as Marke and Luke witness: Now Gerdara as Ioseph recordeth, backe 17 chap. 13 liued after the order of the Grecians, and therefore we may not maruile if there were swine there.

¶ VVere men like as swine, there durst not Christ tarie, but dwelt.

1 Sinners are the causes of our afflictions, and Christ only forgiveth them if we beleene.
a Into Capernaum, for as Theophylact saith Bethleem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.
* Marke 2. 3. Luke 5. 18.
b Knowing by a manifest signe.
c To blaspheme, signifieth among the diuines, to speake wickedly: & among the more eloquent Grecians, to slander.

of man hath authoritie in earth to forgiue finnes, (then said he to the sicke of the palse) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ And as Iesus passed foorth from thence, he saw a man sitting at the custome, named Matthew, and saide to him, Follow me. And he arose, & followed him.

10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicans and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharises sawethat, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole neede not a Physician, but they that are sicke.

13 But goe ye and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe wee and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a piece of new cloth, for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels, for then the vessels would break, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

18 ¶ While he thus spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come and lay thine hand on her, and she shall liue.

19 And Iesus arose, and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment,

21 For shee saide in her selfe, If I may touch but his garment only, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good

comfort: thy faith hath made thee whole. And the woman was made whole at the same moment.)

23 Now when Iesus came into the rulers house, and sawe the minstrels and the multitude making noise,

24 Hee said vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put foorth, hee went in and tooke her by the hand, and the maide arose.

26 And this bruite went throughout all that land.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when hee was come into the house, the blind came to him: and Iesus said vnto them, Beleeue ye that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ And as they went out, beholde, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse and euery dis-ease among the people.

36 But when he saw the multitude, he had compassion vpon them, because they were disperfed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, Surely the haruest is great, but the labourers are few.

38 Wherefore pray the Lord of the haruest, that hee would send foorth labourers into his haruest.

CHAP. X.

The gift of healing given to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust 16 Affliction. 22 Continuance vnto the end 23 Flying from persecution. 28 Feare. 29 Two sparrows. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Love of parents. 38 The crosse. 39 To lose the life. 40 To receive a preacher.

5 Euen death it selfe giueth place to the power of Christ.

6 It appeareth that they used minstrels at their mourning.

6 By healing these two blinde, Christ sheweth that he is the light of the world.

7 An example of that power, that Christ hath ouer the deuill.

8 Chap. 12. 24. mark 3. 22. Luke 11. 15. Marke 6. 6. Luke 13. 22.

8 Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church.

9 Mar. 6. 34. Luke 10. 2. John 4. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

B

And

Mark 2. 14. Luke 5. 27.

2 Christ calleth the humble sinners vnto him, but he contemned the proud hypocrites.

3 At the customers table, where it was frequented.

4 The customers fellows which were placed by the custom, after that Iesus was brought into the house, to gather the custom, and therefore of the rest of the leues they were called sinners, that is to say, very vile men.

5 Hose 6. 6. chap. 12. 7.

6 1 Tim. 1. 15

7 Mar. 2. 18 Luke 5. 33.

8 Against naughtie emulation in matters indifferent.

9 An Hebrew kinde of speech, for they that are admitted into the mariage chamber, are as the wife about the bridegrome.

10 A law, which was neuer put to the fulcr.

11 Marke 5. 22. Luke 8. 41.

12 There is no euill so olde, and incurable, which Christ cannot heale by and by if he be touched with true faith but lightly as it were with the hand.

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154 Mar. 2. 18 Luke 5. 33.

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157 A law, which was neuer put to the fulcr.

^a The Apostles
are sent to
preach the Go-
spel in Israel.
^b Mark 3. 13. 14
15, Luke 9. 1. 2.

^a Theophylact saith,
that Peter and
Andrew are called
the first, because they
were first called.

^b A man of Keri-
ath. Now Keriath
was in the tribe of
Judah, Josh. 15. 25.

^c Act. 13. 46.

^d Luke 10. 9. 11.

^e The summe of
the Gospel, or
preaching of the
Apostles.

^f Miracles are
dependances of
the word.

^g Mark 6. 8. 9.

^h Luke 9. 3. & 22.

ⁱ 35.

^j The ministers
of the worde
must cast away
all cares that
might hinder
them the least
wise that might
be.

^k For this journey, to
wis, both that no-
thing might hinder
them, and also that
they might feele
some taste of Gods
providence: for as
their returne backe,
the Lord asketh of
them, whether they
lacked any thing by
the way.

^l Luke 22. 35.

^m 1 Tim. 5. 15

ⁿ God will provide
you meate

^o Happie are
they that receiue
the preaching of
the Gospel: and
unhappie are
they that refuse
it.

^p Luke 10. 8.

^q It is a manner of
speech taken from
the Hebrews,

^r whereby they mean
all kinde of happi-
nesse.

^s Mark 6. 11

^t Luke 9. 5.

^u Act. 13. 51.

^v Luke 10. 3.

^w Christ shew-
eth how the
ministers must
behaue them-
selves vnder the
crosse.

^x You shall be in
great danger.

^y You shall not so
much as reuenge an
iniurie: and by the
mixing of these
beasts natures toge-
ther, he will not
haue our wisdoms

^z to be malicious, nor our simplicitie mad, but a certaine forme of good nature as exquisitely framed of
both them, as may be.

^{aa} For in the cause of religion men are welne one to another.

^{ab} Marke

13. 11. Luke 12. 11.

And ^a he called his twelue disciples vn-
to him, and gaue them power against
uncleane spirits, to cast them out, and to
heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apo-
stles are these. The ^a first is Simon, called
Peter, and Andrew his brother: James the
sonne of Zebedeus, and Iohn his brother:

3 Philip and Bartlemew: Thomas, and
Matthew that Publicane: James the sonne of
Alpheus, and Lebbeus whose surname was
Thaddeus:

4 Simon the Cananite, and Iudas ^b Is-
cariot, who also betrayed him.

5 These twelue did Iesus send forth,
and commanded them, saying, Goe not in-
to the way of the Gentiles, and into the ci-
ties of the Samaritanes enter ye not:

6 But goe rather ^a to the lost sheepe of
the house of Israel.

7 ^a And as ye goe, preach, saying, The
kingdome of heauen is at hand.

8 ^a Heale the sicke: cleanse the leapers:
raise vp the dead: cast out the deuils. Freely
ye haue receiued, freely giue.

9 ^a 4 Possesse ^a not gold, nor siluer, nor
money in your girdles,

10 Nora scrippe for the iourney, nei-
ther two coates, neither shoes, nor a staffe:
^a for the workman is worthy of his ^a meate.

11 ^a And into ^a whatsoeuer citie or towne
ye shall come, enquire who is worthy in it,
and there abide till ye goe thence.

12 And when ye come into an house, sa-
lute the same.

13 And if the house be worthy, let your
^a peace come vpon it: but if it bee not wor-
thy, let your peace returne to you.

14 ^a And whosoever shall not receiue
you, nor heare your words, when ye depart
out of that house, or that citie, ^a shake off
the dust off your feete.

15 Truly I say vnto you, it shall be easi-
er for them of the land of Sodom and Go-
morrah, in the day of iudgement, then for
that citie.

16 ¶ ^a Beholde, I send you as ^a sheepe in
the mids of the wolues: bee yee therefore
wise as serpents, and ^a innocent as doves.

17 But beware of ^a men, for they will
deliuer you vp to the Councils, and will
scourge you in their Synagogues.

18 And ye shal be brought to the gouer-
nours and kings for my sake, in witnesse to
them, and to the Gentiles.

19 ^a But when they deliuer you vp, take
no thought how or what ye shall speake: for

it shall be giuen you in that houre, what yee
shall say.

20 For it is not yee that speake, but the
spirit of your father which speaketh in you.

21 And the ^a brother shall betray the
brother to death, and the father the sonne,
and the children shall rise against their pa-
rents, and shall cause them to die.

22 And yee shall be hated of all men for
my Name: ^a but hee that endureth to the
end, he shall be saued.

23 And when they persecute you in this
citie, flee into another: for verily I say vnto
you, yee shall not ^a goe ouer all the cities of
Israel, till the sonne of man be come.

24 ^a The disciple is not about his ma-
ster, nor the seruant about his Lord.

25 It is enough for the disciple to bee as
his master is, and the seruant as his Lord. ^a If
they hane called the master of the house
^a Beelzebub, how much more them of his
householde?

26 ^a Feare them not therefore: ^a for there
is nothing couered, that shall not be disclo-
sed, nor hid, that shall not be knowne.

27 What I tell you in darkenesse, that
speake ye in light: and what ye heare in the
eare, that preach ye on the ^a houses.

28 And ^a feare ye not them which kill
the body, but are not able to kill the soule:
but rather feare him, which is able to destroy
both soule and body in hell.

29 Are not two sparrows sold for ^a a far-
thing, and one of them shall not fall on the
ground without your father?

30 ^a Yea, and all the haire of your head
are numbred.

31 Feare yee not therefore, yee are of
more value then many sparrows.

32 ^a 7 Whosoever therefore shall con-
fesse me before men, him wil I confesse al-
so before my father which is in heauen.

33 But whosoever shall denie me before
men, him wil I also denie before my Father
which is in heauen.

34 ^a 8 Think not that I am come to send
peace into the earth: I came not to send
peace, but the sword:

35 For I am come to set a man at variance
against his father, and the daughter against
her mother, and the daughter in law against
her mother in law.

36 ^a And a mans enemies shalbe they of
his owne household.

37 ^a 9 Hee that loueth father or mother
more then me, is not worthy of me. And he
that loueth sonne, or daughter more then
me, is not worthy of me.

38 ^a And he that taketh not his crosse,
& followeth after me, is not worthy of me.

^a Luke 21. 16.

^a Marke 13. 13.

ⁱ Bring to an end,
that is, you shall
not haue gone
through all the cities
of Israel, and pre-
ached in them.

^a Luke 6. 40
Iohn 13. 16.

and 15. 20.

^a Chap. 12. 24.

^k It was the title
of the Acetronius,

which we may call
the god of snail.

^l Truth shal not
alwaies be hid.

^a Marke 4. 22.

Luke 8. 17. and

12. 2.

^m Openly, and in
the highest places.

For the tops of their
houses were so made,

that they might
walke upon them,

Act. 10. 9.

ⁿ Though tyrants
be neuer fearing
and cruell, yet we
may not feare them.

^o The fourth part of
an ounce.

^a 1 Sam. 14. 45.

2. Sam. 14. 11.

Act. 27. 34.

⁷ The necessitie
and reward of
open confiting
Christ.

^a Marke 8. 38.

Luke 9. 26. & 12.

8. 2. tim. 2. 12.

^a Luke 12. 51.

⁸ Ciuill dissen-
sions follow the
preaching of the
Gospel.

^a Mich. 7. 6.

^a Luke 14. 26

⁹ Nothing with-
out exception is
to be preferred
before our duty
to God.

^a Chap. 16. 34.

marke 8. 34.

Luke 9. 23. and

14. 27.

John 12. 25.
They are said to
lose their life, which
deliver it out of dan-
ger: and this is spo-
ken after the opini-
on of the people
which thinke them
cleane: lest that die,
because they thinke
out of the life to
come.

10 God is both
Author and re-
venger of his
holie ministerie.
Luke 10. 16.

John 13. 20.
11 We shall lose
nothing that we
bestow vpon
Christ.

9 As a Prophet.
Mark 9. 41.

1 Christ shew-
eth by his works
that he is the pro-
phesied Messias.
10 Instructing
them with precepts.
11 The Disciples
saie: that is to
say in Galile,
where many of them
were borne, act. 2. 7
Luke 7. 18.

2 Esai 61. 1.
1 Luke 4. 18.

3 VVhat agree-
ment and what
difference is be-
tween the mini-
sterie of the Pro-
phets, the prea-
ching of Iohn,
and the full light
of the Gospell,
which Christ
hath brought.

4 Malac. 3. 1.
1 Luke 7. 28.

5 In the newe state
of the Church where
the true glory of God
shineth: the persons
are not compared to-
gether, but the kinds
of doctrine, the prea-
ching of Iohn with
the Law and the
Prophets: and a-
gain, the most
cleare preaching of
the Gospell with
Iohn.
Luke 16. 16.

39 * He that will find his life, shall lose it: and he that loseth his life for my sake, shall finde it.

40 * Hee that receiueh you, receiueh me: and he that receiueh me, receiueh him that hath sent me.

41 * He that receiueh a Prophet in the name of a Prophet, shall receiue a Prophets reward: and hee that receiueh a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 * And whosoever shall giue vnto one of these little ones to drinke a cup of cold water onely, in the name of a disciple, verily, I say vnto you, he shall not lose his reward.

Which in the sight of the world are vile and abiect.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christs testimonie of Iohn. 13 The Law and Prophets. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospell reveiled to children. 28 They that are wearie and laden.

And it came to passe that when Iesus had made an end of commanding his twelve disciples, hee departed thence to teach and to preach in their cities.

2 ¶ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou he that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn, what things ye heare, and see.

5 The blind receiue sight, and the halte doe walke: the lepers are clenfed, and the deafe heare: the dead are raised vp, * and the poore receiue the Gospell,

6 And blessed is he that shall not be offended in me.

7 And as they departed, Iesus began to speake vnto the multitude of Iohn, What went ye out into the wildernesse to see? a reede shaken with the wind?

8 But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is hee of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say vnto you, among them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, hee that is the least in the kingdome of heauen, is greater then he.

12 And from the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe prophesied vnto Iohn.

14 And if ye will receiue it, this is * that Elias, which was to come.

15 ¶ Hee that hath cares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, Wee haue piped vnto you, and ye haue not daunced, wee haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, he hath a deuill.

19 The Sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: * but * wisdom is iustified of her children.

20 ¶ Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.

21 Woe beto thee, Chorazin: Woe beto thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, it shall bee easier for Tyrus and Sidon at the day of iudgement then for you.

23 And thou, Capernaum, which are lifted vp vnto heauen, shall bee brought downe to hell: for if the great workes which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shall bee easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ¶ At that time Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good pleasure was such.

27 * All things are giuen to me of my Father: and * no man knoweth the Sonne, but the Father, neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueile him.

28 Come vnto me, all ye that are wearie and laden, and I will ease you.

29 Take my yoke on you, and learne of me that I am meeke and lowlie in heart: and ye shall finde rest vnto your soules.

30 * For my yoke is easie, and my burden light.

d They prophesied of
things to come,
which are now pre-
sented, and clearly and
plainly seeme.
** Mal. 4. 5.*

** Luke 7. 34.*
3 There are
none more stout
and stubborn
enemies of the
Gospell, then
they to whom it
ought to be most
acceptable.

e He blameth the
forwardnesse of this
age, by a proverbe, in
that they could be
taught neither
with rough, nor gentle
dealing.

4 That which
the most part re-
fuse, the elect and
chosen embrace.

f VVise men doe ac-
knowledge the wis-
dom of the Gospell,
when they receiue it.

5 The proud
refiect the Gospell
offered vnto
them, to their
great hurt and
smart, which
turneth to the
saluation of the
simple.

** Luke 10. 13*

** Luke 10. 21.*
2 Through the mini-
sterie of Christ, who
only sheweth the
truth of all things
pertaining to God.
3 This word sheweth
that he contenteth
himselfe in his Fa-
thers counsell.

4 Gods will is the
only rule of righte-
ousnesse.

** Iohn. 3. 35.*

6 There is no
true knowledge
of God, nor qui-
etnesse of minde,
but onely in
Christ alone.

** Iohn 6. 46.*

** Iere. 6. 16.*

** Iohn. 3. 3.*

4 May easily be
borne. For his com-
mandments are not
gracious, for all that
is borne of God over-
cometh the world.
2. Iohn. 5. 4.

CHAP. XII.

The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 Wee must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome diuided. 31 Sinne, blasphemie. 33 The good or euill tree. 34 Vipers. 41 The Ninewites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

AT ¹ * that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 And when the Pharises saw it, they saide vnto him, Beholde, thy disciples doe that * which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, * Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, and did eate the ^a shew-bread, which was not lawfull for him to eat, neither for them which were with him, but onely for the * Priests?

5 Or haue ye not reade in the Law, how that on the Sabbath dayes the Priests in the Temple *^b breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye know what this is, * I will haue mercie, and not sacrifice, yee would not haue condemned the innocents.

8 For the sonne of man is Lord, *euē* of the Sabbath.

9 *² And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had *his* hand dried vp. And they asked him, saying, Is it lawfull to heale vpon the Sabbath day? that they might accuse him.

11 And he said vnto them, What man shal there be among you, that hath a sheepe, and if it fall on a Sabbath day into a pit, doeth not take it and lift it out?

12 How much more then is a man better then a sheepe? therefore it is lawfull to doe well on the Sabbath day.

13 Then saide hee to the man, Stretch forth thine hand. And hee stretched it forth, and it was made whole as the other.

14 ³ Then the Pharises went out and consulted against him, how they might destroy him.

15 But when Iesus knewe it, he departed thence: and great multitudes followed him, and he healed them all.

16 And charged them in threatening wise, that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 * Beholde my seruant whome I haue chosen, my beloued in whom my soule delighteth: I will put my spirit on him, and he shall shew ^c iudgement to the Gentiles.

19 He shall not strue, nor crie, neither shall any man heare his voyce in the streets.

20 A bruised reede shall hee not breake, and smoking flaxe shall he not quench, till he ^d bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ *⁴ Then was brought to him one, possessed with a deuill, *both* blind, and dum, and hee healed him, so that hee *which* was blind and dumme, both spake and saw.

23 And all the people were amased, and said, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they said, * This man casteth the devils no other wise out, but through Beelzebub the prince of devils.

25 ⁵ But Iesus knewe their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought: and euery citie or house, diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your iudges.

28 But If I cast out devils by the Spirit of God, then is the kingdome of God come vnto you.

29 Else how can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoyle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, euery sinne and blasphemie shal be forgiuen vnto men: but the blasphemie *against* the holy Ghost shall not be forgiuen vnto men.

32 And whosoever shall speake a worde against the Sonne of man, it shall bee forgiuen him: ⁶ but whosoever shall speake against the holy Ghost, it shall not bee forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is knowen by the fruit.

34 ⁷ O generation of vipers, how can you speake good things, when ye are euill? For of the ^a abundance of the heart the mouth speaketh.

¹ Of the true sanctifying of the Sabbath, and the abrogating of it.
* Marke 2. 23.
luke 6. 1.

* Deut. 23. 25,

^b I Sam. 21. 6,

^a The Hebrew's call it bread of faces, because it stood before the Lord all the weeke vpon the golden table appointed to that service,
Leuit. 24. 6.

* Exod. 29. 33.
leus. 8. 31. and 24. 9.

* Num. 28. 9.

^b VVhen the Priests doe God service vpon the Sabbath day yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.

* Hose. 6. 7.

chap. 9. 13.

* Marke. 3. 1.

luke. 6. 6.

² The ceremonies of the Law are not against the loue of our neighbour.

³ How farre and to what respect we may giue place to the vnbridled rage of the wicked.

* Esai. 42. 1.

^c By iudgement meant a sealed fat, because Christ was to publish true religion among the Gentiles, and cast out superstition, which thing where sooner it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters. d He shall pronounce sentence and iudgement, among the world and Satan, and shew himselfe conquerour ouer all his enemies.

* Luke 11. 14.

⁴ A trueth, be it neuer so manifest, is subiect to the slander of the wicked: yet notwithstanding it ought to be a toucht stoutly
* Chap. 9. 34.
marke. 3. 22.
luke. 11. 15.
⁵ The kingdome of Christ and the kingdome of the deuill cannot consist together.

* Marke. 3. 28.
luke. 12. 10.
I. iohn. 5. 16.

⁶ Of blasphemie against the holy Ghost.

⁷ Hypocrites at the length bewray themselves euen by their owne mouth.
* Luke 6. 45.

CHAP. XIII.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery idle word that men shall speake, they shall giue accompt thereof at the day of iudgement.

37 For by thy words thou shalt bee iustified, and by thy words thou shalt be condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall bee giuen vnto it, saue that signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the whales belly: so shall the Sonne of man bee three dayes and three nights in the heart of the earth.

41 ¶ The men of Nineue shall rise in iudgement with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 * The Queene of the South shall rise in iudgement with this generation, and shal condemne it: for she came from the hyt. most partes of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ Now when the vnclane spirit is gone out of a man, hee walketh throughout drie places, seeking rest, and findeth none.

44 Then he saith, I wil returne into mine house from whence I came: and when hee is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him seven other spirits worse then himselfe, and they enter in, and dwel there; * and the end of that man is worse then the beginning. Euen so shal it be with this wicked generation.

46 ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother? and who are my brethren?

49 ¶ And he stretched forth his hand toward his disciples, and saide, Behold my mother and my brethren.

50 For whosoever shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

1 The parable of the sower. 11 and 34 Why Christ spake in parables. 18 The exposition of the Parable. 24 The parable of the sower. 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the pearle. 47 Of the draw net cast into the sea. 53 Christ is not received of his country men the Nazarenes.

The same day went Iesus out of the house, and sate by the seafide.

2 ¶ And great multitudes resorted vnto him, so that he went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowls came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the Sunne was vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprung vp, and chocked them.

8 Some againe fel on good ground, and brought forth fruit, one corne an hundreth fold, some sixtie folde, and another thirtie fold.

9 Hee that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ¶ And hee answered, and saide vnto them, because it is giuen vnto you, to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 * For whosoever hath, to him shalbe giuen, and he shall haue abundance: but whosoever hath not, from him shalbe taken away, euen that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shall heare, and shal not vnderstand, & seeing, yee shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eies they haue winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 ¶ But blessed are your eyes, for they see: and your eares, for they heare.

¶ Marke 4.1. Luke 8.4.5.

1 Christ sheweth in putting forth this parable of the sower that the seede of life which is sown in the world, commeth not on so well in one as in another, and the reason is, for that men for the most part either doe not receiue it, or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.

¶ Chap. 25.39

¶ Esai. 6.9. mar. 4.13. luke 8.10. ioh. 12.40. act. 28.26. rom. 11.8.

3 The condition of the Church vnder and since Christ is better then it was in the time of the fathers vnder the Lawe.

The parable of the seede. S. Matthew. The parable expounded.

Luke. 10. 24.

17 *For verily, I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, and haue not seene *them*, and to heare those things, which ye heare, and haue not heard *them*.

** Mar. 4. 15.
Luke. 8. 11*

18 ¶ *Heare yee therefore the parable of the sower.

19 Whensoever any man heareth the word of that kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sown in his heart: and this is hee which hath receiued the seede by the way side.

Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seede be receiued in the heart or no, yet he that soweth, soweth to the heart.

20 And he that receiued seede in the stonie ground, is he which heareth the word, and incontinently with ioy receiueith it,

21 Yet hath hee no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And hee that receiued the seede among thornes, is he that heareth the word: but the care of this world, and the deceitfulness of riches chocke the word, and he is made vnfruitfull.

23 But he that receiued the seede in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, & bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ * Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

Christ sheweth in another parable of the euill seede mixt with the good, that the Church shall neuer be free and quiet from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things doe come, and therefore the faithfull haue to arme themselves with patience and constancie.

25 But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst not thou good seede in thy field? from whence then hath it tares?

28 And he saide to them, Some enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, least while ye goe about to gather the tares, ye plucke vp also with them the wheate.

** Marke 4. 30.
Luke 13. 19.*

30 Let both grow together vntill the haruest, and in time of haruest I will say to the reapers, Gather yee first the tares, and bind them in sheaues to burne them: but gather the wheate into my barn.

God beginneth his kingdome with very final beginnings, so the end that by the growing on of it beside the expectation and hope of all men, his mightie power and working may be the more sig forth.

31 ¶ * Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ * Another parable spake hee to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, till all be leauened.

** Luke 13. 31.*

34 ¶ * All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

** Mark 4. 33-34*

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I wil open my mouth in parables, and will vtter the things which haue bene kept secrete from the foundation of the world.

** Psal. 78. 2.*

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 Then answered he, and said to them, He that soweth the good seed, is the Sonne of man.

6 He expoundeth the former parable of the good and euill seede.

38 And the field is the world, and the good seede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuill, * and the haruest is the end of the world, and the reapers be the Angels.

** Iosel 3. 13.
reuel. 14. 15.*

40 As then the tares are gathered and burned in the fire, so shall it be in the ende of this world.

41 The sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie,

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the kingdome of their Father. He that hath eares to heare, let him heare.

** Dan. 12. 3.
7 Fewe men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redemeth them with the losse of all his goods.*

44 ¶ * Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a marchant man, that seeketh good pearles,

46 Who hauing found a pearle of great price, went and solde all that he had, and bought it.

47 ¶ * Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kinds of things,

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

48 Which, when it is full, men drawe to land, and sit and gather the good into vessels

vessels, and cast the bad away.

49 So shall it bee at the end of the world. The Angels shall goe foorth, and seuer the bad from among the iust.

50 And shal cast the into a furnace of fire: there shal be wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye al these things: They said vnto him, Yea, Lord.

52 Then said hee vnto them, Therefore euery Scribe which is taught vnto the kingdom of heauen is like vnto a householder, which bringeth foorth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, hee departed thence,

54 * 10 And came into his owne countrey, & taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisdom and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Mary, * and his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A Prophet is not without honour, saue in his owne countrey and in his owne house.

58 And he did not many great workes there, for their vnbelieues sake.

CHAP. XIII.

1 Herods iudgements of Christ. 3 Wherefore Iohn was bound and beheaded. 13 Iesus departeth. 18 Of the five loaves, &c. 23 Christ prayeth. 24 The Apostles tossed with the waues. 27 Faith. 30 Peter in iopardie. 36 The hemme of Christes garment.

AT that time Herod the Tetrach heard of the fame of Iesus,

2 And said vnto his seruants, This is that Iohn Baptist, hee is risen againe from the dead, and therefore greate * workes are wrought by him.

3 * For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not * lawfull for thee to haue her.

5 And when hee would haue put him to death, hee feared the multitude, because they counted him as a * prophet.

6 But when Herods birth day was kept the daughter of Herodias daunced before them, and pleased ^b Herod.

7 Wherefore he promised with an othe, that he would giue her whatsoever shee would aske.

8 And shee beeing before instructed of her mother, said, Giue mee here Iohn Baptists head in a platter.

9 And the king was sorie: neuerthelesse because of the othe, and them that sate with him at the table he commanded it to be giuen ^{her},

10 And sent, and beheaded Iohn in the prison

11 And his head was brought in a platter, and giuen to the maide, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the bodie, and buried it, and went and tolde Iesus.

13 * And when Iesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 * And Iesus went foorth and sawe a great multitude, and was moued with compassion toward them, and he healed their sicke.

15 ¶ And when euening was come, * his disciples came to him, saying, This is a desert place, and the time is alreadie past: let the multitude depart, that they may go into the townes, and buy them vitayles.

16 But Iesus said to them, They haue no neede to goe away: giue yee them to eate.

17 Then said they vnto him, we haue here but five loaves and two fishes.

18 And he saide, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the five loaves and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples and the disciples to the multitude.

20 And they did all eate and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straight way Iesus compelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

23 And as soone as he had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come he was there alone.

24 * And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrarie winde.

25 And

9 They ought to be diligēt which haue not onely to be wise for themselves but to dispenſe the wisdom of God to other.

* Marke 6.1.

luke 4.16.

10 Men doe not onely sinne of ignorance, but also wittingly and willingly lay stumbling blockes in their owne waies, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.

* Iohn 6.42.

* Marke 6.4

luke 4.24.

iohn 4.44.

* Marke 6.14

luke 9.7.

1 Here is in Iohn, an example of an inuincible courage, which all faithfull ministers of Gods worde ought to follow: in Herod, an example of tyrannous vanitie, pride, and cruelty, and to be short, of a cowardly conscience, and of their miserable slauerie, which haue once giuen themselves ouer to pleasures: in Herodias and her daughter, an example of whorlike wantonnes, & womanly cruelty.

a By work, he meaneth that force & power, whereby workes are wrought, and not the workes as it sene oft before. * Mar. 6.17. luke 3.12. * Leu. 18.16. and 20.21 * Cha. 21.26. b There were three Herodes: the first of them was Antipater some, who is also called Ascalonius, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malchaca or Martaca, and this was called Tetrarch, by reason of enlarging of his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew, by Aristobolus, and he it was that slew Iames.

* Marke 6.23.
luke 9.10.

2 Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby that they shall want nothing, which lay all things aside, and seeke the kingdom of heauen.

* Marke 6.35
luke 9.12.
iohn 6.5.

* Mar. 6.45. 48
47. iohn. 6. 16.
17. 18.
3 Wee must faile euen through mighty tempests, and Christ wil neuer forsake vs, so that we go whether hee hath commanded vs;

e By the fourth watch is meant the time neere to day breaking: for in old time they diuided the night into foure watches in which they scoured.

d A spirit, as is here taken, is that which a man imagineth to himselfe waimly in his mind, perswading himselfe that he seeth something, and seeth nothing.
4 By faith wee tread vnder our feete even the tempests themselves, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.

** Mark. 6. 54.*

e This Genesareth was a lake nigh to Capernaum, which is also called the sea of Galilee & Tiberias, so that the country it selfe grew to be called by that name.

5 In that that Christ healeth the sicke, wee are giuen to vnderstand, that wee must seeke remedie for spiritual diseases at his hands: and that we are bound not onely to runne our selues, but also to bring others vnto him.

1 None commonly are more bold cōtemners of God, then they whom God appointeth keepers of his law.

** Mark. 7. 1.*

a Which they received of their ancestors from hand to hand, or their elders allowed, which were the gōurnours of the Church.

2 Their wicked boldnesse in corrupting the commandments of God, and that vpon pretence of godlinesse and vsurping authoritie to make lawes, is here reprooued.

** Exod. 20. 12. deut. 5. 16. eph. 6. 2.*

*b By honour is meant all kinde of duetie which children owe to their parents. * Exod. 21. 17. leu. 20. 9. prob. 20. 20.*

25 And in the fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Bee of good comfort, It is I: be not afraid.

28 * Then Peter answered him, and said, Master, if it bee thou, bid mee come vnto thee, on the water.

29 And hee said, Come. And when Peter was come downe out of the shippe, he walked on the water, to goe to Iesus.

30 But when he saw a mightie wind, he was afraid: and as hee beganne to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said vnto him, O thou of little faith, wherfore diddest thou doubt?

32 And as soone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ And when they were come ouer, they came into the land of Genesareth.

35 And when the men of that place knew him, they sent into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

The commandments and traditions of men. 12 Offence.

13 The plant which is rooted vp. 14 Blind leading the blind. 18 The heart. 22 The woman of Canaan. 26

The childrens bread: whelps. 28 Faith. 32 Foure thousand men fedde. 36 Thankes giuing.

Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders: for they wash not their hands when they eate bread.

3 But he answered and said vnto them, Why doe yee also transgresse the commandment of God by your tradition?

4 * For God hath commanded, saying, Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But yee say, * Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest haue profite,

6 Though he honour not his father, or his mother, shall be free: thus haue yee made the commandment of God of no authority by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth neere vnto mee with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 * Then he called the multitude vnto him, and said to them, Heare and vnderstand.

11 * That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and saide vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered and saide, * Euery plant which my heauenlie Father hath not planted, shall be rooted vp.

14 Let them alone, they be the blind leaders of the blinde: and if the blinde lead the blinde, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are yee yet without vnderstanding?

17 Perceiue yee not yet, that whatsoeuer entreth into the mouth, goeth into the bellic, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eate with vnwashed hands, defileth not the man.

21 * And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on mee, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But he answered her not a word. Then came to him his disciples, & besought him, saying, Send her away, for she crieth after vs.

24 But hee answered, and said, I am not sent

e The meaning is this: whatsoeuer I bestow upon the temple, is so thy profite, for it is as good as if I gaue it thee, for the Pharisees of our time say: it shall be meritorious for thee, for vnder this colour of religion they rake all to themselves, as though that be that had giuen any thing to the temple, had done the duty of a child.

d Thou made is of no power and authority as much as lay in you: for otherwise the commandments of God should fast in the Church of God, in despite of the world and Satan.

3 The same men are condemned for hypocritie & superstition, because they made the kingdom of God to stand in outward things.

** Esai. 29. 13.*

4 Christ teacheth vs, that hypocritie of false teachers which deuide our soules, is not to be borne withal, no nor in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perill with them.

** Marke 7. 18.*

** Iohn. 15. 2.*

** Luke 6. 39.*

** Marke 7. 17.*

** Gen. 6. 5. and 8.*

21, mar. 7. 21.

** Mar. 7. 24, 25.*

e Cester which were next to Tyra and Sidon, that is, in that quarter where Palestina bendeth toward Phenicia, and the sea of Syria.

f Of the stocke of the Cananites, which dwelled in Phenicia.

5 In that that Christ doeth sometimes as it were stoppe his eares against the prayers of his saints, hee doeth it for his glory, and our profit.

* Chap. 10. 6. of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

6 Christ ceased not to be beneficiall euen there where he is contemned, and in the middelt of wolues hee gathereth together and fostereth his flocke.

* Marke 7. 31.

* Esai. 35. 5.

6VV hose m. m.

bers were weak-

ed with the pal-

sy, or by nature,

for afterward it is

said, he healed thm.

Now Christ was

went to heale

in this wise, that

such members as

were weak, he re-

stored to health,

and yet he could

easily if he had

would, haue giuen

them hands and

feete and other

members which

wanted them.

* Mark. 8. 1.

7 By doing a-

gain this mira-

cle, Christ shew-

eth that he will

neuer be wan-

ting to them

that follow him,

no not in the

wildernesse.

i Go not from my

side.

6VVord for word,

to lie downe back-

ward, as rowers doe

when in rowing they

drewe their oares

to them.

1 A kinde of ves-

sel wrought with

twigs.

not sent but vnto the * lost sheepe of the shouse of Israel.

25 Yet shee came, and worshipped him, saying, Lord, helpe me.

26 And hee answered, and said, It is not good to take the childrens bread, and to cast it to whelps.

27 But she said, trueth, Lord: yet in deede the whelpes eat of the crummes which fall from their masters table.

28 Then Iesus answered, and saide vnto her, O woman, great is thy faith: bee it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus* went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him * hauiug with them, halt, blinde, dumbe, maimed, and many other, and cast them downe at Iesus feete, and he healed them:

31 In so much that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to goe, and the blind to see: and they glorified the God of Israel.

32 * 7 Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue i continued with me already three dayes, and haue no thing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples saide vnto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude!

34 And Iesus said vnto them, How many loaves haue yee? And they said, Seuen, and a few little fishes.

35 Then hee commanded the multitude to k sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed: and they tooke vp of the fragments that remained, seuen i baskets full.

38 And they that had eaten, were foure thousand men, beside women and little children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of Magdala.

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises. 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith cometh of God. 18 The rocks. 19 The keyes. 21 Christ foreteweth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

Then* came the Pharises and Sadduces and did * tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, yee say, Faire weather: for theskie is red.

3 * And in the morning, yee say, To day shall be a tempest: for theskie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can yee not discerne the signes of the times?

4 * The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but that signe of the Prophet * Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus said vnto them, Take heed and beware of the leauen of the Pharises and Sadduces.

7 And they reasoned among themselues, saying, It is because we haue brought no bread.

8 But Iesus d knowing it, said vnto them, O yee of little faith, Why reason ye thus among your selues, because ye haue brought no bread?

9 Doe yee not yet perceiue, neither remember the * fise loaves, when there were * fise thousand men, and how many baskets tooke yee vp?

10 Neither the seuen loaves when there were * foure thousand men, and how many baskets tooke yee vp?

11 Why f perceiue yee not that I s saide not vnto you concerning breade, that yee should be ware of the leauen of the Pharises and Sadduces?

12 Then vnderstoode they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharises and Sadduces.

13 ¶ * Now when Iesus came into the coasts of h Cefarea Philippi, he asked his disciples, saying, Whome doe men say that I the sonne of man, am?

14 And they said, Some say, i Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He saide vnto them, But whom say yee that I am?

16 Then Simon Peter answered and said, * Thou art that Christ the sonne of the liuing God.

17 And Iesus answered, and said to him, Blessed art thou, Simon the sonne of Ionas:

1 The wicked which otherwise are, at defiance one with another, agree well together against Christ, but doe what they can, Christ beareth away the victory, & triumpheth ouer them.

* Chap. 12. 38.

marke 8. 11

a To trie whe-

ther he could doe

that which they

desired, but their

purpose was naught,

for they thought

to finde some thing

in him by that

meanes, whereupon

they might haue iust

occasion to repre-

hend him: or else

disfrust and curi-

sitie moued them so

to doe, for by such

meanes also is God

said to be tempted,

that is to say, pro-

uoked to anger, as

thought men would

strive with him.

* Luke 12. 54.

b The outward

shew and counte-

nance as it were of

all things, is cal-

led in the Hebrew

language, a face.

* Chap. 12. 39.

c The article for-

ward the notablest

of the deede.

* Ionas 1. 17.

e False teachers

must be taken

heede of.

* Mark. 8. 14.

luke 12. 1

d Not by others,

but by vertue of his

diuinitie.

e That fise thou-

sand men were fil-

led with so many

loaves.

* Chap. 14. 17.

iohn 6. 9.

* chap. 15. 34

f A demand or

question ioyued

with admiration.

g Said, for com-

manded.

* Marke 8. 27.

luke 9. 18.

3 There are dis-

uers iudgements

and opinions of

Christ, notwithstanding

he is knowne of his

alone.

h There were two

Cefareas, the one

called Stratonis

vpon the sea Medi-

terranean, which He-

rod built sumptuous-

ly in the honour of

O Stratus Ioseph. lib.

15. the other was

Cefarea Philippi,

which Herod the great the Tetrarches surne by Cleopatra, built in the honour of Tiberius at the mouth of Lebanon, Ioseph. lib. 15. i As Herod thought. * Iohn 6. 69. 4 Faith is of grace, not of nature.

for

By this kinde of speech is meant mans naturall procreation vpon the earth, the creature not being destroyed, which was made: but deformed through sinne: So then this is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.

That is true faith, which confesseth Christ, the vertue whereof is inuincible. *John 1.42*

Christ spake in the greek tongue, and therefore used not this decausing be-
twixt Petrus, which sig- nifieth Peter, and Petrus, which signifieth a rocke, but in both places used this word Cephas: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter, who is a piece of the building, and Christ the Petrus, that is, the rocke and foundation: or els he gaue his name Peter, because of the confession of his faith, which is the Church: as well as his, as the old fathers witness, for so faith Theophr. Thas confession which thou hast made: shall be the foundation of the beleeuers.

The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with counsaile and fortresse: and this is the meaning, what soeuer Satan can doe by counsaile or strength. So doeth Paul, 2. Cor. 10. 4. call them strong holdes.

The authoritie of the Church is from God. *John. 20. 21* A metaphore taken of stewards which carie the keyes: and here is set forth the power of the ministers of the word, as *Esa. 22. 22*. and that power is common to all ministers, as *Chap. 18. 18*. and therefore the ministerie of the Gospel may rightly be called the key of the kingdome of heauen. *o* They are bounde whose finnes are retained, heauen is shut against them, because they receiue not Christ by faith: on the other side, how happie are they to whom heauen is open, which embrace Christ, and are deliuered by him, and become fellowe heires with him. *7* Men must first learne, and then teach. *8* The minds of men are in time to be prepared and made ready against the stumbling block of persecution. *p* It was a name of dignitie and not of age: and it is put for them which were the Iudges, which the Hebrewes called Sanhedrim. *q* Took him by the hande and led him aside, as they vse to doe, which means to talke familiarly with one. *9* Against a preposterous zeale. *r* The Hebrewes call him Satan, that is to say, an aduersary, whom the Grecians call diabolus, that is to say, slanderer or tempter: but it is spoken of them, that either of malice, as Iudas, *loh. 6. 70*. or of lightnes and pride resist the will of God. *s* By this word we are taught that Peter sinned through a false persuasion of himselfe. *10* No men doe worke prouide for themselves, then they that loue themselves more then God. *Chap. 10. 38. mar. 8. 34. luke 9. 22 and 14. 17.* *Chap. 10. 39. marke 8. 35. 36. luke 9. 24. 26. and 17. 33.* *8* Shall gaine himselfe: And it is the meaning, they that denie Christ to saue themselves, doe not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is, themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it sauereth them otherwise with them. *John. 12. 25.* *u* Like a King, as *chap. 6. 29.* *Psalm. 62. 11* *rom. 2. 6.* *Mark. 9. 1* *luke 9. 27.*

for flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art *1* Peter, and vpon this rocke I will build my Church: and the gates of hell shall not ouercome it.

19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt binde vpon earth, shall be bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

20 Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 From that time forth Iesus began to shew vnto his disciples, that he must goe vnto Hierusalem, and suffer many things of the Elders, and of the hie Priests, and Scribes, and be slaine, and be raised againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe, this shall not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behind mee, Satan: thou art an offence vnto mee, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then said to his disciples, if any man will follow mee, let him forsake him selfe, and take vp his crosse and follow me.

25 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, shall find it.

26 For what shall it profit a man though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the sonne of man shall come in the glory of his Father, with his Angels, and then shall he giue to euery man according to his deedes.

28 Verely I say vnto you, There be some of them that stand here, which shall

not taste of death, till they haue seene the Sonne of man come in his kingdome.

son, and what followeth thereof, *Eph. 4. 10.* or the preaching of the Gospel. *Mar. 9. 1.*

CHAP. XVII.

2 The transfiguration of Christ. *5* Christ ought to be heard. *11* Elias. *13* Iohn Baptiste. *17* The vnbeliefe of the Apostles. *20* The power of faith. *21* Prayer and fasting. *22* Christ foretelleth his passion. *24* He payeth tribute.

And after sixe dayes, Iesus tooke Peter, and Iames, and Iohn his brother, and brought them vp vnto an high mountaine apart,

And was transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

And beholde, there appeared vnto them Moses and Elias, talking with him.

Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make her three Tabernacles, one for thee, & one for Moses, and one for Elias.

While hee yet spake, beholde, a bright cloud shadowed them: and beholde, there came a voice out of the cloud, saying, This is that my beloued Sonne, in whom I am well pleased: heare him.

And when the disciples heard that, they fell on their faces, and were sore afraid.

Then Iesus came and touched them, and said, Arise, and be not affraid.

And when they lifted vp their eyes, they saw no man, saue Iesus onely.

And as they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, vntil the Sonne of man rise againe from the dead.

And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

And Iesus answered, and saide vnto them, Certainly Elias must first come, and restore all things.

But I say vnto you that Elias is come already, and they knewe him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

Then the disciples perceiued that he spake vnto them of Iohn Baptiste.

And when they were come to the multitude, there came to him a certaine man, and fell downe at his feete,

And saide, Master, haue pitie on my sonne: for he is lunaticke, and is sore vexed: for oft times hee falleth into the fire, and of times into the water.

And I brought him to thy disciples, and they could not heale him.

Then Iesus answered, and said, O generation faithlesse, and crooked, how long

By his kingdome is vnderstood the glory of his ascension. *Mar. 9. 1.*

Mark 9. 2. Luke 9. 28. Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.

Luke reckoneth eight dayes, containing in that number the first and the last, & Matthew speaketh but of them that were betwixt them.

Changed into another heue, *Chap. 3. 17.*

2. pet. 1. 17.

The article or the word, That, serueth Christ from other children. For he is Gods naturall sonne, we by adoption, therefore he is called the first begotten among the brethren, because that al-

though he be of right the only sonne, yet is he chief among many, in that he is the fountaine and head of the adoption. Fell downe flat on their faces and worshipped him, as *chap. 2. 11.*

VVhich thing saw, otherwise the words used in this place is properly spoken of that which is seen in a dream.

Narke 9. 11.

Mala. 4. 5. chap. 11. 14.

Mar. 9. 14.

luke 9. 38.

Men are unworthy of Christ his goodnes, yet notwithstanding he regardeth them.

As men that make supplications vs to doe.

They that at certaine times of the moone are troubled with falling sicknesse, or any other kinde of disaile: but in this place, was must so sake it, that besides the naturall disaile he had a diuillish frenesie.

now

now shall I be with yow ! how long nowe shall I suffer you ! bring him hither to me.

18 And Iesus rebuked the deuill, and he went out of him: and the childe was healed at that houre.

19 3 Then came the disciples to Iesus apart, and saide, Why could not we cast him out?

20 And Iesus said vnto them, Because of your vnbeliefe: for * verelie I say vnto you, if yee haue faith *as much as is* a graine of mustard seede, yeshal say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto you:

21 4 Howbeit this kinde goeth not out, but by ^h prayer and fasting.

22 ¶ 5 And they * being in Galile, Iesus saide vnto them, The sonne of man shall be deliuered into the hands of men,

23 And they shal kil him, but the third day shall he rise againe: & they were very sorie.

24 ¶ 6 And when they were come to Capernaum, they that receiued poll money, came to Peter, and said, Doeth ⁱ not your Master ^k pay ^l poll money?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whome do the Kings of the earth take tribute, or poll money? of their ^m children, or of strangers?

26 Peter saide vnto him, Of strangers. Then saide Iesus vnto him, Then are the children free.

27 Neuerthelesse, lest wee should offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt find a ⁿ piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receiue a little childe. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his seruants.

THE * same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 1 And Iesus called a ^a little childe vnto him, and set him in the mids of them,

3 And said, Verely I say vnto you, except ye be ^b conuerted, and become as little children, ye shall not enter into the kingdome of heauen.

4 Whosoever therefore shal humble him selfe as this little childe, the same is the greatest in the kingdome of heauen.

5 And whosoever shall receiue one such little childe in my name, receiue me,

6 * But whosoever shall offend one of these little ones which beleue in mee, it were better for him, that a millstone were hanged about his necke, and that hee were drowned in the depth of the sea.

7 3 Woe be vnto the world because of offences: for it must needs be that ^c offences shall come, but woe be to that man, by whom the offence commeth.

8 * Wherefore, if thine hand or thy foot cause thee to ^d offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maymed, then hauing two hands, or two feete, to bee cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hel fire.

10 4 See that yee despise not one of these little ones: for I say vnto you, that in heauen their * Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to saue that which was lost.

12 How thinke yee? * If a man haue an hundreth sheepe, and one of them be gone astray, doeth he not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ * Moreouer, if thy brother trespass against thee, goe and tell him his fault betwene thee and him alone: if hee heare thee, thou hast wonne thy brother:

16 But if he heare thee not, take yet with thee one or two, that by the * ^f mouth of two or three witnesses euery word may be confirmed.

17 6 And if he refuse to heare them, tell it vnto the ⁱ Church: and if he refuse to heare the Church also, let him be vnto thee as ^k an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoever yee binde on earth, shalbe bound in heauen: and * whatsoever yee loose on earth, shall be loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall ^l agree in earth vpon any

which belonged to the Church, and he hath regard to the order used in those dayes, at what time the Elders had the iudgement of Church matters in their hands, Iohn 9. 22. and 12. 42. and 16. 2. and used casting out of the Synagogue for a punishment, as we doe now excommunication. ^k Prophane, and void of religion: such men, the Iewes called Gentiles: whose company they shunned, as they did the Publicanes. * 1 Cor. 5. 4. 2 Thess. 3. 14. * Iohn 20. 23. ^l This word is translated from the body to the minde, for it belongeth properly to song.

thing

3 Incredulitie & distrust, hinder and breake the course of Gods benefits.

* Luke 17. 6

4 The remedie against distrust, is to giue us to vnderstand the watchfulnesse and diligence of earnest prayer, which cannot be without sobrietie.

5 Our mindes must be prepared more and more against the offence of ^g crosse.

* Chap. 20. 17.

mar. 9. 31. Luke 9

44. and 7. 24

6 In that that Christ doth willingly obey Celsus edicts, hee sheweth that ciuill policie is not taken away by the Gospel.

i He denieth not, but he asketh.

k Dought he not to pay?

l They that were

from twenty yeeres

of age to fifty, payed

halfe a sicke of the

Sanctuary, & xxd. 30

13. This was an

Attick didrachme

which the Romanes

exacted after they

had subdued Iudea

m By children we

must not vnderstand

subiects which pay

tribute, but naturall

children.

n The word here

expresseth flater which

is in value foure di-

drachme, euery

drachme is alowes

four pence.

* Marke. 9. 34. Luke. 9. 46.

1 Humbleness of minde is the right way to preeminence.

a A childe in yeeres.

* Chap. 9. 14.

1. cor. 14. 20.

b A kind of speech

taken from the He-

brewes, and it is as

much as repenta.

thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 ¶ Then came Peter to him, and said, Master, how oft shall my brother sinne against me, and I shall forgiue him? * vnto seuen times?

22 Iesus saide vnto him, I say not vnto thee, Vnto seuen times, but, Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begunne to reckon, one was brought vnto him, which ought him ^m tennethousand talents:

25 And because he had nothing to pay, his Lord commanded him to be solde, and his wife, and ^{his} children, and all that he had, and ^{the debt} to be payed.

26 The seruant therefore fell downe, and ^a worshipped him, saying, Lord, ^orefraine thine anger toward me, & I wil pay thee all.

27 Then that seruants Lord had compassion, and loosed him, and forgau him the debt.

28 But when the seruant was departed, hee found one of his fellow seruants, which ought him an hundreth pence, and he layed hands on him and thratled him, saying, Pay me that thou owest.

29 Then his fellow seruant fell downe at his feete, and besought him, saying, Refraine thine anger towards me, and I wil pay thee all.

30 Yet he would not, but went & cast him into prison, till he should pay the debt.

31 And when his ^{other} fellow seruants sawe what was done they were very sorie, and came, and declared vnto their Lord all that was done.

32 Then his Lord called him vnto him, and saide to him, O euill seruant, I forgau thee all that debt, because thou praydest me.

33 Oughtest not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?

34 So his Lord was wroth, and deliuered him to the tormentours, till he should pay all that was due vnto him.

35 So likewise shall mine heauenly Father doe vnto you, except yee forgiue from your hearts, each one to his brother their trespasses.

CHAP. XIX.

^a The sicke are healed, ³ and ⁷ A bill of diuorcement. 12

Eunuches. 13 Children brought to Christ. 17 God only good. The commandments must be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leaue all and follow Christ.

And * it came to passe, that when Iesus had finished these sayings, hee ^a departed from Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to ^b put away his wife vpon euery occasion?

4 And he answered and said vnto them, Haue ye not read, * that he which made ^{them} at the beginning, made them male and female,

5 And said, * For this cause, shall a man leaue father and mother, and ^c cleaue vnto his wife, and they which were ^d two shall be one flesh:

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath ^e coupled together.

7 ¶ They saide to him, Why did then * Moses command to giue a bill of diuorcement, and to put her away?

8 He saide vnto them, Moses, ^f because of the hardnesse of your heart, ^g suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, * that whosoever shall put away his wife, except ^{it be} ^h for whoredome, and marrie another, committeth adulterie: & whosoever marieth her which is diuorced, doeth commit adulterie.

10 Then saide his disciples to him, If the ⁱ matter be so betweene man and wife, it is not good to marrie.

11 ¶ But he said vnto them, All men can not ^k receiue this thing, saue they to whom it is giuen,

12 For there are some ^l eunuches, which were so borne of ^{their} mothers bellie: and there be some eunuches, which bee gelded by men: and there be some eunuches, which haue ^m gelded themselues for the kingdome of heauen. He that is able to receiue ^{this}, let him receiue it.

13 ¶ * Then were brought to him little children that he should put ^{his} hands on them and pray: and the disciples rebuked them.

14 But Iesus saide, Suffer the little chil-

³ The gift of continencie is peculiar, and therefore no man can set a law to himselfe of perpetual continencie. ^k Receiue and admit, as by translation we say, that a straight and narrow place, is not able to rectiue many things. ^l The worde Eunuch is a general word, and hath diuers kinds: vnder it, as gelded men and burthen men. ^m VVhich abstaine from marriage, and liue continually through the gift of God. ⁴ Infants and little children are contein'd in the free covenant of God. * Marke 10. 13. luke 18. 15. chap. 18. 2.

* Marke. 10. 1. a Pass'd ouer the water ouer of Galilee into the borders of Iudea.

1. The band of marriage ought not to be broke, vntlesse it be for fornication. b To send her a bill of diuorcement, as 1. cor. 7. 1. 1. 19.

* Gen. 1. 27. * Gen. 2. 24. 1. cor. 6. 16. ephes. 5. 31.

c The Grecke word importeth to be glewed vnto, whereby it is signified that freight knot, which is betwene man & wife, as though they were glewed together.

d They which were two, become as it were one: and this word flesh is by a figure taken for the whole man, or the body after the manner of the Hebrews.

e Hath made them yokefellows, as the marriage it selfe is by a borrowed kinde of speech called a yoke.

2. Because politike lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.

* Deut. 24. 1. f Being occasioned by reason of the hardnesse of your hearts.

g By a politicke law, and not by the morall law: for this law is a perpetual law of Gods iustice, the other boweth and bnderth as the carpenters Beuel.

* Chap. 5. 32. mar. 10. 11. luke 16. 18.

1. cor. 7. 11

h Therefore in these dayes the lawes, that were made against adulterers, were not regarded: for they should haue needed no diuorcement if marriage had bene cut asunder with punishment by death.

i If the matter stand so betwene man & wife, or in marriage

dren

7 They shall kinde God seuer and not to bee pleased, which doe not forgiue their brethren although they haue bene diuersly and grievously iniured by them.

* Luke 17. 4.

m Here is set downe a very great summe of threescore hundred thousand crownes, and a small sum of ten crownes, that the difference may be the greater, for there is no proportion betwene them.

n This was a ciuill reverence which was very small in the East.

o Yield not too much to thine anger against me: so is God called in the Scripture slow to anger that is to say, gentle, and one that refraineth the storming of his minde, Psal. 86. 5. patient and of great mercy.

dren, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 ¶ And behold one came, and saide vnto him, Good Master, what good thing shall I doe, that I may haue eternall life?

17 And hee saide vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 Hee saide to him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not commit adulterie: thou shalt not steale: Thou shalt not beare false witnesse:

19 Honour thy father and mother: and Thou shalt loue thy neighbour as thy selfe.

20 The young man saide vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus saide vnto him, If thou wilt be perfite, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the yong man heard that saying, hee went away sorowfull: for hee had great possessions.

23 ¶ Then Iesus saide vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus beheld them, and saide vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, and saide to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 ¶ And Iesus saide vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the throne of his maiestie, in the regeneration, yee which followed mee, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethre, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an hundreth folde more, and shall inherite euerlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

FOR the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a peny a day, & sent them into his vineyard.

3 And hee went out about the third houre, and sawe other standing idle in the market place,

4 And saide vnto them, Goe yee also into my vineyard, and whatsoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the sixth and ninth houre, and did likewise.

6 And he went out about the eleuenth houre, and found other standing idle, and saide vnto them, Why stand yee here all the day idle?

7 They saide vnto him, Because no man hath hired vs. Hee saide to them, Goe yee also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard saide to his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued every man a peny.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued every man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden and heat of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: diddest thou not agree with me for a peny?

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I wil with mine owne? Is thine eye euill, because I am good?

16 ¶ So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and saide to them,

18 Behold, we goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 ¶ Then came to him the mother of Ze-

1 God is bound to no man, and therefore he calleth whomsoeuer, and whensoeuer he listeth.

This onely euery man ought to take heed of, and hereupon bestow his whole indeuour, that he goe forward, and come to the marke without all stopping or staggering, and not curiously to examine other mens doings, or the iudgements of God.

a VVords for words, fell in time: it is a kind of speech taken from song.

b The last houre: for the day was twelue houres long, and the first houre began as the sunne rising.

c Naught, that is to say, dost thou enioy at my goodness towards them? for the Hebrewes by an euill eye, meane enuie, because such dispositions appeare chiefly in the eyes, as about Chap. 6. 23. It is set to answer the words a single, and it is taken there for corrupt: for whereas he said there afore, verse 22. If thine eye be single, see addeth in the 23. but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

* Chap. 19. 30. and 22. 14.

marke 10. 31. luke 13. 30.

* Marke 10. 32. luke 18. 31.

2 Christ goeth to the crosse necessarily, but yet willingly.

3 They that least ought, are the greatest persecutors of Christ.

4 The ignominie of the crosse, is the sure way to the glorie of euerlasting life.

* Iohn 18. 32.

* Marke 10. 35.

5 The manner of the heavenly kingdome is quite contrarie to the earthly kingdome.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye, 17 He foretelleth his passion. 20 Zebedeus sonnes. 22 The sup. 28 Christ is our minister. 30 Two blind men.

They neither knowe themselves nor the lawe, that seeke to be saued by the Lawe.

Marke 10. 17. luke 18. 18.

Exod. 20. 13. deut. 5. 16. rom. 3. 9.

The yong man did in a waye stryke saying that he had kept all the commandments: & therefore he layeth out an example of true chastitie before him, to shewe the disease that lay lurking in his minde.

Rich men haue neede of a singular gift of God to escape out of the snares of Satan.

VVords for words, it is of less labour. Theophylact saith, that by this word is meant a candle, but Cyprian, and all aduerse out of the Theatristes, that it is a proverb, and the word Candel, signifies the beast is selfe.

Marke 10. 28. luke 18. 28.

7 It is not lost, that is neglected for Gods sake.

8 The regeneration is taken for that day wherein the elect shall begin to liue a new life, that is to say, when they shall enjoy the heavenly inheritance, both in bodie and soule.

Luke 22. 29.

9 To haue begun wel, and not to continue vnto the end, doth not onely not profit, but also hurteth very much.

Chap. 20. 16. mar. 10. 31. luke 13. 30.

C be.

Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? She said to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and saide, Yee know not what ye ask. Are ye able to drink of the cup, that I shall drinke of, and to be baptized with the ^e baptism that I shall be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shal drinke indeede of my cup, and shall bee baptized with the baptism that I am baptized with, but to sit at my right hande, and at my left hand, is not mine to giue: but it shalbe giuen to them for whome it is prepared of my Father.

24 * And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authority ouer them:

26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant.

27 And whosoever will be chief among you, let him be your seruant.

28 * Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cryed the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stood still, and ^b called them, and said, What will ye that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Ierusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered fig tree. 25 Iohns Baptisme. 28 Who doe the will of God. 30 Publicanes, Harlots. 33 Gods Vineyard, The Iewe. 38 The sonne killed of the husbandmen. 42 The corner stone.

AND * when they drew nere to Hierusalem, and were come to Bethphage, vnto the mount of Oliues, then Iesus sent two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anone yee shall find an asse bound, and a colt with her: loofe them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath neede of them, & straight way ^a he will let them goe.

4 Al this was done that it might be fulfilled, which was spokē by the prophet, saying

5 ¶ * Tel ye the ^b daughter of Sion, Behold, thy King commeth vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse & the colt, and put on them their ^c cloths, and set him ^d thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, Hofanna to the sonne of Dauid, ^e Blessed be he that commeth in the Name of the Lord, Hofanna *thou which art in the hieft heauens.*

10 * And when hee was come into Hierusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them that ^f sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues,

13 And said to them, It is written, * My house shall bee called the house of prayer: but ye haue made it a denne of theecues.

14 * Then the blinde and the halt came to him in the Temple, and he healed them.

15 * But when the chief Priests & Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hofanna to the Sonne of Dauid, they disdained

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, * By the mouth of babes and sucklings thou hast ^h made perfit the praise:

17 ¶ So he left them, and went out of the citie into Bethania, and lodged there.

18 * And in ⁱ the morning, as he returned into the citie, he was hungry,

19 And seeing a figge tree in the way, he came to it, & found nothing thereon, but leaues onely, and said to it, Neuer fruite

* Marke 11. 1. Luke 19. 29.

1 Christ by his humilitie, triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the croile.

a He that shall say any thing to you shall let them goe, to wit, the asse and the colt. * Esa. 62. 11. Zach. 9. 9. iohn 12. 15.

b The citie of Sion. An Hebrew kinde of speech, commonly vsed in the Lamentations of Ieremie.

c Their upper garment.

d Vpon their garments, not vpon the asse and the colt.

e This was an ancient kinde of crying, which they vsed in the feast of Tabernacles when they caried boughs according as God commanded, Lev. 1. 23. 40. And the word is corruptly made of two for we should say, Hosianna, which is as much to say, as, Save I pray thee.

f VVell he is to him that commeth in the Name of the Lord, that is to say, whom the Lord hath chosen for our King.

* Marke 11. 11. Luke 19. 45.

john 2. 13. g That is all the men of Hierusalem were moued.

* Deut. 14. 25. * Esa. 56. 7.

Ierem. 7. 11. mar. 11. 17. Luke 19. 46.

h Such as should be masters of godlines, are they that doe most enuie the glory of Christ: but in vaine.

* Psal. 8. 2.

i Thou hast made me perfit. VVeread in Dauid Thou hast established or grounded, and if he master be considered well it is all one that the Evangelist saith, f. i. that is stable and sure, which is most perfit.

3 Christ doeth so forke the wicked, that yet he hath a consideration & regard of his Church.

4 Hypocrites shall at length haue their masks discovered, and vizards plucked from their faces.

* Marke 11. 12.

d This is spoken by a figure, taking the cup for that which is contained in the cup. And againe the Hebrewer understand by this word cup, sometime the manner of punishment which is rendered to sinners, as Tsal. 11. 6. or the toy that is giuen to the faithfull, as Psal. 23. 5. and sometime a lot or condition, as Psal. 16. 5. e This is applied to afflictions, as Dauid commonly vsed: f The almightinesse of Christ his diuinitie is not shut out by this, but it sheweth the debasing of himselfe by taking mans nature vpon him. * Marke 10. 41. Luke 22. 25. g Somewhat sharply and roughly.

* Phil. 2. 7.

* Marke 10. 46. Luke 18. 35. 6 Christ by healing these blinde men with an onely touch, sheweth that he is the onely light of the world.

h Himselfe, not by other men's means.

gro W

How great the
force of faith is.
Chap. 17. 20.

The Greek word
signifieth a sticking
or nailing of wood,
that we cannot
tell which way to
take.

Chap. 7. 7.

John 15. 7

John 5. 15.

Mar. 11. 27. 28

Luke 20. 1. 2

6 Against them

which ouerslip-

ping the doc-

trine, binde the

calling and vo-

caution to an or-

dinarie succesi-

on, going about

by that false pre-

text, to stoppe

Christ's mouth.

Or by what power

you say, that is

why, I will aske you

one worde.

John his pre-

dication is call'd by a

sign, Baptisme,

because he preached

the Baptisme of re-

pentance, &c. Mar.

1. 4. 19. 3.

o From God, and so

it is plainly seene,

how these are set one

against another.

o Hate their heads

about it, and would

not lay their heads

together.

Chap. 14. 5.

marke 6. 20.

7 It is no new

thing to see them

to be the worst

of all men, which

ought to shewe

the way of god-

liness to others.

They make haste

to the kingdome of

God, and, you slacke:

h that at least wile

you should have fol-

lowed their example.

Make then that

this word goe before,

is improperly taken

in this place, where as

men followeth.

Living uprightly,

being of a good and

honest conversation

For the Hebrewes

of this word, VVay,

for life and manners.

o Those men

often times are

the cruellest e-

nemies of the

Church, so

whose fidelitie

it is committed:

But the vocation

of God, is nei-

ther tied to time,

place nor person.

Esai. 5. 1. iere.

2. 21. Marke 12

1. Luke 20. 9.

1 Made the place

strong for a tower

in the strongest place

of a wall.

growe on thee henceforwards. And anone and let it out to husbandmen, and went into a strange countrey.

20 And when his disciples saw it, they marueiled, saying, How soone is the figge tree withered?

21 And Iesus answered and saide vnto them, Verily I say vnto you, if ye haue faith, and I doubt not, ye shall not onely doe that which I haue done to the figge tree, but also if ye say vnto this mountaine, Take thy selfe a way, and cast thy selfe into the sea, it shal be done.

22 And whatsoever yee shall aske in prayer, if ye beleue, ye shall receiue it.

23 And when hee was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and said, By what authoritie doest thou these things? and who gaue thee this authoritie.

24 Then Iesus answered and saide vnto them, I also wil aske of you a certaine thing, which if you tell me, I likewise will tell you by what authoritie I doe these things.

25 The baptisme of Iohn, whence was it? from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, from heauen, hee will say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, wee feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, Wee cannot tell. And he saide vnto them, Neither tell I you by what authoritie I doe these things.

28 But what thinke yee? A certaine man had two sonnes, and came to the elder, and saide, Sonne, goe and worke to day in my vineyard.

29 But he answered, and saide, I will not: yet afterward hee repented himselfe, and went.

30 Then came hee to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

31 Whither of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you that the Publicanes and the harlots goe before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousness, and yee beleued him not: but the Publicanes and the harlots beleued him, and ye though ye saw it, were not moued with repentance afterward, that yee might beleue him.

33 Heare another parable, There was a certaine housholder, which planted a vineyard, and hedged it round about, and made a winepresse therein, & built a towre,

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: & they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they said among themselues, This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lordes doing, and it is marueilous in our eyes.

43 Therefore I say vnto you, The kingdome of God shall be taken from you, and shal be giuen to a nation, which shall bring forth the fruits thereof.

44 And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

The Parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garment, faith. 16 Of Censars tribute. 23 They question with Christ touching the resurrection. 32 God is of the living. 36 The greatest commandment. 37 To loue God. 39 To loue our neighbour. 42 Iesus reasoneth with the Pharises touching the Messiah.

Then Iesus answered, and spake vnto them againe in parables, saying,

2 The Kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Then hee sent forth his seruants, and said, I will, Sir: yet he went not.

5 Then came hee to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

6 Then came hee to the third, and said likewise. And he answered, and said, I will, Sir: yet he went not.

7 Then came hee to the fourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

8 Then came hee to the fifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

9 Then came hee to the sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

10 Then came hee to the seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

11 Then came hee to the eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

12 Then came hee to the ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

13 Then came hee to the tenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

14 Then came hee to the eleventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

15 Then came hee to the twelfth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

16 Then came hee to the thirteenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

17 Then came hee to the fourteenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

18 Then came hee to the fifteenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

19 Then came hee to the sixteenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

20 Then came hee to the seventeenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

21 Then came hee to the eighteenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

22 Then came hee to the nineteenth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

23 Then came hee to the twentieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

24 Then came hee to the twentyfirst, and said likewise. And he answered, and said, I will, Sir: yet he went not.

25 Then came hee to the twentysecond, and said likewise. And he answered, and said, I will, Sir: yet he went not.

26 Then came hee to the twentythird, and said likewise. And he answered, and said, I will, Sir: yet he went not.

27 Then came hee to the twentyfourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

28 Then came hee to the twentyfifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

29 Then came hee to the twenty-sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

30 Then came hee to the twenty-seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

31 Then came hee to the twenty-eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

32 Then came hee to the twenty-ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

33 Then came hee to the thirtieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

34 Then came hee to the thirty-first, and said likewise. And he answered, and said, I will, Sir: yet he went not.

35 Then came hee to the thirty-second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

36 Then came hee to the thirty-third, and said likewise. And he answered, and said, I will, Sir: yet he went not.

37 Then came hee to the thirty-fourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

38 Then came hee to the thirty-fifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

39 Then came hee to the thirty-sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

40 Then came hee to the thirty-seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

41 Then came hee to the thirty-eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

42 Then came hee to the thirty-ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

43 Then came hee to the fortieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

44 Then came hee to the forty-first, and said likewise. And he answered, and said, I will, Sir: yet he went not.

45 Then came hee to the forty-second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

46 Then came hee to the forty-third, and said likewise. And he answered, and said, I will, Sir: yet he went not.

47 Then came hee to the forty-fourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

48 Then came hee to the forty-fifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

49 Then came hee to the forty-sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

50 Then came hee to the forty-seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

51 Then came hee to the forty-eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

52 Then came hee to the forty-ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

53 Then came hee to the fiftieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

54 Then came hee to the fifty-first, and said likewise. And he answered, and said, I will, Sir: yet he went not.

55 Then came hee to the fifty-second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

56 Then came hee to the fifty-third, and said likewise. And he answered, and said, I will, Sir: yet he went not.

57 Then came hee to the fifty-fourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

58 Then came hee to the fifty-fifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

59 Then came hee to the fifty-sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

60 Then came hee to the fifty-seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

61 Then came hee to the fifty-eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

62 Then came hee to the fifty-ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

63 Then came hee to the sixtieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

64 Then came hee to the sixty-first, and said likewise. And he answered, and said, I will, Sir: yet he went not.

65 Then came hee to the sixty-second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

66 Then came hee to the sixty-third, and said likewise. And he answered, and said, I will, Sir: yet he went not.

67 Then came hee to the sixty-fourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

68 Then came hee to the sixty-fifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

69 Then came hee to the sixty-sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

70 Then came hee to the sixty-seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

71 Then came hee to the sixty-eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

72 Then came hee to the sixty-ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

73 Then came hee to the seventieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

74 Then came hee to the seventy-first, and said likewise. And he answered, and said, I will, Sir: yet he went not.

75 Then came hee to the seventy-second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

76 Then came hee to the seventy-third, and said likewise. And he answered, and said, I will, Sir: yet he went not.

77 Then came hee to the seventy-fourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

78 Then came hee to the seventy-fifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

79 Then came hee to the seventy-sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

80 Then came hee to the seventy-seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

81 Then came hee to the seventy-eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

82 Then came hee to the seventy-ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

83 Then came hee to the eightieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

84 Then came hee to the eighty-first, and said likewise. And he answered, and said, I will, Sir: yet he went not.

85 Then came hee to the eighty-second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

86 Then came hee to the eighty-third, and said likewise. And he answered, and said, I will, Sir: yet he went not.

87 Then came hee to the eighty-fourth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

88 Then came hee to the eighty-fifth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

89 Then came hee to the eighty-sixth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

90 Then came hee to the eighty-seventh, and said likewise. And he answered, and said, I will, Sir: yet he went not.

91 Then came hee to the eighty-eighth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

92 Then came hee to the eighty-ninth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

93 Then came hee to the ninetieth, and said likewise. And he answered, and said, I will, Sir: yet he went not.

94 Then came hee to the ninety-first, and said likewise. And he answered, and said, I will, Sir: yet he went not.

95 Then came hee to the ninety-second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

96 Then came hee to the ninety-third, and said likewise. And he answered, and said, I will

a The words here used is commonly used in sacrifices, and is by translation used for other feastes
1 So: For feastes and banquetts were wont to be begun with sacrifices.

2 A dreadfull destruction of them that contemne Christ.

3 The marriage feast. 3 God doth first call vs, when we thinke nothing of it.

c The generall calling offereth the Gospell to all men: but their life is examined that enter in.

4 In the small number which come at the calling, there are some cast awayes which doe not confirme their faith with newnesse of life.

d VVords for words, haultered, that is to say he held his peace as though he had a bridle or an halter about his necke.

e To them that serued the guests.
** Chap. 8. 12. and 13. 42. and 25. 30.*

** Chap. 20. 16.*
** Marke 12. 13.*
l Luke 20. 20.

f Snare him in his words or talke.
The Greeke word is deriued of snares which hunters lay.

g They which with Herode made a new religion, patched together of the heathenisms and of the Iewish religion.

h Truly and sincerely.
Then art not measured with any appearance and outward shew.

5 The christians must obey their Magistrats, although they be wicked extortioners, but so far forth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.

k The word that is used here signifieth a valuing or rating of mens substance, according to the proportion whereof they payed tribute in those provinces, which were subiect to tribute and it is here spoken for the tribute it selfe.

l Before Chap. 17. 24. there is mention made of a didrachme, and here of a peny, whereas a didrachme is more by the seventh part then a peny: so that short serueth to be a penny in two's two places: but they may be easily accorded thus: The peny was payed to the Romans for tribute, according to the proportion they were rated at, the drachme was payed of every one to the temple, which also the Romans tooke to themselves when they had subdued Iudea.

4 Again he sent forth other seruants, saying, Tel them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are ^a killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 ² But when the King heard it, he was wroth, and sent forth his warriours, and destroyed these murtherers, and burnt vp their citie.

8 Then saide he to his seruants, Truly the ^b wedding is prepared, but they which were bidden, were not worthy:

9 ³ Goe yee therefore out into the high wayes, and as many as ye finde, bid them to the mariage.

10 So these seruants went out into the high wayes, and gathered together all that euer they found, both good and ^c bad: so the wedding was furnished with guests.

11 ⁴ Then the King came in, to see the guests, and saw there a man which had not on a wedding garment.

12 And hee saide vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was ^d speechlesse.

13 Then saide the King to the ^e seruants, Binde him hand and foote: take him away, and cast him into vtter darkenesse: ^{*} there shall be weeping and gnashing of teeth,

14 ^{*} For many are called, but fewe chosen.

15 ¶ ^{*} Then went the Pharises and tooke counsell how they might ^f tangle him in talke.

16 And they sent vnto him their disciples with the ^g Herodians, saying, Master, wee know that thou art true, & teachest the way of God ^h truly, neither carest for any man: for thou considerest not the ⁱ person of men,

17 ⁵ Tel vs therefore, how thinkest thou? Is it lawfull to giue ^k tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednesse, and saide, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a ^l penie.

20 And he saide vnto them, Whose is this image and superscription?

21 They saide vnto him, Cefars. Then said he vnto them, ^{*} Giue therefore to Cesar, the things which are Cefars, and giue vnto God, those things which are Gods.

22 And when they heard it, they maruelled, and left him, and went their way.

23 ¶ ⁶ The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, ^{*} Moses said, If a man die, hauing no ^m children, his brother shall marie his wife by the right of alliance, and raise vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased, and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and saide vnto them, Yee are deceiued, not knowing the Scriptures, nor the power of God:

30 For in the resurrection they neither marie wiues, nor wiues are bestowed in marriage, but are as the ⁿ Angels of God in heauen.

31 And concerning the resurrection of the dead, haue yee not read what is spoken vnto you of God, saying,

32 ^{*} I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the liuing?

33 And when the multitude heard it, they were astonied at his doctrine.

34 ¶ ⁷ But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And ^o one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus saide to him, ^{*} Thou shalt loue the Lord thy God with all thine heart, with all thy ^p soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the second is like vnto this, ^{*} Thou shalt loue thy neighbour as thy selfe:

40 On these two commandments hangeth the whole Law, and the Prophets.

41 ¶ ⁸ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ: whose sonne is hee? They saide vnto him, Dauids.

** Marke 12. 17.*
l Luke 20. 25. rom 13. 7.

6 Christ voucheth the resurrection of the flesh against the Sadduces.

** Mar. 12. 18.*
l Luke 20. 27.

ad 123. 8.
** Deut. 25. 5.*

m Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughter was in no better case then if he had left no children at all, (for they were not reckoned in the family) by the name of children are some understood.

n He saith not that they shall be with our bodies, for they they should not be men any more, but they shall be as Angels, for they shall neither marry nor be married.

** Exod. 3. 6.*
marke 12. 27.

** Marke 12. 28.*
7 The Gospell doeth not abolish the precepts of the Law, but doeth rather confirme them.

** A Scribe, so saith Marke 12. 28. and what a Scribe is, see Chap. 24.*

** Deut. 6. 5.*
marke 12. 30.

l Luke 10. 27.
p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, and strength, and in Marke 12. 30, and Luke 10. 27, we read, with soule, heart, strength, and thought.

** Mar. 12. 31.*
rom. 13. 9. gal. 5.

14. 1. am. 2. 8.
q Another map.

8 Christ prooueth manifestly that he is Dauids sonne, according to the flesh, but otherwise Dauids Lord, and very God.

** Marke 12. 35.*
l Luke 20. 41.

r Of whose flesh or familie for the Hebrews call a mans posterity, sonne.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord said vnto my Lord, Sit at my right hand, till I make thine enemies thy footstool:

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXIII.

2 How the Scribes, teaching the people the Law of Moses behaue themselves. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 Wee are brethren. 9 The Father. 10 The seruants. 13 To busie the kingdome of heauen. 14 To deuoure widows houses. 15 A Prophete. 16 To sweare by the temple. 23 To sithe mynt. 25 To cleanse the outside of the cup. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

Then spake Iesus to the multitude, and to his disciples,

2 * Saying, The * Scribes and the Pharisees * sit in Moses seat.

3 * Al therefore whatsoever they bid you obserue, that obserue and do: but after their workes doe not: for they say, and doe not.

4 * For they binde heauie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moue them with one of their fingers.

5 * All their workes they doe for to be seene of men: for they make their * phylacteries broad, and make long * the * fringes of their garments,

6 * And loue the chiefe place at feasts, & to haue the chiefe seats in the * assemblies,

7 And greetings in the markets, and to be called of men Rabbi, * Rabbi.

8 * But bee not yee * called Rabbi, for one is your doctour, to wit, Christ, and all yee are brethren.

9 And * call no man your * father vpon the earth: for there is but one, your father which is in heauen.

10 Bee not called * doctours: for one is your doctour, euen Christ.

11 But he that is greatest among you, let him be your seruant.

12 * For whosoever * will exalt himselfe,

shall be brought lowe: and whosoever will humble himselfe, shall be exalted.

13 ¶ Woe therefore bee vnto you, Scribes and Pharises, * hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues goe not in, neither suffer ye them that would * enter, to come in.

14 * Woe bee vnto you, Scribes and Pharises, hypocrites: for ye deuoure widows houses, euen * vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe be vnto you, Scribes and Pharises, hypocrites: for yee compasse sea and land to make one of your profession: and when hee is made, ye make him two folde more the child of hel, then you your selues,

16 Woe be vnto you blinde guides, which say, Whosoever sweareth by the temple, it is nothing: but whosoever sweareth by the golde of the Temple, he * offendeth.

17 Yee fooles and blinde, whether is greater, the golde, or the Temple that * sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon,

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the * throne of God, and by him that sitteth thereon.

23 ¶ Woe be to you, Scribes and Pharises, hypocrites: for ye tithe mint and annise, and cummin, and leaue the weightier matters of the Law, * as iudgement, and mercie, and * fidelitie. These ought yee to haue done, and not to haue left the other,

24 Yee blinde guides, which straine out a gnat, and swallow a camel.

25 ¶ Woe be to you, * Scribes and Pharises, hypocrites: for ye make cleane the vtter side of the cup, and of the platter: but within they are full of briberie and excess.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Woe be to you, Scribes, and Pharises, hypocrites: for yee are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

28 So are ye also: for outward ye appeare

5 Hypocrites can abide none to be better than the multitude.

6 Christ when he reproveth any man sharply, vseth this word, to give vs to understand that there is nothing more desirable then hypocrites and falsehood in religion.

7 Which are euen at the done.

8 Marke 12.40.

9 Luke 20.47.

10 It is a common thing amongst hypocrites to abuse the pretence of zeale to couertousnesse and extortion.

11 VVords for words, vnder a colour of long praying. And this words, Euen, noteth a double naughtines in them the one that they deuoured widows goods: the other, that they did it vnder a colour of godlines.

12 The drie part now that part of the earth is called drie, which the Lord hath giuen vs to dwell vpon.

13 Is a debter. Sinners are called in the Syrian tongue, Debtors, and it is certaine that Christ spake in the Syrian tongue.

14 Causeth the golde, to be counted holy, which is dedicate to an holy vse.

15 1 King. 8. 13.

16 2. chron. 6. 2.

17 Chap. 5. 34.

18 If heauen be Gods throne, then is he no doubt about all this world.

19 Hypocrites are carefull in trifles, and neglect the greatest things of purpose.

20 Luke 11.42.

21 Faithfulness in keeping of promises.

22 Hypocrites are too much careful of outward things, and the inward they utterly contemne.

23 Luke 11.38.

2. Pet. 1.10.7.

1. Wee ought to haue whatsoeuer any wicked teachers teach vs purely out of the word of God, yet so that we eschew their euill manners.

2. Nehem. 8. 4.

3. Because God appointed the order, therefore the Lord would haue his word to be heard from the mouth of hypocrites and hirelings.

4. Provided alwaies, that they diluer Moses his doctrine which they professe, which thing the Metaphore of the star sheweth, which they occupied as teachers of Moses his learning.

5. Luke 11. 46.

6. Mat. 15. 10.

7. Hypocrites for the most part are most carefull of those things, which they themselves chiefly neglect.

8. Hypocrites are ambitious.

9. It was a thread, or ribband of blew silk in the fringe

of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore it was called a phylacterie, as ye would say, a keeper, Num. 15. 38. deus. 6. 8. which order the Lawes afterward abused, as they doe now a dayes, which hang S. Johns Gospel about their necks: a thing condemned many yeeres agoe in the Councill of Antioch. d. VVord for word, Twisted tassels of thread which hangd at the nethermost hemmes of their garments. * Numbers 15. 38. deus. 22. 12. marke 12. 38. * Luke 11. 43. & 20. 46. e. VVhen assemblies & Councils are gathered together. f. This word Rabbi, signifieth one that is aboue his follower, and is as good as a member of them: for we may see by the repeating of it, howe proud a title it was. Now they were called, Rabbi, which by laying on of hands were vntured and declared to the world to be wise men. * Iames 3. 1. 4. Modestie is a singular ornament of Gods ministers. g. Seeke not ambitiously after it: for our Lord doeth not forbid vs to giue the Magistrate and our masters the honour that is due to them, Augustinus de sermone verbi Domini. Mar. cap. 11. h. Hee seemeth to allude to a place of Esaias, chap. 54. 13. and Ieremie 31. 34. * Malachi 1. 6. i. Hee sheweth as a fashion which the Lawes vsed, for they called the Rabbins our fathers. k. It seemeth that the Scribes did very greedily hunt after such titles, whom verse 16. hee calleth blinde guides. * Luke 14. 11. and 18. 14. l. Hee seemeth to allude to the name of the Rabbins, for Rab signifieth one that is also.

The blood of the righteous. S. Matthew. Signes before the end come.

9 Hypocrites when they goe most about to couer their wickednesse, then doe they by the iust iudgement of God, shew themselves.

10 A proverb vsed of the Iewes, which hath this meaning, Goe ye on alse, and follow your ancessors, that at length your wickednesse may come to the full. See Luke Chap. 9. verse 22.

10 Hypocrites be cruell.

11 The ende of them which persecute the Gospell, vnder the pretence of zeale.

Gen. 4. 8.

12 Of Isada, who was also called Balaam, that is, blessed of the Lord.

2. Chron. 24. 22

13 Where the mercie of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharpe iudgements of God.

Luke 13. 34

14 He speaketh of the outward minister, and as he was promised for the saving of this people, so was he also careful for it, even from the time that the promise was made to Abraham.

15 Mark. 13. 1. Luke 21. 6

16 The destruction of the cite, and specially of the Temple is foretold.

Luke 19. 44

righteous vnto men, but within yee are full of hypocrisie and iniquitie.

29 ¶ Woe be vnto you, Scribes and Pharises, hypocrites: for ye build the tombs of the Prophets, and garnish the sepulchres of the righteous,

30 And say, if we had bene in the dayes of our fathers, wee would not haue bene partners with them in the blood of the Prophets.

31 So then yee be witnesses vnto your selues, that ye are the children of them that murdered the Prophets.

32 ¶ Fulfill yee also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell!

34 ¶ Wherefore beholde, I send vnto you Prophets, and wise men, and Scribes, and of them yee shall kill and crucifie: and of them shall yee scourge in your Synagogues, and persecute from citie to citie,

35 ¶ That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betwene the Temple and the altar.

36 Verily I say vnto you, all these things shall come vpon this generation.

37 ¶ Hierusalem, Hierusalem, which killest the prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate,

39 For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is hee that commeth in the Name of the Lord.

CHAP. XXIII.

1 The destruction of the Temple. 4 The signes of Christs coming. 12 Iniquitie. 23 False Christs. 29 The signes of the end of the world. 31 The Angels. 32 The figge tree. 37 The dayes of Noe. 42 Wee must watch. 45 The seruant.

¶ And Iesus went out, and departed from the Temple, and his disciples came to him, to shewe him the building of the Temple.

2 ¶ And Iesus said vnto them, See ye not all these things? Verily I say vnto you, there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy coming, and of the end of the world.

4 ¶ And Iesus answered, and saide vnto them, Take heed that no man deceiue you,

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not troubled, for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in diuers places.

8 All these are but the beginning of sorowes.

9 ¶ Then shall they deliuer you vp to bee afflicted, and shall kill you, and yee shall be hated of all nations for my Names sake:

10 And then shall many bee offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shall be cold.

13 ¶ But hee that endureth to the end, he shall be saued.

14 And this Gospell of the kingdome shall be preached through the whole world, for a witnesse vnto all nations, and then shall the end come.

15 ¶ ¶ When yee therefore shall see the abomination of desolation spoken of by Daniel the Prophet, set in the holy place, (let him that readeth consider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his clothes.

19 And woe shall be to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight bee not in the winter, neither on the Sabbath day.

21 For then shall bee great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saued: but for the elects sake those dayes shall be shortened.

23 ¶ Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs, and

1 The Church shall haue a continual conflict with infinite miseries and afflictions, and that more is, with false prophets, vntill the day of victorie and triumph commeth. Ephe. 5. 6. 2. Tim. 2. 18. 3 That is, when these things are fulfilled, yet the end shall not come. 4 Every where. 5 VVord for word, of great torment, like vnto women in trauell. 6 Chap. 10. 17. Luke 21. 12. 7 John. 15. 20 and 16. 2. 8 2 Thess. 3. 13. 9 2. Tim. 2. 5. 10 The Gospell shall be spread abroad, rage the world and the deuil neuer so much: and they which doe constantly beleue, shall be saued. 11 Joyful riders of the kingdome of heauen. 12 Through all this part that is diuised in. 13 The kingdome of Christ shall not be abolished when the cite of Hierusalem is utterly destroyed, but shall be stretched out euen to the end of the world. 14 Mar. 13. 14. Luke 21. 20. 15 The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foule and shameful stinkes of it: and he speaketh of the idoles that were set up in the Temple, or as other thinke, he meaneth the marring of the doctrine in the Church. 16 Dan. 9. 27. 17 This benigne the great feare that shall be. 18 Acts 1. 12. 19 It was not lawful to take a iourney on the Sabbath day. 20 Joseph. booke 11. 21 These things which befell the people of the Iewes in the 70. yeeres, when the whole land was wasted, and as length the cite of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last coming of our Lord. 22 The whole nation should utterly be destroyed: and this will be, by a figure taken for man, as the Hebrews vsed to speake. Mar. 13. 31. Luke 17. 37. false

1 Shall openly say
unto great signes
for men to behold.
2 Luke 17. 37.
3 The only re-
medie against
the furious rage
of the world, is
to be gathered
and ioyned to
Christ.
4 Christ, who will
come with speere,
and his presence will
be with a maiestie,
to whom all shall
flie as Eagles.
5 Marke. 13. 2. 4.
6 Luke. 21. 25. of a.
7 13. 10. 25. 3. 2. 7.
8 13. 31. 29. 3. 15.
9 Everlasting
damnation shall
be the end of the
seueritie of the
wicked, and e-
uerlasting blisse,
of the miseries
of the godly.
10 The exceeding
glory and maiestie
which all beare
witness, that Christ
the Lord of heauen
and earth, doth
come to iudge the
world.
11 All nations, and
he alludeth to the
dispersion which we
read of, Ge. 10. 6. & 11
or to the dividing of
the people of Israel,
p. They shall be
such as they
shall strike themselves
and is transfer-
red to the mourning.
12 Reue. 1. 7. d. 13.
13 Sitting upon the
clouds, as he was ta-
ken vp into heauen.
14 1. Cor. 15. 52.
15 1. thess. 4. 16.
16 From the four quar-
ters of the world.
17 If God hath
prescribed a cer-
taine order to
nature, much
more hath he
done so to his e-
ternall iudge-
ments, but the
wicked vnder-
stand it not, or
rather make a
mocke at it: but
the godly doe
marke it, and
wait for it.
18 When his tender-
ness sheweth
that the sap which is
the life of the tree is
come from the roots
into the barks.
19 This age: this
word Generation or
Age, being vsed
for the men of this age.
20 ment, which he will make an ende of in the latter day. 9 It is sufficient for vs
to know that God hath appointed a latter day for the restoring of all things, but
when it shall be, it is hidden from vs all, for our profite, that wee may be so much
the more watchful, that wee be not taken, as they were in old time in the flood.
21 Luk. 17. 26. 27. 5. 1. per. 3. 20. The word which the Euangelist vsed, expresseth the manner, more
fully then our date: for it is a word which is proper to bruised vessels: and his meaning is, that in these
dayes men shall be giuen to their bellies like unto bruised vessels: for otherwise it is no fault to eat & drink

false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, goe not foorth: Behold, hee is in the secret places, belecue it not.

27 For as the lightning commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 * For wherefoeuer a dead carke is, thither wil the eagles be gathered together.

29 * And immediatly after the tribulations of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the foure windes, and from the one ende of the heauens vnto the other.

32 Now learne the parable of the figge tree: when her bough is yet tender, and it putteth foorth leaues, ye know that summer is neere.

33 So likewise yee, when yee see all these things, know that the kingdome of God is neere, even at the doores.

34 Verily I say vnto you, this generation shall not passe, till all these things be done.

35 * Heauen and earth shall passe away: but my words shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my father onely.

37 But as the dayes of Noe were, so likewise shall the comming of the sonne of man be.

38 * For as in the dayes before the flood, they did eate and drinke, marrie and giue in mariage, vnto the day that Noe entred into the Arke,

39 And knew nothing til the flood came, and tooke them all away: so shall also the

comming of the Sonne of man be.

40 * Then two shall be in the fields: the one shall be receiued, and the other shall be refused.

41 * Two women shall bee grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Watch therefore: for yee knowe not what houre your master will come.

43 * Of this be sure, that if the good man of the house knew at what watch the thiefe would come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be yee also ready: for in the houre that ye thinke not, wil the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whome his master hath made ruler ouer his householde, to giue them meate in season?

46 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

47 Verilie I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doeth deferre his coming,

49 And beginne to smite his fellowes, and to eate, and to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him off, and giue him his portion with hypocrites: there shall be weeping, and gnashing of teeth.

CHAP. XXV.

The Virgins looking for the bridegrome. 13 Wee must watch. 14 The talents delivered vnto the seruants. 24 The euill seruant. 30 After what sort the last iudgement shall be. 41 The cursed.

Then the Kingdome of heauen shall be likened to tenne virgins, which tooke their lampes, and went foorth to meete the bridegrome:

2 And five of them were wise, and five foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbred and slept.

6 And at midnight there was a crie made, Beholde, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

10 Against them that perswade them selfe that God will be mercifull to all men, and doe by that means giue ouer themselves to sinne, that they may in the meane while liue in pleasure, void of all care.
11 An example of the horrible carelesnesse of men in those things wherof they ought to be most careful.
12 Marke 13. 35.
13 Luke 12. 39.
14 thess. 5. 2.
15 reuel. 16. 15.
16 Luke 12. 42.

17 To wit, from the rest, or will cut him into two parts, which was a most cruell kinde of punishment: wherewith as Iustine Martyr witnesseth, Esau the Prophet was executed by the Iewes: the like kinde of punishment we read of, 1 Sam. 15. 33. and Dan. 3. 29.
18 Chap. 13. 43. and 25. 30.

19 Wee must desire strength at Gods hande, which may serue vs as a torch while we walke through this darkenesse, to bring vs to our desired end: otherwise if wee become slothful and negligent as wearie of our paines and trauel, wee shall be shut out of the doores.
20 The pompe of bridals was used for the wife part to be kept in the night, for as much as by damselfe.
21 Their eyes being heavy with sleep.

9 But

9 But the wife answered, saying, *Not so*, lest there wil not be ynough for vs and you: but go yee rather to them that sell, and buy for your selues.

10 And while they went to buy, the Bridegrome came: and they that were ready went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verily I say vnto you, I know you not.

13 * Watch therefore: for yee know neither the day, nor the houre, when the sonne of man will come.

14 * For the Kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods,

15 And vnto one he gaue fīue talents, and to another two, and to another one, to euery man after his owne habilitie, and straightway went from home.

16 Then hee that had receiued the fīue talents, went and occupied with them, and gained other fīue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued fīue talents, and brought other fīue talents, saying, Master, thou deliueredst vnto me fīue talents: behold, I haue gained with them other fīue talents.

21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: ^d enter into thy masters ioy.

22 Also hee that had receiued two talents, came, and said, Master, thou deliueredst vnto mee, two talents: behold, I haue gained two other talents more.

23 His master said vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then he which had receiued the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went, and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill seruant, and slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not:

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath tenn talents:

29 * For vnto euery man that hath, it shal be giuen, and he shal haue abundance, and from him that hath not, euen that he hath, shal be taken away.

30 Cast therefore that vnprofitable seruant into vtter *darkenesse: there shal be weeping, and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then shal he sit vpon the throne of his glorie,

32 And before him shall be gathered all nations, and he shal separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shal the king say to them on his right hand, Come ye ^f blessed of my father: take the inheritance of the Kingdome prepared for you from the foundation of the world:

35 * For I was an hungred, and yee gaue me meate: I thirsted, and yee gaue me drinke: I was a stranger, and yee tooke me in vnto you:

36 I was naked, and yee clothed me: I was * sicke and yee visited me: I was in prison, and yee came vnto me.

37 Then shall the righteous answere him, saying, Lord, when sawe we thee an hungred, and fedde thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the King shall answere, and say vnto them, Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, yee haue done it to me.

41 Then shall he say vnto them on the left hand, * Depart from me ye cursed, into euerlasting fire which is prepared for the deuill and his angels.

42 For I was an hungred, and yee gaue me no meate: I thirsted & yee gaue me no drinke:

* Table master which haue their shop bulke or tables set abroad, where they let out money to vsurie.

* Chap. 13. 12, Marke 4. 25 Luke 8. 18. and 19. 26.

* Chap. 8. 12. 22. 13.

3 A liuely setting forth of the euerlasting iudgement which is to come.

f ^f Blessed and happy, vpon whom my Father hath most abundantly bestowed his benefites.

* Esai. 58. 7. ezech. 18. 7.

* Eccles. 7. 35.

* Psal. 6. 3. chap. 7. 23. Luke 13. 27.

Chap. 24. 42. Mar. 13. 35.

* Luk. 19. 12. 13
2 Christ witnesseth that there shal be a long time, betwene his departure to his father, and his comming againe to vs, but yet notwithstanding, that hee will at that daye take an account not onely of the rebellious & obstinat, how they haue bestowed that which they receiued of him, but also of his household seruants, which haue not through slouthfulness employed those gifts which he bestowed vpon them.

a According to the wisdoms and skill in dealing, which was giuen them.

d Come and receiue the fruit of my goodness: now the Lords ioy is doubled, John 15. 11. that my ioy may remaine in you, and your ioy be fulfilled.

43 I was a stranger, and yee tooke me not in vnto you: I was naked, and ye clothed me not: sicke, and in prison, and yee visited me not.

44 Then shal they also answere him, saying, Lord, when saw wee thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answere them, and say, Verily I say vnto you, in as much as yee did it not to one of the least of these, yee did it not to me.

46 * And these shall goe into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feete are anointed. 15 Iudas selleth him. 26 The institution of the Supper. 34 and 69 Peters deniall. 38 Christ is beuie. 47 He is betrayed with a kisse. 56 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

And * it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,

2 * Yee knowe that after two dayes is the Passeeouer, and the Sonne of man shal be deliuered to be crucified.

3 * Then assembled together the chiefe Priests and the Scribes, and the Elders of the people into the hall of the hie Priest called Caiaphas,

4 And consulted together that they might take Iesus by subtiltie and kill him.

5 But they said, Not on the * feast day, lest any vproare be among the people.

6 ¶ * 3 And when Iesus was in Bethania in the house of Simon the leper,

7^b There came vnto him a woman, which had a * boxe of very costly oyntment and powred it on his head, as he sat at the table.

8 And when his^d disciples sawe it, they had indignation, saying, What needed this * wastage?

9 For this oyntment might haue bene folde for much, and bene giuen to the poore.

10 * And Iesus knowing it, said vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon me.

11 * For yee haue the poore alwayes with you, but me shal ye not haue alwayes.

12 For in that shee powred this oyntment on my body, shee did it to burie me.

13 Verily I say vnto you, Where soeuer this Gospel shal be preached throughout al the world, there shall also this that shee hath done, be spoken of for a memoriall of her.

14 ¶ * Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, what will yee giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie *pieces* of siluer.

16 And from that time, hee sought opportunitie to betray him.

17 ¶ * 6 Now * on the first day of the feast of vnleavened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeeouer?

18 And he said, Goe yee into the citie to such a man, and say to him, The Master saith, My time is at hand: I will keepe the Passeeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made readie the passeeouer.

20 * So when the euen was come, hee^b sat downe with the twelue.

21 And as they did eate, hee said, * Verily I say vnto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and beganne euery one of them to say vnto him, Is it I, Master?

23 And he answered and said, * Hee that dippeth his hand with me in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas^k which betrayed him, answered and said, Is it I, Master? He saide vnto him, Thou hast said it.

26 ¶ * 7 And as they did eat, Iesus tooke the bread, & when he had^b blessed, he brake it, and gaue it to the disciples, and said, Take, eate: * this is my bodie.

27 Also he tooke the cup, and when he

In that shee powred this oyntment on my body, shee did it to burie me.

* Marke 14. 10.
* Marke 14. 12.
luke 22. 7.

6 Christ verily purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custome of the Iewes, and therewithall sheweth that all things shall so come to passe by the ministry of men, that the secret counsell of God shall gouerne them.

8 This was the fourteenth day of the first moneth: and the first day of vnleavened bread should haue bene the fiftenth, but because this daye euening, (which after the manner of the Romanes was referred to the day before) did belong by the Iewes manner to the day following, therefore it is called the first daye of vnleavened bread.

* Luke 22. 14.

h Because the Law appointed them to be shod, and haue their staves in their hands, as though they were in haste, whereby it is to be gathered, that they ate not alone when they did eate the Passeeouer, but stood for otherwise when they went to meate they put off their shoes: therefore he speaketh here in this place not of the Passeeouer, but of the Supper, which was celebrated after that the Passeeouer was solemnly done.

* Marke 14. 18.

John 13. 21.

* Psalm. 41. 9.

i That is to say,

whom I vouchsafed to come to my table, alluding to the place Psal. 41. 10. which is not so to be understood, as though at the selfe same instant that the Lord spake these wordes, Iudas had had his hand in the dish (for that had bene an undoubted token) but it is meant of his rabling and eating with him. k VVhose hand was about nothing els but to betray him. 7 Christ minding forthwith to fulfill the promises of the olde couenant, iustitueth a new couenant with new signes. * 1. Cor. 11. 24. I Marke saith, Had giuen thanks: and therefore blessing is used a consecrating, with a censuring kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature but in qualitie, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of wordes, but by Christ his institution, which must be received and laid forth, that saith may finde what to lay holde on, both in the word and in the elements. m This is a figuratiue speech, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body: and yet notwithstanding, it is for a figuratiue and changed kinde of speech, that the faithful doe receiue Christ to deede with all his gifts (though by a spirituall manner) and become part with him.

had

* Daniel 12. 2.
John 5. 29.

* Marke 14. 1
luke 22. 1

i Christ willingly by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam, by his obedience. 2 God himselfe and not men, appointed the time that Christ should be crucified in.

* John 11. 47.

a By this word Feast, is meant the whole feast of vnleavened bread: the first and eight day whereof, were so holy that they might doe no manner of worke therein though the whole companie of the Sanhedrin determined otherwise: And yet it came to passe through Gods providence, that Christ suffered at that time, so that all the people of Israel might be witnesses of his everlasting sacrifice.

* Marke 14. 3

John 11. 2

3 By this sudden worke of a fittill woman,

Christ giueth the guests to understand of his

death and buriall which was nigh: the sauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell. b For these things were done before Christ came to Hierusalem: and yet some thinke that the Evangelists recite two histories. c These boxes were of alabaster, which in old time men made hollow to put in oylments: for some write, that alabaster keepeth oylments very well without corruption, Plin booke 13. chap. 1. d This is a figure called Synecdoche: for it is said but of Iudas that he was moued thereto, John 12. 14. e Unprofitable spending. f We ought not rashly to condemne that which is not orderly done. * Deut. 11. 15.

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n Therefore they which took away the cup from the people, did against Christ his institution. o To wit, this cup or wine, is my blood sacramentally, as Luke 22.20. q Or the covenant, that is to say, whereby the new league and covenant is made, for in making of leagues, they used pouring of wine and shedding of blood. q VVhen they had made an end of their solemn singing, which somethinks was fixe Psalmes, beginning at the 112. to the 117.

*8 Christ being more carefull of his disciples then of himselfe, forewarneth them of their flight, and putteth them in better comfort. * Marke 14.27. ioh 16.32. and 18.8. * xch. 13.7. * Marke 14.18. and 16.7. * ioh 13.38. mar. 14.30. * Luke 22.39.*

9 Christ hauing regard to the weakenesse of his disciples, leauing all the rest in safety, taketh with him but thre to be witnesses of his anguish, and goeth of purpose into the place, appointed to betray him.

r The word which hee useth signifieth great sorrow, and maruailous and deadly griefe: which thing, as it becometh the truth of mans nature, which sheweth death as a thing that entered in against nature, so it sheweth that through Christ were void of sinne, yet hee sustained this horrible punishment, because he felt the wrath of God kindled against vs for sinnes, which he reuenged & punished in his person. 10 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God,

had giuen thanks he gaue it them, saying Drinke yee^a all of it:

28^o For this is my blood of the^p newe Testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke hencefoorth of this fruite of the vine vntill that day, when I shal drinke it new with you in my Fathers kingdome.

30 And when they had sung^a a Psalm, they went out into the mount of Oliues.

31 ¶ 8^{*} Then said Iesus vnto them, All yee shall be offended by mee this night: for it is written, I^{*} wil smite the shepheard, and the sheepe of the flocke shall be scattered.

32 But^{*} after I am risen againe, I will goe before you into Galile.

33 But Peter answered and saide vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34^{*} Iesus said vnto him, Verilie I say vnto thee, that this night before the cocke crowe, thou shalt denie me thrise.

35 Peter saide vnto him, Though I should die with thee, I will in no case denie thee. Likewise also said all the disciples.

36 ¶ 9^{*} Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit yee here, while I goe and pray yonder.

37 And hee tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorowfull, and^r grievously troubled.

38 10^o Then said Iesus vnto them, My soule is verie heauie, *euen* vnto the death: tarie yee here, and watch with me.

39 So he went a little further, and fel on his face, and prayed, saying, O my father, if it be possible, let this^r cup passe from me: neuerthelesse, not as I will, but as thou wilt.

40 11^o After, hee came vnto the disciples, and found them asleepe, and said to Peter, What? could yee not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in deed is ready, but the flesh is weake.

42 Again he went away the second time and prayed, saying, O my Father if this cuppe cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe, for their eyes were heauie.

44 So he left them, and went away againe and prayed the third time, saying the same wordes.

is forsaken of his owne: he hath a terrible conflict with the horror & feare of the curse of God: out of which he escaping as conquerour, causeth vs not to be any more afraid of death. f Let it passe mee, and not touch mee. s That is, which is at hand, and is offered and prepared for me: a kind of speech which the Hebrews vse, for the wrath of God, and the punishment he sendeth: aboue Chap. 20. 22. 11 An example of the carelesnesse of man.

45 Then came he to his disciples, & said vnto them, Sleepe hencefoorth, and take your rest: behold the houre is at hand, and the sonne of man is giuen into the hands of sinners.

46 12^o Rise, let vs goe: beholde, he is at hand that betrayeth me.

47^{*} And while he yet spake, loe, Judas one of the twelue came, and with him a great multitude with swordes and staues, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And foorthwith hee came to Iesus, and saide, God saue thee, Master, and kissed him.

50 13^o Then Iesus said vnto him, Friend, wherefore art thou come? Then came they, and laide hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus stretched out^{his} hand, and drew his sword, and stroke a seruant of the high Priest, and smote off his eare.

52 14^o Then said Iesus vnto him, Put vp thy sword into his place: ^{*} for all that^r take the sword, shal perish with the sword.

53 15^o Either thinkest thou, that I cannot now pray to my Father, and he will giue me moe then twelue legions of Angels?

54^{*} How then should the^{*} Scriptures be fulfilled, *which say*, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thiefe with swordes and staues to take me: I sate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ^{*} Then all the disciples forsooke him, and fled.

57 ¶ 16^o And they tooke Iesus, and led him to^a Caiaphas the hie priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the high Priests^b hall, and went in, and sate with the seruants to see the end.

59 Now^{*} the chiefe Priests and the Elders, and all the whole Councill fought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And said, This man saide, ^{*} I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said

*12 Christ offereth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the willfull fall of man. * Marke 14.43. ioh 18.3*

u Sent from the high Priests. 13 Christ is taken, that wee might be deliuered.

x Christ reprehendeth Judas treasonably and rebuketh him sharply, for hee knew well enough for what cause hee came.

*14 Our vocation must be the rule of our zeale. * Gen. 9.6. reuel. 13. 10.*

y They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, and are not called to it.

15 Christ was taken, because he was willing to be taken.

z By this questioning, he answered a sile objection for they might haue asked him, why hee did not in this his great extremity of danger, call to his Father for aide: but hee thus he answered by a question.

** I sa. 53.10. * Verse 31.*

** Marke 14.53. Luke 22.54. ioh 18.14*

16 Christ being innocent is condemned of the high Priest for that wickednesse whereof we are guiltie.

a From Annas to Caiaphas, before whom the multitude was assembled. ioh 18.13.

b The words here used, signifieth properly an open large roome before an house, as was in Kings palaces and noble mans houses: we call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house itselfe.

** Marke 14. 55. * ioh 18.19*

to him, Answerest thou nothing? What is the matter that these men witnesse against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and said to him, I charge thee sweare vnto vs by the liuing God to tell vs, If thou bee that Christ the Sonne of God, or no.

64 * Iesus said to him, thou hast said it: neuerthelesse I say vnto you, ^a hereafter shall yee see the sonne of man, sitting ^a at the right hand of the power of God, and come in the ^c clouds of the heauen.

65 Then the high Priest rent his cloths, saying, Hee hath blasphemed, what haue we any more neede of witnesses? Beholde, now yee haue heard his blasphemie.

66 What thinke yee? They answered, and said, He is guiltie of death.

67 * Then spat they in his face, and buffeted him, and other smote him with rods,

68 Saying, prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ * 17 Peter ^b late without in the hal: and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another maid sawe him, and said vnto them that were there, This man also was with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I knowe not the man.

73 So after a while, came vnto him they that stood by, and saide vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began he to ⁱ curse himselfe and to sweare, saying, I knowe not the man. And immediatlie the cocke crew.

75 Then Peter remembred the words of Iesus, which had saide vnto him, Before the cocke crowe thou shalt denie me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

^a Hee is deliuered bound to Pilate. ⁵ Iudas hangeth himselfe. ¹⁹ Pilates wife. ³⁰ Barabbas is asked. ³⁴ Pilate washeth his hands. ³⁹ Christ is crowned with thornes. ³⁴ He is crucified, ⁴⁰ Remeiled. ⁵⁰ Hee giueth vp the ghost. ⁵⁷ He is buried. ⁶² The souldiers watch him.

When * the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And ledde him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ * Then when Iudas which betrayed him, saw that he was condemned, he repen-

ted himselfe, and brought againe the thirty pieces of siluer to the chiefe Priests and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the siluer pieces, in the Temple, he ^a departed, and went, * and hanged himselfe.

6 And the chiefe Priests tooke the siluer pieces, and said, It is not lawfull for vs to put them into the ^b treasure, because it is the price ^c of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of ^d strangers:

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken by ^e Ieremias the Prophet, saying,

* ^f And they tooke thirtie siluer pieces, the price of him that was valued, whom ^g they of the children of Israel valued,

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ * And Iesus stood before the gouernour: and the gouernour asked him, saying, Art thou that King of the Iewes? Iesus said vnto him, thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then saide Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But hee answered him not to one word, in so much that the gouernour marueiled greatly.

15 ^h Now at the feast, the gouernour was wont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate saide vnto them, whether will yee that I let loofe vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew wel that for enuie they had deliuered him.

19 Also when hee was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him)

20 * But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and should destroy Iesus. *

21 Then the gouernour answered, and said vnto them, Whether of the twaine will yee

^a How cometh it to passe that these men witnesse against thee?

^b Chap. 16. 27. rom. 14. 10

^c 1. Thes. 4. 14. This word distinguisheth his first coming from the latter.

^d Sitting with God in like and equal honour at the right hand of his power, that is, in greatest power: for the right hand signifieth among the Hebrewes, that that is mighty and of great power.

^e Clouds of brauen. Look afore, Chap. 34. 30.

^f This was an usuall matter among the Iewes: for so were they bound to doe, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistrates, in the pile of the foue kindes of death.

^g Esau. 50. 6. Marke 14. 66. Luke 22. 15.

^h John. 18. 29. 17 Peter by the wonderful providence of God, appointed to be witnesse of all these things, is prepared to the example of singular constancie by the experience of his own incredulitie.

ⁱ That is, without the place where the Bishop sate, but not without the house, for afterward hee went from thence into the porch.

^j Hee swore and cursed himselfe.

^k Mar. 15. 1. Luke 22. 66. John 18. 28

^l An example of the horrible iudgement of God, as well against them which sel Christ, as against them which buy Christ.

^m Mar. 15. 1. Luke 22. 66. John 18. 28

ⁿ Mar. 15. 1. Luke 22. 66. John 18. 28

^o Mar. 15. 1. Luke 22. 66. John 18. 28

^p Mar. 15. 1. Luke 22. 66. John 18. 28

^q Mar. 15. 1. Luke 22. 66. John 18. 28

^r Mar. 15. 1. Luke 22. 66. John 18. 28

^s Mar. 15. 1. Luke 22. 66. John 18. 28

^t Mar. 15. 1. Luke 22. 66. John 18. 28

^u Mar. 15. 1. Luke 22. 66. John 18. 28

^a One of men's fights.

^b Acts 1. 18

^c The treasure of the Temple.

^d Of life and death.

^e Strangers and guests, whom the Iewes could not abide to be igno-

^f vnto, no not after they were dead.

^g Acts 1. 19

^h Seeing this prophesie is read in

ⁱ Zach 11. 12.

^j it cannot be denied, but Ieremias name

^k crept into the text either through the

^l Printers fault, or by some others ignorance: it may be

^m also that it came out of the margin,

ⁿ by reason of the abbreviation of the

^o letters, the one being Iou, and the other

^p Zou, which are not much unlike: But in the Syrian text

^q the Prophets name is not set downe at all.

^r * Zach. 11. 12.

^s f The Evangelist doeth not followe

^t the Prophets wordes, but his meaning, which

^u hee seemeth to bee fulfilled.

^v 2 Christ holdeth his peace when he is accused,

^w that we may not be accused: acknowledging our guiltinesse,

^x and therewithall his owne innocencies

^y Mar. 15. 2.

^z Luke 23. 3.

^{aa} John 18. 33

^{ab} 3 Christ is first acquitted of the same Iudge, before he be condemned, that we might see howe the iust died for the vniust.

^{ac} Marke 15. 11.

^{ad} Luke 23. 18.

^{ae} John 18. 40.

^{af} Actes 3. 14

4 Christ being
quit by the testi-
monie of the
Iudge himselfe,
is notwithstanding
condemned
by Iames, to quit
vs before God.

g It was a manner
in olde time, when
any man was mur-
dered, and in other
slaughters, to wash
their hands in wa-
ter, to declare them-
selues guiltlesse.

h Of the manner, an
Hebrew kinde of
speech.

i If there be any
offence committed
in slaying him, let
vs and our posterity
be snare for it.

* Marke 15. 16.

iohn 19. 2.

5 Christ suffereth that re-
proch which
was due to our
sinnes, notwith-
standing in the
meane time by
the secret prou-
idence of God,
he is intituled
king by them,
which did him
that reproch.

k They cast a cloake
about him, & wrap-
ped it about him, for
he lacked shewes.

l Iohn and Marke
make mention of a
purple robe, which
is also a very plea-
sant red. But these
prophane and mala-
pert saucie souldiers
olad Iesus in this
way, to mocke him
withall, who was
indeede a true king.

* Marke 15. 21.

luke 23. 26.

m They compelled
Simon to beare his
burdensome crosse,
whereby it appea-
rest, that Iesus was
so sore handled be-
fore, that hee fainted
by the way, and was
not able to beare this
crosse through: for
Iohn writeth that
he did beare the
crosse, to wit, at the
beginning.

* Marke 15. 22.

iohn 19. 17. ¶

6 Hee is led out
of the citie, that
wee may see
brought into
the heavenly
kingdome.

7 Christ founde
no comforte any
where, that in
him we might
be filled with all
consort.

8 Hee is made a
curse, that in him
we may be blef-
sed: he is spoyled of his garments, that we might be enriched by his nakednesse.

* Psal. 2. 18. marke 15. 24.

9 He is pronounced the true Messias, even of them of
whom he is reiecte.

10 Christ began then to iudge the world, when after his
iudgement, he hung betwene two theeues.

ye that I let loose vnto you: and they said,
Barabbas.

22 Pilate said vnto them, what shall I
doe then with Iesus, which is called Christ?
They all said to him, Let him be crucified.

23 Then said the gouernour, But what
euill hath he done? Then they cryed the
more, saying, Let him be crucified.

24 ¶ When Pilate sawe that hee auailed
nothing, but that more tumult was made,
hee tooke water and washed his hands be-
fore the multitude, saying, I am innocent
of the blood of this iust man: looke you
to it.

25 Then answered all the people, and
said, His blood be on vs, and on our chil-
dren.

26 Thus let he Barabbas loose vnto them,
and scourged Iesus, and deliuered him to be
crucified.

27 ¶ Then the souldiers of the gover-
nour tooke Iesus into the common hall, and
gathered about him the whole band,

28 And they stripped him, and put a-
bout him a skarlet robe,

29 And platted a crowne of thornes, and
put it vpon his head, and a reede in his right
hand, and bowed their knees before him,
and mocked him, saying, God saue the
king of the Iewes,

30 And spitted vpon him, and tooke a
reede, and smote him on the head.

31 Thus when they had mocked him,
they tooke the robe from him, and put his
owne rayment on him, and ledde him away
to crucifie him.

32 And as they came out, they found
a man of Cyrene, named Simon: him they
compelled to beare his crosse.

33 And when they came vnto the
place called Golgotha, (that is to say, the
place of dead mens skulles)

34 They gaue him vineger to drinke,
mingled with gall: and when hee had tasted
thereof, he would not drinke.

35 ¶ And when they had crucified him,
they parted his garments, and did cast lots,
that it might be fulfilled, which was spoken
by the Prophet, They diuided my gar-
ments among them, and vpon my vesture
did cast lottes.

36 And they fate, and watched him
there.

37 ¶ They set vp also ouer his head his
cause written, THIS IS IESVS THE
KING OF THE IEWES.

38 And there were two theeues

crucified with him, one on the right hande,
and another on the left.

39 And they that passed by, reuiled
him, wagging their heads,

40 And saying, Thou that destroyest
the Temple, and buildest it in three dayes,
saue thy selfe: if thou be the Sonne of God,
come downe from the crosse. :

41 Likewise also the high Priests mock-
ing him, with the Scribes and Elders, and
Pharises, said,

42 Hee saued others, but hee cannot saue
himselfe: if he be the King of Israel, let him
now come downe from the crosse, and wee
will beleuee in him,

43 He trusted in God, let him deliuer
him now, if he will haue him: for he said, I
am the Sonne of God.

44 The selfe same thing also the theeues
which were crucified with him, cast in his
teeth.

45 Now from the sixt houre was there
darknesse ouer all the land, vnto the ninth
houre.

46 And about the ninth houre Iesus cry-
ed with a loude voice, saying, Eli, Eli, la-
masabachthani: that is, My God, my God,
why hast thou forsaken me?

47 And some of them that stood there,
when they heard it, said, This man calleth
Elias.

48 And straightway one of them ranne,
and tooke a sponge, and filled it with vine-
ger, and put it on a reede, and gaue him to
drinke.

49 Other said, Let be: let vs see, if Elias
will come and saue him.

50 Then Iesus cryed againe with a
loud voice, and yeelded vp the ghost.

51 And behold, the waile of the Tem-
ple was rent in twaine, from the toppe to
the bottome, and the earth did quake, and
thee stones were clouen.

52 And the graues did open, themselues
and many bodiees of the Saints, which slept,
arose,

53 And came out of the graues after his
resurrection, and went into the holy citie,
and appeared vnto many.

54 When the Centurion, and they that
were with him watching Iesus sawe the
earthquake, and the things that were done
they feared greatly, saying, Truly this was
the sonne of God.

55 And many women were there, be-
holding him afarre off, which had follow-
ed Iesus from Galile, ministring vnto him,

56 Among whom was Mary Magdalene,
and Mary the mother of Iames, and Ioses,
and the mother of Zebedeus sonnes.

11 To make
full sail.

faction for vs.
Christ suffereth
and ouercometh
not only the tor-
ments of the bod-
ie, but also the
most horrible
torments of the
minde.

* Iohn 2. 19

* Psal. 22. 9

n This is spoken by
the figure Syme-
dache, for there was
but one of them that
did reuile him.

12 Heauen it
selfe is darkened
for very horror,
and Iesus cryeth
out of the depth
of hell, & in this
meane while he
is mocked.

* Psal. 22. 2.

o To we, in this
misery: And this
crying out is proper
to his humanity,
which notwithstanding
was void of
sinne, but yet is felt
the wrath of God,
which is due to our
sinnes.

p They allude to Sa-
lomon's name, not for
want of understand-
ing the tongue, but
of a prophane im-
pudence and sauciness,
and hee repeated these
words to the ende
that this better
harping vpon the
name, might be vn-
derstood.

* Psal. 69. 22

13 Christ after
he had overcome
other enemies, at
length prou-
oked and set forth
vpon death it
selfe.

14 Christ when
he is dead, shew-
eth himselfe to
be God Almighty,
even his ene-
mies confessing
the same.

* 2. Chro. 3. 14.

q VVhich denied
the helieth of all.

r That is to say,
the stones claued in
funder, and the
graves did open
themselves, to shew
by this token that
death was over-
come: and the re-
surrection of the
dead followed the
resurrection of
Christ, as appereth
by the next verse
following.

15 Christ is buried, not primily or by stealth, but by the gouernours consent, by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death. *Marke 15. 42. Luke 23. 50. Iohn 19. 38.*

16 The keeping of the sepulchre is committed to Christs owne murderers, that there might be no doubt of his resurrection.

17 The souldiers of the garrison which were appointed to keepe the Temple.

18 *Marke 16. 5. Iohn 20. 11.*

19 Christ hauing put death to light in the sepulchre, riseth by his owne power, as straight way the Angel witnessed.

20 As the going out of the Sabbath, that is, about day brooke after the Romanes came, which reckon the naturall day from the same rising to the next sabbath rising, and not as the Hebrewes, which count from evening to evening.

21 VVhen the morning of the first day after the Sabbath becometh dawning, and that first day is the same which we now call Sunday, or the Lords day. 22 The becoming of his eyes, and by the figure Semetoches for the conuenance.

57 ¶ And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph tooke the bodie, and wrapped it in a cleane linnen cloth.

60 And put it in his new tombe, which hee had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the hie priests and Pharises assembled to Pilate.

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, With in three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watch: goe, and make it sure as ye know.

66 And they went, and made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 3 The women see Christ. 4 He sendeth his Apostles to preach.

Now in the ende of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre;

2 And beholde, there was a great earthquake: for the Angel of the Lord descended from heauen, and came: & rolled backe the stone from the doore, and sat vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and saide to

the women, Feare ye not; for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for hee is risen, as hee saide: come, see the place where the Lord was laid.

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galile: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the city, and shewed vnto the hie Priestes all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the gouernour to be heard, we will perswade him, and so vse the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noyed among the Iewes vnto this day.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen, and in earth.

19 ¶ Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and loe, I am with you alway, vntill the end of the world, Amen.

1 The word (Ye) is spoken with force to confirme the women in that the souldiers were afraid.

2 Christ appeareth himselfe after his resurrection, and sending the women to his disciples, sheweth that hee hath not forgotten them.

3 The more the sunne shineth, the more are the wicked blinded. For it was to be feared, that it would be brought to the gouernours eares.

4 Christ appeareth also to his disciples, whom he maketh Apostles.

5 Heb. 2. chap. 11. 27. Iohn 17. 2.

6 Marke 16. 15.

7 The summe of the Apostleship is the publishing of the doctrine received of Christ throughout all the world, and the ministering of the Sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.

8 Calling vpon the Name of the Father, the Sonne, and the holy Ghost.

9 Iohn 14. 16.

10 For our: and this place is meant of the presence of his Spirit, by means whereof he maketh vs partakers of his holiness, and of all his benedictions.

11 Iohn 14. 16.

12 Iohn 14. 16.

13 Iohn 14. 16.

14 Iohn 14. 16.

15 Iohn 14. 16.

16 Iohn 14. 16.

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22 Iohn 14. 16.

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THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING

TO S. MARKE.

CHAP. I.

1 John baptizeth. 6 His apparell and meate. 9 Iesus is baptiz-ed. 10 He is tempted. 12 He preacheth the Gospel. 21 and 39 He teacheth in the Synagogues. 23 Hee healeth one that had a deuill. 29 Peters mother in law. 33 Many diseased persons. 40 The Leper.



HE beginning of the Gospel of Iesus Christ, the sonne of God.

2 As it is written in the Prophets, Beholde, I send my messenger before thy face,

which shall prepare thy way before thee.

3 The voyce of him that cryeth in the wilderness, is, Prepare the way of the Lord: make his paths straight.

4 John did baptize in the wilderness, and preach the baptisme of amendement of life, for remission of finnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were al baptized of him in the riuer Iordan, confessing their finnes.

6 Now Iohn was clothed with camels haire, and with a girdle of askinne about his loynes, and hee did eate locustes and wilde honie,

7 And preached, saying, A stronger then I cometh after mee, whose shoes latcheth I am not worthie to stoupe downe, and vnloose.

8 Trueth it is, I haue baptized you with water: but he will baptize you with the holy Ghost.

9 And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iordan.

10 And as soone as he was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued sonne, in whome I am well pleased.

12 And immediatly the spirit dri-

ueth him into the wilderness.

13 And he was there in the wilderness fourtie dayes, and was tempted of Satan: he was also with the wilde beasts, and the Angels ministred vnto him.

14 Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.

16 And as he walked by the sea of Galile, he saw Simon, and Andrew his brother, casting a net into the sea (for they were fishers,)

17 Then Iesus saide vnto them, Follow me, and I wil make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when he had gone a little further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anone he called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 So they entred into Capernaum, and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were astonished at his doctrine, for he taught them, as one that had authority, and not as the Scribes.

23 And there was in their Synagogue a man in whom was an vnclane spirit, and hee cryed out,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroye vs? I knowe thee what thou art, euen that Holie one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vnclane spirit tare him, and cryed with a loud voyce, and came out of him.

27 And they were all amased, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for he commandeth euen the foule spirits with authority, and they obey him.

28 And immediatly his fame spread a-

1 Iohn goeth before Christ as it was fore-spoken by the Prophets.

2 This is the figure Malachias, where by is meant the book of the Prophets, Malachie and Esai.

3 Mal. 3. 1.

4 The Prophet voucheth the presence of a thing so come being as if he were there, as if he saw it. A Metaphor taken from the v- face of Kings which use to haue vipers put before them.

5 Isa. 40. 3. Luke 3. 4. John 1. 15.

6 The summe of Iohns doctrine, or rather Christ is remission of finnes and amendement of life.

7 Matth. 3. 1.

8 The Ierus used many kindes of washing but here is spoken of a peculiar kind of washing, which hath all the parts of true Baptisme, amendement of life, and forgiveness of finnes.

9 Matth. 3. 4.

10 Leuit. 11. 22.

11 Matth. 3. 11.

12 Luke 3. 16. John 1. 26.

13 1. 26. 4. 1. 5.

14 and 2. 4. and 1. 16.

15 and 19. 4.

16 Iohn and all ministers cast their eyes vpon Christ the Lord.

17 The Euangelist his meaning was to ex- press the condition of the baptis- ment.

18 He sheweth that all the force of bap- tisme proceedeth from Christ, who baptizeth within.

19 Matth. 3. 33. Luke 3. 21. John 1. 33.

20 Christ doeth consecrate our baptisme in himselfe.

21 The vocation of Christ from heauen, as head of the Church.

22 Iohn that went downe into the water with Christ.

23 Look Matth. 3. 17.

24 Matth. 4. 1. Luke 4. 1. Heb. 2. 18.

25 Christ being tempted, overcome.

26 Here is no violent and forcible driving out meane: but the diuine power claddeth Christ (who had liued vntill this time as a private man) with a new person, and prepareth him to the com- mune that was at hand, and to his ministrie.

9 Matth. 4. 12. Luke 4. 44. John. 4. 43.

10 After that Iohn is taken, Christ sheweth himselfe fully.

11 Matth. 4. 18.

12 Luke 5. 2.

13 The calling of Simon and Andrew.

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CHAP. II.

abroad throughout all the region bordering on Galile.

29 ¶ * 11 And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anone they tolde him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what time the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, and suffered not the deuils to say that they knew him.

35 And in the morning very early before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he saide vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ * 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And assoone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a strait commandement, he sent him away forthwith,

44 ¶ 13 And saide vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the * Priests, and offer for thy cleansing these things, which Moses commaunded, for a testimoniall vnto them.

45 But when hee was departed, * hee began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

3. and 4. One sicke of the palfie, having his finnes forgiven him, is healed. 14. Matthew is called. 19. Fastings and afflictions are forerold. 23. The disciples plucke the eares of corne. 26. The new bread.

A fter * a fewe dayes, he entred into Capernaum againe, and it was noised that he was in the * house.

2 And anone many gathered together, in so much that the ^b places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palfie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they ^c let downe the ^d bed, wherein the sicke of the palfie lay.

5 Now when Iesus sawe their faith, hee said to the sicke of the palfie, Sonne, thy finnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and * reasoning in their hearts,

7 Why doeth this man speake such blasphemies? * who can forgiue finnes, but God onely?

8 And immediately when Iesus perceiued in his spirit, that thus they reasoned with themelues, he said to them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palfie, Thy finnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?

10 But that ye may know, that the Sonne of man hath authoritie in earth to forgiue finnes, (he saide vnto the sicke of the palfie)

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, in so much that they were all ^e amased, and glorified God, saying, We neuer sawe such a thing.

13 ¶ 2 Then he went forth againe toward the sea, and all the people resorted vnto him, and he taught them.

14 * And as Iesus passed by, he sawe * Leui the sonne of Alphaeus sit at the receite of custome, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

* Matth. 9.1. Luke 5. 18

1 Christ sheweth by healing this man which was sicke of the palfie, that men recouer in him through faith only, all their strength which they haue lost.

a In the house where he used to remaine: for hee chose Capernaum to dwell in, and left Nazareth.

b Neither the house nor the entrie was able to hold them.

c They brake up the upper part of the house, which was plaine, and let downe the man that was sicke of the palfie into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word signifieth the worst kinde of bedde, whereupon men use to lay downe themselves at noonetide, and such other times to refresh themselves: we call it a couch.

e In their mindes disputing upon that matter, on both sides.

* Iob. 14.4. Isa. 43.25.

f Vnto the end, past themselves, out of their wish.

2 The Gospell offendeth the proud, and saith the humble.

* Matth. 9.9. Luke 5. 27. 3. Matthew hath named.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said vnto his disciples, How is it that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee saide vnto them, The whole haue no neede of the Physician, but the sicke. * I came not to call the righteous, but the sinners to repentance.

18 * And the disciples of Iohn, and the Pharises did fast, and came and saide vnto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said to them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the Bridegrome with them they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of newe cloth in an olde garment: for else the newe piece that filled it vp, taketh away somewhat from the old, and the breach is worse.

22 Likewise no man putteth new wine into old vessels: for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put in new vessels.

23 ¶ * And it came to passe as he went through the corne on the Sabbath day, that his disciples as they went on their way, began to plucke the eares of corne.

24 And the Pharises saide vnto him, Behold, why do they on the Sabbath day that which is not lawfull?

25 And he said to them, Haue yee neuer read what * Dauid did when he had need, and was an hungred, both hee, and they that were with him?

26 How he went into the House of God in the dayes of Abiathar the hie Priest, and did eate the shew bread, which was not lawfull to him to eate, but for the * Priestes, and gaue also to them that were with him?

27 And hee said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

* The withered hande is healed. 6 The Pharises consult with the Herodians, 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 24 The kingdome diuided against it selfe. 29 Blasphemie against the holy Ghost, 33 Christ preuents.

And * hee entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise: stand foorth in the middes.

4 And he said to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the life, or to kill? But they held their peace.

5 Then he looked round about on them angrily, mourning also for the hardnesse of their hearts, and said to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a counsell with the Herodians against him, that they might destroy him.

7 But Iesus auoided with his Disciples to the sea: and a great multitude followed him from Galilee, and from Iudea,

8 And from Ierusalem, and from Iudumea, and beyond Iorden: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his Disciples, that a little shippe should waite for him, because of the multitude, least they should throng him.

10 For hee had healed many, insomuch that they preassed vpon him to touch him, as many as had plagues.

11 And when the vnclane spirits sawe him, they fel downe before him, and cryed, saying, Thou art the sonne of God.

12 And he sharply rebuked them, to the intent they should not vtter him.

13 ¶ * Then hee went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 And hee appointed twelue, that they should bee with him, and that hee might send them to preach,

15 And that they might haue power to heale sickeneses, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn Iames brother (and surnamed them Boanerges, which is, the sonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, & Iames the sonne of Alpheus, and Thaddeus, and Simon

* 1 Tim. 1. 13

* Matth. 9. 14.
Luke 5. 33.
3 The superstitious and hypocrit. do rashly put the summe of godlinesse in things indifferent, and are here for three causes reprehended. First for that not considering what euery mans strength is able to beare, they rashly make all manner of lawes concerning such things, without all discretion.

* Matth. 12. 1
Luke 6. 1.
4 Secondly, I for that they make no difference betwene the lawes which God made concerning the same things, and lawes that are made of things which are vtterly vnlawfull.
b VVord for words, on the Sabbath, that is, on the holy dayes.
* 1 Sam. 21. 6.
* 1 Sam. 21. 1.
he is called Abiathar, but by conference of other places, it is plain that both of them had two names.
Looke 1. Chron. 24.
6. 2 Sam. 8. 17. &
15. 29. 1 King 2.
26. a king. 25. 18.
* Exod. 29. 33.
Leuit. 24. 9.
k Hath the Sabbath day in his power, and may rule it as him listeth.

* Mat. 12. 9.
Luke 6. 6.
1 Thirdly, for that they preferred the ceremoniall lawe (which was but an appendant to the morall lawe) before the morall law, whereas contrariwise, they should haue learned out of this, the true vse of the ceremoni-
all law.
a That is vnprofitable and dead.
b A figurative speech, by the figure Synecdoche. For this kinde of saying, To saue the life, is as much to saue the man.
c Men when they haue wrong done vnto them, are angry, but not without vice: but Christ is angry without vice, neither is he soie much for the iniuria that is done to his owne person, as for their wickednesse: & therefore hee had pittie vpon them, and for that cause is he saide to haue mourned.
d As though their hearts had bene so closed vp, and grown together, that wholesome doctrine could preuaile no more with them.
e The more the truth is kept vnder, the more it commeth out.
f Looke Matth. 23. 16.
f VVhich Iesephus calleth fomis or reckie.
g Should alwayes be ready for him.
h Disciples were with God, for gentle men as it were with whips.
i In them whom they had entred into: or by the figure called Metonymia for them which were vexed with the vnclane spirits.
* Chap. 6. 7.
* Matth. 10. 1.
Luke 9. 1.
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k Close and appointed out twelue to be familiar and conversant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iudas.

Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came ^m home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 * And when his ^a kinsfolkes heard of it, they went out to lay holde on him : for they said that he was beside himselfe.

22 ¶ * And the Scribes which came downe from Hierusalem, said; he hath Beelzebub, and through the prince of the deuils he casteth out deuils.

23 But hee called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if ^s Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

27 No man can enter into a strong mans house, and take away his goods, except he first binde that strong man, and then spoyle his house.

28 ¶ * Verily I say vnto you, all finnes shall bee forgien vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30 ¶ Because they said, He had an vncleane spirit.

31 ¶ * Then came his ^a brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Behold thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 ¶ And hee looked round about on them, which sate in compasse about him, & said, Behold my mother and my brethren.

35 For whosoever doeth the will of God, hee is my brother, and my sister, and mother.

CHAP. IIII.

¶ The Parable of the sower, 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that sowed, and then slept. 31 The graine of mustard seed. 38 Christ sleepeth in the ship.

¶ And * hee began againe to teach by the sea side, and there gathered vnto him a great multitude, so that he entred into a ship, and sate ^b in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in

parables, and said to them in his doctrine,

3 * Harken: Beholde, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fel on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and chocked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeeld fruit that sprung vp, and grew and it brought forth, some thirtie folde, some fixtie fold, and some an hundreth fold.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when hee was ^c alone, they that were ^d about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the myserie of the kingdome of God: but vnto them that are ^e without, all things be done in parables,

12 * That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they should turne, and their finnes should be forgien them.

13 Againe he said vnto them, Perceiue yee not this parable? how then should yee vnderstand al ^f other parables?

14 The sower soweth the word.

15 And these are they that receiue the seede by the wayeside, in whom the word is sown: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was sown in their hearts.

16 And likewise they that receiue the seed in stonie ground, are they, which when they haue heard the worde, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the worde:

19 But the cares ^f of this world, and the ^g deceitfulnesse of riches, and the lustes of other things enter in, and chocke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring forth fruite: one cometh thirtie, another fixtie, and some

1 The selfe same doctrine of the Gospel is sown euery where, but it hath not like successe in deede through the fault of man, but yet by the iust iudgment of God.

c VVord for word, solitarie.
d They that followed him at the heeles.

e That is to say, to strangers, and such as are none of ours.
f Esai. 6.9. mat. 13. 14, luke 8. 10. ioh. 12. 40. act. 28. 26. rom 11. 8.

g VVhich pertains to this life.
h 1. Tim. 6. 17.

m The disciples whom Christ had taken to be of his gaine & to line with him, came home to his house, to be with him alwaies after.
n None are worse enemies of the Gospel, then they that least ought.
o VVord for word, they that were of him, that is, his kinsfolkes: for they that were mad were brought to their kinsmen.
p Mat. 9. 34. and 12. 24. luke 11. 15.

s Satans impiety or end.

* Mat. 12. 31. luke 12. 10. 1. ioh. 5. 16. s They onely are without hope of saluation, which doe maliciously oppose Christ, whom they know.
t These are the words of the Euangelist.

* Mat. 12. 46. luke 8. 19. q Vnder this name Brother, the Hebrewes vnderstand all that are of the same stocke and kind.

r The spirituall kinred is farre otherwise to be accounted of, then the carnall or fleshy.

* Mat. 13. 1. luke 8. 4. a Sea side of Tyberias.
b In a ship which was launched into the sea.

^a Although the light of the Gosp^{le} be reiected of the world, yet it ought to be lighted, if it were for no other cause than this, that the wickednesse of the world might be made manifest.

* *Matth. 5. 15. luke 8. 16. and 11. 33*

* *Matth. 10. 26. luke 8. 17. and 12. 2.*

³ The more liberally that wee communicate such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

* *Matth. 7. 2 luke 6. 38*

* *Matth. 13. 12 and 25. 29 luke 8. 18 and 19. 26*

⁴ The Lord soweth and reapeth after a manner vnknown to men.

^g That is, when hee hath done sowing, would passe the time both day and night, nothing doubting but that the seed should spring, which groweth both by day and night.

^b It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for that mighty working whereby the seed commeth to blade and eare, is secret, and is only known by the fruite.

ⁱ By a certaine power which moueth it selfe.

* *Mat. 13. 31 luke 13. 19*

⁵ God farre o. ther wife then men vse, beginneth with the least, and endeth with the grea. test.

* *Mat. 13. 34. k. According to the capacite of the hearers.*

^l VVord for word, Lofed, as you would say, read them the hard riddels.

* *Mat. 8. 23 luke 8. 22.*

⁶ They that saile with Christ, although he seeme to sleepe neuer so soundly whe they are in danger, yet they are

an hundreth.

21 ¶ Also he said vnto them, * Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 * For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue cares to heare, let him heare.

24 And hee said vnto them, Take heed what yee heare, * With what measure yee mette it shall bee measured vnto you: and vnto you that heare, shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ Also he said, So is the kingdome of God, as if a man should cast seede in the ground,

27 And s^e should sleepe, and rise vp night and day, and the seede should spring and grow vp, he^b not knowing how.

28 For the earth bringeth forth fruit of it selfe, first the blade, then the eares, after that full cometh in the eares.

29 And as soone as the fruit sheweth it selfe, anone he putteth in the sickle, because the haruest is come.

30 ¶ Hee saide moreover, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustarde seede, which when it is sown in the earth, is the least of all seedes that be in the earth:

32 But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of heauen may build vnder the shadow of it.

33 And * with many such parables hee preached the worde vnto them, * as they were able to heare it.

34 And without parables spake hee nothing vnto them: but hee^l expounded all things to his disciples apart.

35 ¶ Now the same day when euen was come, he saide vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship, and there were also with him other little ships.

37 And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pillow, & they awoke him, and saide to him, Master, carest thou not that we perish?

39 And hee rose vp, and rebuked the

preferred of him in time conuenient, being awaked.

winde, and said vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearful? how is it that ye haue no faith?

41 And they feared exceedingly, and said on to another, Who is this, that both the winde and sea obey him?

CHAP. V.

^a One possessed is healed. ⁷ The deuill acknowledgeth Christ. ⁹ A legion of deuils ¹³ entred into swine, ²² Iairus daughter. ²⁵ A woman healed of a bloodie issue. ²⁶ Physitians. ³⁴ Faith. ³⁹ Sleepe.

And^a they came ouer to the other side of the sea into the countrey of the Gadarens.

2 And when hee was come out of the ship, there met him incontinently out of the graues, a man^b which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines:

4 Because that when he was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus a farre off, hee ranne, and worshipped him,

7 And cryed with a lowd voyce, and said, What haue I to doe with thee, Iesus the sonne of the most high God? I^c will that thou sweare to me by God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And hee^d prayed him instantly, that hee would not send them away out of the countrey.

11 Now there was there in the^e mountaines, a great heard of swine, feeding.

12 And al the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out, and entered into the swine, and the heard ran headlong from the high banke into the^f sea, (and there were about two thousand swine) and they were chocked vp in the sea.

14 And the swine heards fled, and tolde it in the city, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had

^m How cometh it to passe that ye haue no faith?

* *Mat. 8. 28. luke 8. 26.*

¹ Many haue the vertue of Christ in admiration, and yet they will not re- deeme it with the losse of the least thing they haue.

^a Look Mat. 8. 30 b VVord for word, in an vnclane spirit: now they are said to be in the spirit, because the spirit lo- derd them fast bound up, and as it were bound.

^c That is, assure me by an othe that thou wilt not venge me.

^d That deuill that played the messenger for his fellows.

^e This whole countrey is for the greater part of it very hilly for the mountaines of Galaad run through it.

^f Scabbe in the sixteenth booke saith, that in Gadara there is a standing pool of very naughty water, which if beasts taste of, they shed their haire, nailes, or hooves and horns.

had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they beganne to pray him, that hee would depart from their coasts.

18 And when he was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, & shew them what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by shippe vnto the other side, a great multitude gathered together to him, and he was neere vnto the sea.

22 * And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may be healed and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 (* And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but shee became much worse.

27 When shee had heard of Iesus, shee came in the preasse behind, and touched his garment:

28 For shee said, If I may but touch his clothes, I shall be whole.

29 And straight way the course of her blood was dried vp, and shee felt in her body, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the preasse, and saide, Who hath touched my clothes?

31 And his disciples said vnto him, thou seekest the multitude throng thee, and sayest thou, Who did touch me?

32 And hee looked round about, to see her that had done that.

33 And the woman feared and trembled:

for shee knew what was done in her, and shee came and fell downe before him, and told him the whole trueth.

34 And he saide to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why diseatest thou the Master any further?

36 * As soone as Iesus heard that word spoken, he said vnto the ruler of the Synagogue, be not afraid: onely beleue.

37 And hee suffered no man to follow him, save Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and said vnto them, Why make ye this trouble, and weepe? the childe is not dead, but sleepeth.

40 * And they laughed him to scorne: but hee put them all out, and tooke the father, and the mother of the childe, and them that were with him, and entred in where the childe lay,

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for shee was of the age of twelue yeeres, and they were astonied out of measure.

43 And he charged them straitly that no man should know of it, and commanded to giue her meate.

CHAP. VI.

* Christ preaching in his countrey, his owne contemne him. 6 The vnbeliefe of the Nazarenes. 7 The Apostles are sent. 13 They cast out deuiles: they auoide the sick with oile. 14 Herods opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded. 29 Buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desert. 37 Hee feedeth the people with five loaves. 48 The Apostles are troubled on the sea. 56 The sick that touche Christs garments are healed.

And * he departed thence, and came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, hee began to teach in the Synagogue, and many that heard him, were astonied, and saide, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such * great workes are done by his hands!

3 Is not this that carpenter Maries sonne the brother of Iames & Ioses, and of Iuda

Christ did, which shewed and set forth the vertue and power of his Godhead to all the world, Mat. 7. 22.

and

3 Fathers apprehend by faith, the promises of life euen for their children.

4 Such as mock & scorne Christ are unworthy to be witnesses of his goodnesse. 5 The three disciples.

* Mat. 13. 54 Luke 4. 16
1 The faithlesse world doeth not whit at all diminish the vertue of Christ, but wittingly and willingly depriueth it selfe of the efficacie of it being offered vnto them.
2 The words signify both powers or vertues, whereby we mean those wonderful workes that

* Mat. 9. 18. Luke 8. 41
2 The whole company assembled met disorderly, but in every Synagogue there were certaine men which gouerned the people.

3 Iesus being touched with true faith, although it be but weake, doeth heale vs by his vertue.

After the manner of the Hebrewes, who by brethren and sisters, understand all their kinsfolke.

** Matth. 13. 57*

luke 4. 24

John 4. 44

** Not only that hath that honour which of right is due to him, taken from him, but is also will spoken of and misreported.*

d That is, hee would not: for we must needs haue faith if we will receive the workes of God.

** Matth. 4. 23.*

luke 13. 22.

** Chap. 3. 14*

matth. 10. 1

luke 9. 1.

2 The disciples are prepared to that generall Apostleship, by a peculiar sending forth.

3 Faithfull Pastours ought not to haue their minds set, no not on things that are necessary for this life, if they may be an hinderance vnto them, be it neuer so litle.

** Act. 12. 8*

** The word signifies properly women shoes.*

f That is, they should take no change of garments with them, that they might be lighter for this journey, and make more speed.

g That is, change not your Innet in this short journey.

** Matth. 10. 14*

luke 9. 5.

4 The Lord is a most sure reuenger of his seruants.

** Act. 13. 51.*

and 18. 6

** James 5. 14*

b That oyle was a token and a signe of this merueilous vertue: and seeing that the gift of healing is ceased a good while since, the ceremonie which is yet retained of some, is to no purpose.

** Mat. 14. 1.*

luke 9. 7.

5 The Gospell confirmeth the godly, and vexeth the wicked.

6 The word signifies Power, where-

by is meant the power of working miracles.

k Of the olde Prophets.

** Luke 3. 19.*

l Commanded to be beheaded.

** Lewis. 18. 16. and 20. 21. m Sought all means to doe him hurt.*

and Simon? and are not his ^b sisters here with vs? And they were offended in him.

4 But Iesus saide vnto them, A^{*} Prophet is not without ^c honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And he^d could there do no great works saue that he laid his hands vpon a fewe sicke folke, and healed *them*.

6 And he marueiled at their vnbeliefe, ^{*} and went about by the townes on euery side, teaching.

7 ¶ ^{*} 2 And he called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vn-cleane spirites,

8 ³ And commanded them that they should take nothing for *their* iourney, saue a staffe only: neither scrip, neither bread, neither money in their girdles:

9 But that they should bee shodde with ^{*} sandals, and that they should not put on ^f two coates.

10 And hee said vnto them, Wherefoeuer yee shall euter into an house, ^g there abide till ye depart thence.

11 ^{*} 4 And whosoever shall not receiue you, nor heare you, when ye depart thence, ^{*} shake off the dust that is vnder your feete, for a witnesse vnto them. Verilie I say vnto you, It shall be easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they cast out many deuiles: and they ^{*} ^h anoynted many that were sicke, with oyle, and healed *them*.

14 ¶ ^{*} 5 Then King Herod heard of *him* (for his name was made manifest) and said, Iohn Baptiste is risen againe from the dead, and therefore great workes are wrought by him.

15 Other said, It is Elias, and some said, it is a prophet, or as one of ^k those Prophets.

16 ^{*} So when Herod heard it, hee said, it is Iohn whom ^l I beheaded: he is risen from the dead.

17 For Herod him selfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, ^{*} It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias ^m laid waite against him, and would haue killed him, but shee could not.

20 For Herod feared Iohn, knowing that he *was* a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him ⁿ gladly.

21 But the time being conuenient, when Herod on his birth day made a banquet to his princes and captaines, and chiefe estates of Galile:

22 And the daughter ^{*} of the same Herodias came in, and daunced, and pleased Herod, and them that sat at table together, the King said vnto the maide, Aske of mee what thou wilt, and I will giue it thee.

23 And hee swore vnto her, Whatsoeuer thou shalt aske of mee, I wil giue it thee, *eu*en vnto the halfe of my kingdome.

24 ^{*} So ^p shee went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then shee came in straight way with haste vnto the king, and asked, saying, I would that thou shouldest giue mee *eu*en now in a charger the head of Iohn Baptiste.

26 Then the King was very sory: yet for his othes sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediatly the king sent the ^q hangman and gaue charge that his head should be brought in. So hee went and beheaded him in the prison.

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ ^{*} And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 ^{*} 6 And hee said vnto them, Come yee apart into the wildernesse, and rest a while: for there were many commers and goers, that they had not leasure to eate.

32 ^{*} So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ranne a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 ^{*} Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ^{*} and he began to teach them many things.

35 ^{*} And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed,

** The tyrant was very well content to heare sentence pronounced against him, but the seeds fell vpon stonie places.*

** VVhich the same Herodias had not by Herodes Antipas, but by Philips, and Iosephus called her Salome.*

** Mar. 14. 8 p For women used not to sit at table with men.*

q The word signifies one that beareth a dart, and the kings garde was so called, because they did beare darts.

** Luke 9. 10*

6 Such as follow Christ shall want nothing, no not in the wildernesse, but shall haue abundance. And how vicked a thing is it, not to look for this transitorie life at his hands, who giuech eueralsting life?

** Mat. 14. 13.*

luke 9. 10.

** Matth. 9. 36.*

and 14. 14.

** Luke 9. 11.*

** Matth. 14. 15.*

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they haue nothing to eate.

37 But he answered and said vnto them, Giue yee them to eate. And they said vnto him, Shall we goe, and buy two hundred penie worth of bread, and giue them to eate?

38 * Then he said vnto them, How many loaves haue yee? goe and looke. And when they knew, they saide, Fiue, and two fishes.

39 So he commanded them to make them al sit downe by companies vpon the greene grasse.

40 Then they sate downe by rows, by hundredths, and by fifties.

41 And he tooke the fiue loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then as soone as he had sent them away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the middes of the Sea, and he alone on the land,

48 And he sawe them troubled in rowing, (for the wind was contrary vnto them) and about the fourth watch of the night, he came vnto them walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out:

50 For they all sawe him and were sore afraide: but anone he talked with them, and said vnto them, Be yee of good comfort: it is I, bee not afraide.

51 Then hee went vp vnto them into the ship, and the wind ceased, and they were much more amased in themselves, and marueiled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ * And they came ouer and went into the land of Gennetsaret, and arriued.

54 * So when they were come out of the ship, straight way they knew him,

55 And ranne about throughout all that region round about, and beganne to carie hither and thither in couches all that were sicke, where they heard that he was.

56 And whither soeuer hee entred into townes, or cities or villages, they laide their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

The Apostles are found fault with for eating with vnwashed hands. 4 The Pharises traditions about washings. Hypocrites. 3 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe in deede defile a man. 25 The woman of Chanane. 32 The deafe dumme man is healed.

Then * gathered vnto him the Pharises and certaine of the Scribes which came from Hierusalem,

2 And when they sawe some of his disciples * eate meate with common hands; (that is to say, vnwashed) they complained,

3 (For the Pharises and all the Iewes, except they wash their hands oft, eate not; * holding the tradition of the Elders.

4 And when they come from the market except they wash, they eate not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and pots, and of brazen vessels, and of beds.)

5 Then asked him the Pharises and scribes Why * walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashed hands?

6 * Then he answered and said vnto them, Surely * Esay hath prophesied well of you, hypocrites, as it is written, This people honoureth me with lips, but their heart is farre away from me.

7 * But they worship me in vaine, teaching for doctrines the commandements of men.

8 * For yee lay the commandement of God apart, & obserue the tradition of men, as the washing of pots and of cups, and many other such like things yee doe.

9 * And he said vnto them, Well, yee reiect the commandement of God, that yee may obserue your owne tradition.

10 For Moses said, * Honour thy father and thy mother: and * Whosoever shall

8 Christ being reiectd in his owne countrey, and arriuing vpon a sudden amongst them of whom he was not looked for, is receiued to their great profice.

a Or, the hemme of the garment.

* Matth. 15. 2.

1 None do more resist the wisdom of God then they that should be wisest; and that vpon a zeale of their owne traditions: for men doe not please themselves more in any thing then in superstition, that is to say, in a worshippe of God fondly deuised of themselves.

a VVord for word, eate bread: a kinde of speech which the Hebrewes vse, taking bread for all kinde of food.

b For the Pharisee would not eate their meate with vnwashed hands, because they thought that their hands were defiled with common handling of things, Matth. 15. 11. 2.

c Observing diligently. d That is to say, from civil affaires and worldly things, they goe not to meate, unless they wash themselves first.

e By these words are understood all kinde of vessels which are appointed for our daily vse.

f VVhy liue they? a kinde of speech taken from the Hebrewes: for among them, the way is taken for trade of life.

2 Hypocrite is alwaies ioynd

with superstition. * Esai. 29. 14. 3 The more earnest the superstitious are, the more they are made, in promising themselves Gods fauour by their deserts. 4 The deuils of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perswade themselves) but also doe utterly take it away: 5 True religion, which is cleane contrary to superstition, consisteth in spirituall worship: & al enemies of true religion, although they seeme to haue taken deep root shall be pluckt vp. * Exod. 20. 12. Amos. 5. 15. * Exod. 21. 17. leuit. 20. 9. Psal. 20. 10. 10

speake

This is a kinde of demand and wondering, not without a priuie witte, which men do commonly vse, when beginning to be in a iume, they desire to doe a thing.

Which is about quentie crownes, which is fiue pound.

* Matth. 14. 17 Luke 9. 13

John 6. 9

VVord for word, by baskets, after the manner of the Hebrewes, who haue no distributives as

chap. 6. 7. Now two

gathereth the power of the sisters bankers.

In the word significeth the beds in a garden, and it is

word for word, by beds and beddes

meaning thereby that they sate downe in rows, one by another, as beds in a garden.

7 The faithfull seruants of God after their little labour, are sub-

ject to a great tempest, which

Christ doeth so moderate, being

present in pow-

er, although absent in body, that

he bringeth the to an happy ha-

uon, at such time and by such

meanes as they looked not for:

A lively image of the Church to-

fed to and fro in this world.

8 His disciples

* Matth. 14. 23 John 6. 15.

They were so far from leaving to be amased, when they

knew that it was no spirit, that they were much more aston-

ished then ouer they were before, when

they sawe the wind & the sea obey his

commandement.

2 Either they perceived not, or had not well considered that

miracle of the five loaves, inasmuch as it was a token

of Christ was no lesse strange to them, then if they had not

been present at that miracle which was done but a little before.

* Matth. 14. 34

*Without hope of
pardon, he shall be
prie to death.*

speake euill of father or mother, let him die the death.

11 But yee say, If a man say to father or mother, Corban, *that is*, by the gift that is offered by mee, thou mayest haue profit, *hee shall be free.*

12 So yee suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which yee haue ordeined: and yee doe many such like things.

** Math. 15, 10*

14 * Then he called the whole multitude vnto him, and said vnto them, Harken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What are yee without vnderstanding also? Doe yee not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, which is the ^h purging of all meates?

20 Then he said, That which commeth out of man, that defileth man.

21 * For from within, *euill* out of the heart of men procede euill thoughts, adulteries, fornications, murthers,

22 Thefts, ⁱcouetousnesse, wickednesse, deceite, vncleannesse, a ^k wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ * And from thence hee arose, and went into the ^l borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not bee hid,

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a ^m Greeke, a ⁿ Syrophenissian by nation) and shee besought him that he would cast out the deuill out of her daughter.

27 But I E S V S said vnto her, Let the children first bee fedde: for it is not good to take the childrens bread, and to cast it vnto ^o whelpes.

28 Then shee answered, and said vnto him, ^p Trueth Lord, yet in deepe the

whelpes eate vnder the table of the childrens crummes.

29 Then hee said vnto her, For this saying, goe thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, shee found the deuill departed, and her daughter lying on the bed.

31 ¶ 7 And hee departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of ^q Decapolis.

32 And they brought vnto him one that was deafe, and stammered in his speach, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and said vnto him, Ephphatha, *that is*, Be opened.

35 And straight way his eares were opened, and the string of his tongue was loosed, and hee spake plaine.

36 And he commanded them that they should tell no man: but how much soeuer hee forbade them, the more a greate deale they published it,

37 And were beyond measure astonied, saying, * Hee hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracle of the seuen loanes. 11 The leues seeke signes.

15 To beware of the leaues of the Pharises. 22 A blind man healed. 27 The peoples sundrie opinions of Christ.

29 The Apostles acknowledge Christ. 31 Hee foretelleth his death. 33 Peter, Satan. 35 To Iane and lose the life.

38 To be ashamed of Christ.

IN * those dayes, when there was a verie great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them,

2 I haue compassion on the multitude, because they haue now continued with me three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would ^a faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

5 And he asked them, How many loanes haue yee? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he tooke the seuen loanes, and gaue thanks, brake *them*, and gaue to his disciples to set before *them*, and they did set *them* before the people.

7 They had also a fewe small fishes: and when

7 As the Father created vs to this life in the beginning in his only sonne. So doeth he also in him alone renew vs vnto euertlasting life.

9 It was a little country, and so called of ten cities, which the four governments doe run betweene and compass, Plinie booke 3 chap. 8.

** Gen. 1:31*

** Math. 15:30*

a Vnto forward, they will fall in funder or be distressed, for when men fall in a funder, their finnes fall out from another.

b For that that goeth into the draught, purgeth all meates.

** Gene. 6:5. and 8:21.*

i All kinde of craftines whereby men profit themselves by other mens losses.

k Conterd malice.

** Math. 15:21.*

6 That which the proud doe reiect when it is offered vnto them, that same doe the modest and humble sinners as it were violently, wring out.

l Into the uttermost coastes of Palestina, which were next to Tyrus and Sidon.

m By profession, prophane.

n Neighbour, or neere to Damascus.

o He useth this worde VV helpe rather than the worde Dogs, that he may seeme to speake more contemptuously.

p As if she said, it is as thou sayest Lord, for it is enough for all the whelpes, if they can but gather up the crummes that are vnder the table: therefore I craue the crummes and not the childrens bread.

* Mat. 15. 39.

* Matth. 16. 1.

The stubborn
emies of the
doctrine of the
Gospel, giuing
no credit to the
miracles already
done, require
new; but Christ
being angry
with them, doth
vnto forlake
them.

A common kinde
of speech, which the
Hebrewes vsed, where
by it meant that
the Pharisees went
from their houses of
purpose, to encounter
with him.

These signes came
from the heauens
vnto, for the Lord
was very much
moued with these
men so great infide-
lity.

A word for word,
if a signe be giuen:
this a curreted kinde
of speech very com-
mon among the
Hebrewes: wherein
some such words
as these must be
vnderstood, Les mee
be taken for a liar, or
some such like.

And when they
spoke out the whole,
they say, The Lord do
thus & thus by mee.

* Matth. 16. 5

We must espe-
cially take heede
of them which
corrupt the
word of God,
what degree so-
euer they be of,
rich. r. in the
Church, or in
ciuill policie.

They that
haue their minds
fixed on earthly
things, are vtter-
ly blinde in hea-
uently things, al-
though they be
 neuer so plainly
set forth vnto
them.

* Iohn 6. 11

How commeth it
to passe, that you
vnderstand not th-
se things which are
so plain & euident.

A true image
of our regenera-
tion, which
Christ, separa-
ting vs from the
world, worketh
and accompli-
sheth by little
and little in vs.

He perceiued
some mourning of
men, when hee could
not discern their
bodies.

He commanded
him againe, to see
indeed, whether hee
could see well or no,

when he had giuen thanks, he commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entred into a shippe with his disciples, and came into the partes of Dalmanutha.

11 * And the Pharisees^b came foorth, and beganne to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, and said, Why doeth this generation seeke a signe? Verily I say vnto you, ^a A signe shall not be giuen vnto this generation.

13 ¶ So hee left them, and went into the shippe againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the shippe with them, but one loafe.

15 And he charged them, saying, Take heede, and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 And they reasoned among themselves, saying, *It is*, because we haue no bread.

17 And when Iesus knew it, hee saide vnto them, Why reason you *thus*, because yee haue no bread? perceiue yee not yet, neither vnderstand: haue ye your hearts yet hardened?

18 Haue yee eyes, and see not? and haue yee cares, and heare not? and doe yee not remember?

19 * When I brake the fise loaves among fise thousand, how many baskets full of broken meate tooke yee vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meate tooke yee vp? And they said, Seuen.

21 Then he said vnto them, * How is it that yee vnderstand not?

22 And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then he tooke the blind by the hand and led him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if hee saw ought.

24 And he looked vp, and said, If see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and sawe

euery man as farre off clearely.

26 And he sent him home to his house, saying, Neither goe into the towne, nor tel it to any in the towne.

27 ¶ And Iesus went, out and his disciples into the townes of Cesaria Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, *Some say*, Iohn Baptist: and some, Elias: and some, one of the prophets.

29 And he said vnto them, But whom say ye that I am? Then Peter answered, and saide vnto him, Thou art that Christ.

30 And hee sharply charged them, that concerning him they should tell no man.

31 * Then he began to teach them that the Sonne of man must suffer many things, and should be reprooued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And he spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his disciples, and saide vnto them, * Whosoever will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoever will saue his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall saue it.

36 For what shall it profite a man, though he should winne the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 * For whosoever shall bee ashamed of me, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man bee ashamed also, when he commeth in the glorie of his father with the holy Angels.

CHAP. IX.

2 Christ transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a child in his armes. 42 To offend so saith.

Peace

And hee saide vnto them, Verilie I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the kingdom of God come with power.

2 * And

5 Christ will not haue his mi-
racles to be se-
parated from
his doctrine.

* Matth. 16. 13

luke 9. 18.

6 Many prayse
Christ, which
yet notwithstanding
spoyles him
of his prayse.

7 Christ hath
appointed his
times to pre-
aching of the Go-
spel, & therefore
here deserveth it
to a more com-
modious time,
lest sudden haste
should rather
hinder then fur-
ther the mystery
of his comming.

8 Christ suffred
all that he suffe-
red for vs, not
vnto willingly, nei-
ther vnwares,
but foreknow-
ing it, and wil-
lingly.

9 None are
more mad then
they that are
wise beside the
word of God.
This is not godly,
but worldly wis-
dome.

10 The disciples
of Christ must
beare stoutly,
what burden
soever the Lord
laith vpon them,
and subdue the
affections of the
flesh.

* Mat. 10. 38.

and 16. 24. luke

9. 23. and 14. 27

* Mat. 10. 39.

and 16. 25. luke

9. 24. and 17.

33.

11 They are the
most foolish of
all men, which
purchase the en-
ioying of this
life, with the
losse of euerla-
sting blisse.

* Matth. 10. 33

luke 9. 26. and

12. 9.

* Matth. 6. 28.

luke 9. 27

A VVhen hee shall
begin his kingdome
through the pro-
phing of the Go-
spel: that is to say,
after the resurrecti-
on.

* *Matth. 17. 1*
luke 9. 28.

1 The heavenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and salke of Elias & Moses, & by the voice of the Father himselfe, before three of his disciples, which are witness a- gainst whom lyeth no excep- tion.

b Did sparkle as
it were.

c They were beside
themselves for
fear.

* *Matth. 3. 17.*
and 17. 5. chap.
1. 11.

2 The Lord hath appointed his times for the publishing of the Gospel.

* *Matth. 17. 9.*
d How very hardly
as it were.

e They questioned
one together touch-
ing the generall re-
surrection, which
shall be in the latter
day, but they vn-
derstood not, what
he meant by that
which he spake of
his owne peculiar
resurrection.

3 The foolish opinion of the Rabbins is here refuted touch- ing Elias com- ming, which was that either Elias should rise a- gaine from the dead, or that his soule should enter into some o- ther body.

* *Mala. 4. 5*

* *Esai. 53. 4*

* *Matth. 17. 14*
luke 9. 38

4 Christ shew- eth by a mira- cle euen to the vnworthy, that he is come to bridle the rage of Satan.

f Vexeth him in-
wardly, as the cu-
stome vsith to doe.

2 * And sixe dayes after, Iesus taketh vnto him Peter and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, and his shape was chan- ged before them.

3 And his rayment did shine, and was very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Eli- as with Moses, and they were talking with Iesus.

5 Then Peter answered, and saide to Ie- sus, Master, it is good for vs to bee here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet he knew not what he said: for they were afraid.

7 And there was a cloude that shadow- ed them, and a voice came out of the cloude, saying, * This is my beloued sonne: heare him.

8 And suddenly they looked round a- bout, and sawe no more any man saue Iesus onely with them.

9 * And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the sonne of man were risen from the dead againe.

10 So they kept that matter to them- selues, and demanded one of another, what the rising from the dead again should meane?

11 Also they asked him, saying, Why say the Scribes, that * Elias must first come?

12 And he answered, and said vnto them, Elias verily shall first come, and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ And when he came to his disci- ples he sawe a great multitude about them, and the Scribes disputing with them.

15 And straight way al the people when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dis- pute you among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee which hath a dumbe spirit:

18 And wheresoeuer he taketh him, hee teareth him, and he someth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then hee answered him, and said, O

faithlesse generation, how long now shall I be with you! how long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit sawe him, he tare him, and he fell downe on the ground, wallow- ing and foming.

21 Then hee asked his father, How long time is it since he hath bene thus? And hee said, of a childe,

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, if thou canst beleuee it, all things are possible to him that beleueeth.

24 And straightway the father of the childe crying with teares, said, Lord, I be- leuee: helpe my vnbeliefe.

25 When Iesus sawe that the people came running together, hee rebuked the vnclane spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 Then the spirit cried, and rent him fore, and came out, and he was as one dead, insomuch that many saide, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come foorth, but by prayer and fasting.

30 ¶ And they departed thence, and went together through Galile, and hee would not that any should haue knowen it,

31 For hee taught his disciples, and said vnto them, The Sonne of man shall be deli- uered into the hands of men, and they shall kill him, but after that hee is killed, hee shall rise againe the third day.

32 But they vnderstood not that saying, and were afraide to aske him.

33 * After, hee came to Capernaum: and when he was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefe.

35 And he sate downe, and called the twelue, and said to them, If any man desire to bee first, the same shall bee last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and saide vnto them,

37 Who-

g So some as Iesus
had looked vpon
him, they were
amazed, and
began to rage
after his manner.

h There is nothing
but Christ can
will doe it, for
that beleuee in him.

i The needes
that the vertue
of Christ is the
more outragi-
ously doth Sa-
tan rage.

k We haue need
of faith, & there-
fore of prayer &
fasting, to cast
Satan out of his
olde possession.

* *Matth. 17. 22*
luke 9. 21

l Hee and his disci-
ples together.

m Christ fore-
warneth vs with
great diligence,
to the ende we
should not be
oppressed with
sudden calam-
ities, but by stou-
fullnesse of man
is wonderful.

* *Matth. 18. 1*
luke 9. 46

n Only humili-
tie doth exalt,
& vnto him he
would so make his
abode.

37 Whosoever shall receiue one of such little children in my Name, receiueth me: and whosoever receiueth me, receiueth not me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and wee forbade him, because hee followeth vs not.

39 * But Iesus saide, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euil of me.

40 For whosoever is not against vs, is on our part.

41 * And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, I say vnto you, he shall not lose his reward.

42 * And whosoever shall offend one of these little ones that beleue in mee, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 * Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two handes, to goe into hell, into the fire that neuer shall be quenched,

44 * Where their worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdome of God with one eye, then hauing two eyes to bee cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 ¶ For euery man shall be salted with fire: and euery sacrifice shall be salted with salt.

50 * Salt is good: but if the salt be vnseasoned, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

The wife onely for fornication is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus how he may possesse eternall life. 28 The Apostles forsake all things for Christs sake. 33 Christ foretelleth his death. 35 Rebekahs husbannes request. 46 Blinde Bartimous healed.

And hee arose from thence, and went into the coastes of Iudea by the fard side of Iordan, and the people resorted vnto him againe, and as hee was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did Moses command you?

4 And they saide, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardenesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation * God made them male and female:

7 * For this cause shall man leaue his father and mother, and cleaue vnto his wife,

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of this matter.

11 And he said vnto them, * Whosoever shall put away his wife and marrie another, committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, shee committeth adulterie.

13 ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus saw it, he was displeased, and said to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verily I say vnto you, Whosoever shall not receiue the kingdome of God as a little childe, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his handes vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe that I may inherite eternall life?

18 Iesus said to him, Why callest thou me good? there is none good but one, euen God.

19 Thou knowest the commandements,

* Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt

not hurt no man. Honor thy father & mother.

20 Then he answered, and said to him, Master, all these things haue I obserued from my youth.

* Matth. 19. 1. That is to say, departed and went from thence: for in the Hebrew tongue sitting and dwelling are all one, and so are rising and going forth.

* Deut. 24. 1. God did neuer allow those diuorces which the Lawe did tolerate.

* Look Matth. 19. For Moses gaue them a commandment to put away their wives, but rather made a good promise for the wives against the stubborn hardenness of their husbands.

* Gen. 1. 27. Matth. 19. 4.

* Gen. 2. 24. 1 cor. 6. 16.

ephes. 5. 31. 1 Cor. 7. 10.

* Matth. 5. 32. and 19. 9. Luke 16. 18.

VVhen he putteth away for he is an adulterer by keeping company with another.

* Matth. 19. 13. Luke 18. 15.

2 God of his goodnesse comprehendeth in the covenant not onely the fathers but the children also: and therefore he blest them.

3 We must in nualice become children if we will enter into the kingdome of heauen.

4 Two things are chiefly to be eschewed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or desertings which is not onely vnderstood, but condemned by the due consideration of the lawe: and the loue of riches, which turneth aside many from that race wherein they ran with a good courage.

* Matth. 19. 16. Luke 18. 18.

¶ Neither by force nor deceit nor any other means should I follow.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorowfull: for hee had great possessions.

23 And Iesus looked round about, and said vnto his disciples, How hardly do they that haue riches enter into the kingdome of God!

24 And his disciples were afraide at his wordes. But Iesus answered againe, and said vnto them, Children, how harde is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camell to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Iesus answered and said, Verily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receiue an hundredfold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come, eternall life.

31 ¶ But many that are first, shall be last, and the last, first.

32 ¶ And they were in the way, going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 Saying, Behold, we goe vp to Hierusalem, and the Sonne of man shall bee deliuered vnto the hie Priestes, and to the Scribes, and they shall condemne him to death, & shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kil him: but the third day he shall rise againe.

35 ¶ Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said vnto him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee know not what yee aske, Can yee drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus saide vnto them, Yee shall drinke indeede of the cuppe that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 ¶ But Iesus called them vnto him, and saide to them, ¶ Yee knowe that they which are princes among the Gentiles, haue domination ouer them, and they that bee great among them, exercise authoritie ouer them:

43 But it shall not be so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to bee serued, but to serue, and to giue his life for the ransome of many.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side, begging.

47 And when he heard that it was Iesus of Nazareth, he beganne to crie, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but hee cryed much more, O Sonne of Dauid haue mercy on me.

49 Then Iesus stood still, and commanded him to bee called, and they called the blind, saying vnto him, Bee of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and arose, and came to Iesus.

51 And Iesus answered and saide vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus saide vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Iesus in the way.

CHAP.

* Matth. 19. 27
Luce 18. 28.
¶ To neglect all things in comparison of Christ is a sure way vnto eternall life, so that wee shall not away by the way.

¶ An hundredfold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth in selfe, and our greedy desire.
¶ Euen in the midst of persecutions.
* Matth. 19. 30
Luce 13. 30.
* Matth. 20. 17
Luce 18. 31.
¶ The disciples are again prepared to patience, not to be overcome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainly follow.

* Mat. 20. 20.
¶ We must first strue before we triumph.
¶ VV^e praye.

¶ The Magistrates according to Gods appointment rule ouer their subjects: but the Pastors are not called to rule, but to serue according to the example of the Sonne of God himselfe, who went before the, for so much as he also was a minister of his Fathers will.

* Luce 22. 25.
¶ They to whom it is decreed and appointed.

* Matth. 20. 29
Luce 18. 35.
¶ Christ onely, being called vpon by faith, healeth our blindnesse.

CHAP. XI.

1 Christ entred into Hierusalem riding on an asse. 12 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priests aske by what authoritie he wrought these things that he did. 30 Whence Iohns baptisme was.

** Matth. 21. 1. Luke 18. 29. A lively image of the spiritual kingdome of Christ on earth.*

ANd ^{*} when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, hee sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as yeshall enter into it, yeshal finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood therefaide vnto them, What doe yee loosing the colt?

6 And they saide vnto them, as Iesus had commanded them: So they let them goe.

** Iohn 12. 14.*

7 ¶ And they brought the colt to Iesus, and cast their garments on him, and hee sate vpon him.

8 And many spred their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: ^a blessed be he that commeth in the Name of the Lord.

a VVill be it to him that commeth to vs from God, or that is sent of God. b Happie and prosperous.

10 ^b Blessed bee the kingdome that commeth in the Name of the Lord of our father Dauid: Hosanna, O thou which art in the highest *heauens*.

** Matth. 21. 10. Luke 19. 45.*

11 * So Iesus came into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was euening, hee went forth vnto Bethania with the twelue.

** Matth. 21. 19.*

12 * And on the morow when they were come out from Bethania, he was hungrie.

a An example of that vengeance which hangeth ouer the heads of hypocrites.

13 ^a And seeing a figge tree afarre off, that had leaues, he went to see if hee might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figs was not yet.

3 Christ sheweth indeed that he is the true king and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

14 Then Iesus answered, and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Hierusalem, and Iesus went into the Temple, and began

to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that solde doues.

16 Neither would hee suffer that any man should carie a ^{*} vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, ^{*} Mine house shall be called the house of prayer vnto all nations: ^{*} but you haue made it a denne of theecues.

18 And the Scribes and the high Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 ¶ ^{*} And in the morning as they journeyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, behold the figge tree which thou cursedst, is withered.

22 And Iesus answered, and saide vnto them, Haue ^{*} the faith of God.

23 For verily I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart, but shal beleuee that those things which he saith shall come to passe, whatsoeuer he saith, shall bee done to him.

24 * Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleuee that ^{*} yee shall haue it, and it shall bee done vnto you.

25 * But when ^{*} yeshall stand and pray, forgiue, if ye haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if ye wil not forgiue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ ^{*} Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldst doe these things?

29 Then Iesus answered, and saide vnto them, I wil also aske of you a certaine thing, and answer ye me, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with themselues, saying, If wee shall say, From heauen, hee wil say, Why then did ye not beleuee him?

*a That is, any psalme instrument, of which these fellows had a number, that made the Court of the Temple a market place. * I saie. 56. 7. d Shall openly be so accepted and taken. * Ierem. 7. 11.*

** Matth. 21. 19. 4 The force of faith is exceeding great, and charitie is euery ioyned with it.*

a The faith of God is that assured faith and trust which wee haue in him.

** Matth. 7. 7. Luke 11. 9. f VVord for words that you receive it, speaking in the time that now is, to shew the certaintie of this thing, and the performance in deeds. * Matth. 6. 4. g VVhen you shal aske, beare before the altar.*

** Matth. 21. 33. Luke 20. 1. 5 The Gospell hath bene afflicted long time since, vnder the pretence of an ordinary succession.*

^a A reward of an euill conscience to be afraid of those, of who they should and might haue bene feared.

32 ^a But if we say, Of men, we feare the people: for all men counted Iohn, that hee was a Prophet in deede.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

¹ Of the vineyard. ¹⁰ Christ the stone refused of the Iewes. ¹³ Of tribute to be giuen to Cesar. ¹⁸ The Sadduces denying the resurrection. ²⁸ The first commandment. ³¹ To loue God and thy neighbour, is better then sacrifices. ³⁶ Christ Dauid's sonne. ³⁸ To beware of the Scribes and Pharises. ⁴² The poore widow.

And ^a hee began to speake vnto them in ^a parables, ^a A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey.

2 ^b And at the time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beate him, and sent him away emptie.

4 And againe hee sent vnto them another seruant, and at him they cast stones, and brake his heade, and sent him away shamefully handled.

5 And againe he sent another, and him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloved: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen saide among themselves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? He will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this Scripture? ^a The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they went ^a about to take him, but they feared the people: for they perceiued that hee spake that parable against them: therefore they left him, and went their way.

13 ^a And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in ^a his talke.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not

the person of men, but teachest the ^a way of God truly, Is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? but he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cessars.

17 Then Iesus answered, and saide to them, ^a Giue to Cesar the things that are Cessars, and to God those that are Gods: and they marueiled at him.

18 ^a ¶ Then came the Sadduces vnto him, (which say there is no resurrection) and they asked him, saying,

19 Master, ^a Moses wrote vnto vs, If any mans brother die, and leaue ^a his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and hee died, neither did he yet leaue issue, and the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.

24 Then Iesus answered, and saide vnto them, Are ye not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not reade in the book of Moses, how in the bush God spake vnto him, saying, I ^a am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but the God of the liuing. Yee are therefore greatly deceiued.

28 ^a ¶ Then came one of the Scribes that had heard them disputing together, and perceiuing that he had answered them wel, hee asked him, Which is the first Commandement of all?

29 Iesus answered him, The first of all the commandements is, ^a Heare, Israel, The Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God, with all thine heart, & with all thy soule

¹ The calling of God is not tied either to place, person or time without exception.

^a This word parable which the Evangelists vs: doeth not onely signifie a comparing of things together, but also darke speeches and allegories.

^a Esai. 5. 1. iere.

2. 2. matth. 21.

33. luke 20. 9.

^b Vnto the fruits of the ground: vs: to be gathered.

^a Psal. 118. 22.

Isai. 28. 16.

matth. 21. 42.

actes 4. 11.

rom. 9. 33. 1 pet.

2. 8.

^c They were greedy and very desirous.

^a Matth. 22. 15.

luke 20. 20.

² The Gospell ioyneth the authoritie of the Magistrate with the seruice of God.

^d Thou dost not so iudge by outward appearance: that the truth is thereby darkened any whit at all.

^a The way whereby we come to God.

^a Rom. 13. 7.

³ The resurrection of the bodie is auouched against the foolish ignorance and malice of the Sadduces.

^a Matth. 22. 23.

luke 20. 27.

^a Deut. 25. 5.

matth. 22. 24.

^a Exod. 3. 6.

matth. 22. 32.

^a Matth. 22. 35.

⁴ Sacrifices and outward worship neuer pleased God, vnlesse such nec: flary duties as we oweto God and our neighbours went aboue.

^a Deut. 6. 4.

foule, and with all thy minde, and with all thy strength: this is the first commandement.

31 And the second is like, that is, *Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe saide vnto him, Well, Master, thou hast said the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all the whole burnt offerings and sacrifices.

34 Then when Iesus sawe that hee answered discretely, he saide vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and saide teaching in the temple, How say the Scribes that Christ is the Sonne of Dauid?

36 For Dauid himselfe said by the holy Ghost, *The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord, by what meanes is he then his sonne? and much people heard him gladly.

38 * Moreouer hee saide vnto them in his doctrine, Beware of the Scribes which loue to goe in long robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feasts,

40 Which deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 * And as Iesus fate ouer against the treasure, hee behelde how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threwe in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and saide vnto them, Verily I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasure,

44 For they all did cast in of their superfluitie: but shee of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 26 Of Christs comming to iudgement. 33 Wee must watch and pray.

And * as hee went out of the Temple, One of his disciples saide vnto him, Master, see what maner stones, and what maner buildings are here.

2 * Then Iesus answered and saide vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thrown downe.

3 And as hee fate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, & Andrew asked him secretly,

4 Tell vs, when shal these things be? and what shalbe the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, * Take heed lest any man deceiue you,

6 For many shal come in my Name, saying, I am Christ, and shall deceiue many.

7 Furthermore, when yee shall heare of warres, and rumours of warres, bee yee not troubled: for such things must needs bee: but the end shall not be yet:

8 For nation shall rise against nation, and kingdome against kingdome, and there shal be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye heed to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10 And the Gospell must first be published among all nations.

11 * But when they leade you, and deliuer you vp, bee not carefull before hand, neither studie what ye shal say: but what is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whosoever shal endure to the end he shall be sau'd.

14 * Moreouer, when ye shal see the abomination of desolation (spoken of by *Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let the that be in Iudea, flee into the mountaines.

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fildes, not turne backe againe to take his garment.

17 Then woe shalbe to them that are with childe, and to them that giue sucke in those dayes.

18 Pray therefore that your flight bee

* Matth. 27. 1.
Luce 21. 5
The destruction of the Temple, citie, and whole nation is foretold and the troubles of the Church: but yet there are annexed many comforts, and last of all, the end of the world is described.
* Luke 19. 43

* Ephes. 5. 6
2. the. 2. 3

a The hearing of you preaching, shall be a most euident witness against them, so that they shall not be able to pretend ignorance.
* Matth. 10. 19
Luce 12. 11.
and 21. 14.
b VV'e are not forbidden to thinke before hand, but pursue carefulnesse whereby men discouage themselves, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance, that carefulnesse we are willed to beware of, Look Mat. 6. 27.
c By any kinde of artificious and cunning kinde of tale what so speake.
d For mee.
* Mat. 24. 15
Luce 21. 20
* Dan. 9. 27
e VVhen the hee then and prophane people shall not anely enter into the Temple, and defile both it, and the ci-ty, but also cleane destroy it.

* Luce. 19. 18.
Mat. 23. 3.
Rom. 13. 9 Gal.
5. 14. James
2. 8.

* Matth. 22. 41
Luce 20. 41.
5 Christ prooueth his God-head euen out of Dauid himselfe, of whom he came according to the flesh.
f VVord for word, in the holy Ghost, and thus is a great force in this kinde of speech, whereby it meaneth that it was not so much Dauid, as the holy Ghost that spake, who did in a manner possesse Dauid.
* Psal. 110. 1.

* Mat. 23. 6
Luce 11. 43. and 20. 47.
6 The maners of ministers are not rashly to be followed as an example.
g VVhiles he taught them.

h The word is a fole, which is a kinde of womans garment, long euen downe to the heeles, and is taken generally for any garment made for emulnesse, but in this place it seemeth to signifie that fringed garment mentioned in Deut. 22. 12.

* Mat. 23. 14.
Luce 20. 47.
7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.

* Luce 21. 1
i Money of any kinde of metall, as the Romans vsed, who in the beginning did stamp or coine brass, and after vsed it for ourna money.

f This is a kinde of speech which the brethrewen vs, and it hath a great force in it for it giueth vs to understand, what in all that time one miserie shall follow upon another, as if the time it selfe were very misery it selfe. So the Prophet Amos 5. 20. saith that the day of the Lord shall be darknesse.
* *Matth. 24. 23. Luke 17. 23. and 21. 8*

* *Isa. 13. 10. Ezek. 32. 7. Joel. 2. 10. and 3. 15.*

* *Matth. 24. 33*

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heede, that it come not vpon vs vnawares.

* *Matth. 24. 13*

not in the winter.

19 For^f those dayes shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should bee sau'd: but for the elects sake, which hee hath chosen, he hath shortened those dayes.

21 Then * if any man say to you, Lo, here is Christ, or loe, *he is there*, beleue it not.

22 For false Christs shall rise, and false Prophets, and shall shew signes and wonders to deceiue, if it were possible, the very elect.

23 But take yee heede: beholde, I haue shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation, * the sunne shall waxe darke, and the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the clouds, with great power and glory.

27 * And he shall then send his Angels, and shall gather together his elect from the foure windes, *and* from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, yee knowe that summer is neere.

29 So in like maner, when ye see these things come to passe, know that *the kingdom of God* is neere, *euen* at the doores.

30 Verily I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 * But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 * Take heed: watch, and pray: for ye know not when the time is.

34 For *the Sonne of man* is as a man going into a strange countrey, *who* leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye knowe not when the master of the house wil come, at euen, or at midnight, at the cocke crowing, or in the dawning)

36 Left if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you,

I say vnto all men, Watch.

CHAP. XIII.

1 The Priests conspiracie against Christ. 3 The woman powring oyle on Christes head. 12 The preparing of the Pascheouer. 22 The institution of the Supper. 41 Christ deliuered into the hands of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters deniall.

And * two dayes after followed *the feast of the Pascheouer*, and of vnleauened bread: and the high Priestes, and Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 * And when he was in Bethania, in the house of Simon the leper, as hee sate at table, there came a woman hauing a boxe of oyntment of spikenard, very costely, and shee brake the boxe, and powred it on his head.

4 * Therefore some disdained among themselues, and saide, To what end is this waste of oyntment?

5 For it might haue bene solde for more then * three hundred pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 * For yee haue the poore with you alwayes, and when yee will ye may doe them good, but me yee shall not haue alwayes.

8 * Shee hath done that she could: shee came afore hand to anoynt my body to the burying.

9 Verily I say vnto you, wherefoeuer this Gospel shall be preached throughout the whole world, that also that she hath done shall be spoken of in remembrance of her.

10 ¶ * Then Iudas Iscariot, one of the twelue, went away vnto the high Priestes, to betray him vnto them.

11 And when they heard it, they were glad, & promised that they would giue him money: therefore he sought how he might conueniently betray him.

12 ¶ * Now the first day of vnleauened bread, ^b when * they sacrificed the Pascheouer, his disciples saide vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Pascheouer?

13 Then he sent forth two of his disciples, and saide vnto them, Goe yee into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoever hee goeth in, say ye to the good man of the house, The

53 Iudas, Look, Matth. 26. 17. e They used to sacrifice. d This is spoken by the figure of the Pascheouer, which is usually in Sacraments, and by the Pascheouer, is meant the Pascheall Lamb.

Master

* *Matth. 26. 2. Luke 22. 1*

1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the Solemne day of the Pascheouer, that in all respects the truth might agree to the figure.

* *Matth. 26. 6. John 12. 3.*

2 Rash iudgements are frustrate before God.

a VVhich is about five pounds English.

3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.

4 This woman by the secret instinct of the spirit, anointing Christ, setteth before mens eyes, his death & buriall which were at hand.

* *Matth. 26. 14. Luke 22. 4*

5 Couetousnes cloked with a zeale of charitie, is an occasion to betray and crucifie Christ.

* *Matth. 26. 17. Luke 22. 8.*

6 Christ being made subiect to the Law for vs, doeth celebrate the Pascheouer according to the Lawe: & therewithall by a miracle sheweth that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

b That is, vpon which day, and at the evening of the same day, which was the beginning of the

Master faith, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he wil shew you an^evpper chamber *which is large, trimmed and prepared,* there make it ready for vs.

16 So his disciples went foorth, and came to the citie, and found as he had said vnto them, and maderady the Passeouer.

17 ¶ And at euen he came with the twelue.

18 *7 And as they sate at table and did eate, Iesus said, Verily I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull, and to say to him one by one, Is it I? and another, Is it I?

20 And he answered and said vnto them, *It is one of the twelue that dippeth with me in the platter.*

21 Truely the Sonne of man goeth his way, as it is written of him: * but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 * And as they did eate, Iesus tooke the bread, and when he had giuen thanks, he brake it and gaue it to them, and said, Take, eate, this is my body.

23 Also he tooke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he saide vnto them, This is my blood of that new Testament, which is shed for many.

25 Verily I say vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it newe in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ *8 Then Iesus saide vnto them, All yee shall be offended by mee this night: for it is written, * I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into * Galile before you.

29 9 And Peter said vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus saide vnto him, Verily I say vnto thee, this day, *euen* in this night, before the cocke crowe twise, thou shalt denie mee thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 ¶ *10 After, they came into a place named Gethsemane: then he said to his disciples, Sit yee here, till I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and he began to be troubled, and in great heauinesse,

34 And said vnto them, My soule is very heauie, *euen* vnto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that hour might passe from him.

36 And he said, ^bAbba, Father, all things are possible vnto thee: take away this cuppe from me: neuerthelesse not that I will, but that thou wilt, *be done.*

37 *11 Then he came, and found them sleeping, and saide to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the spirit indeede is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauie: neither knew they what they should answer him.

41 And he came the third time, and said vnto them, Sleepe hencefoorth, and take you rest: it is ynough: the houre is come: Behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 *12 And immediatly while he yet spake, came Iudas that was one of the twelue & with him a great multitude with swords and staues from the hie Priests, and Scribes, and Elders.

44 And hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: Take him and leade him away ⁱ safely.

45 And as soone as he was come, he went straightway to him, and saide, Haile Master, and kissed him.

46 Then they laide their hands on him, and tooke him.

47 And ^k one of them that stood by, drewe out a sword and smote a seruant of the high Priest, and cut off his eare.

48 And Iesus answered and said to them, Yee be come out as against a thiefe with swords and with staues, to take me.

49 I was dayly with you teaching in the Temple, and yee tooke me not: * but *this is done* that the Scriptures should bee fulfilled.

50 Then they ^l all forsooke him, and fled.

51 ¹³ And

^a The Greeke words signify that part of the house that, is highest from the ground, to what use sooner it be put, but because they used to sup in that part of the house, they called it a supping chamber

* Psal. 41. 10. mat. 26. 20. 23. luke 22. 14. iohn 13. 18. 21. 7 The figure of the law which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the new covenant: answerable vnto the, which shall continue to the worlds ends. ^f That vsish to eate meate with me.

* Acts 1. 16

* Mat. 26. 26. 1. cor. 11. 24.

* Iohn 16. 32. 8 Christ foretel. leth how he shal be forsaken of his, but yet that he will neuer forsake them.

* Zach. 13. 7

* Chap. 16. 7.

9 Here is set foorth in an excellent person a most sorowfull example of mans rashnesse and weakenesse.

^g Thus doubling of words setteth out more plainly Peters vehement affirmation.

* Mat. 26. 36

luke 22. 39

10 Christ suffering for vs, in that flesh which he tooke vpon him for our sakes, the most horrible terrours of the curse of God, receiueth the cup at his fathers hands, which he being iust, doeth straight way drinke of for the vniust.

^h This doubling of the word was vsed in these daies, when their languages were so mixed together: for this word Abba, is a Syrian word.

11 An horrible example of sluggishnes of men, euen in the disciples whome Christ had chosen.

* Mat. 26. 47 luke 22. 47. iohn 18. 3.

12 As men did willingly spoyle God their Creator of his praise, in forsaking and betraying him: so Christ willingly going about to make satisfaction for this ruine, is forsake of his own, and betrayed by one of his familiars as a theefe, that the punishment might bee agreeable to the sinne, and vee who are very traitours, forsakers, and sacrilegers, might bee deliuered out of the deuels snare.

ⁱ So diligently, that he escape not out of your hands.

^k That is, Peter

^l All his disciples

13 Under pre-
sence of godli-
ness, all things
are lawfull to
such as do violence
against Christ.
m VVhich he cast
about him, when he
hearing that flure
on the night sudden-
ly ran forth: where-
by we may under-
stand with howe
great licentiousnesse
these villaines vio-
lently set upon him.
* Mat. 26. 57.
Luce 22. 54.
Iohn 18. 24.
n The highest
Councill was assem-
bled because Christ
was accused as a
blasphemer and
false prophet: for as
for the other crime
of treason, it was
forged against him
by the Priests to
enforce Pilate by
that means to con-
demne him.
14 Christ, who
was so innocent
that he could
not be oppres-
sed, no not by
false witness,
is at length, for
confessing God
to be his father,
condemned of
impietie before
the high Priest:
that we, who de-
nied God, and
were indeede
wicked, might be
quit before God.
* Mat. 26. 59
* Iohn. 2. 19.
o Of God, who is most
worthy of all praise.
* Mat. 24. 39
15 Christ suffer-
ing all kinde of
reproch for our
sakes, getteth e-
uerlasting glory
to them that be-
leeue in him.
* Mat. 26. 69
Luce. 22. 55
Iohn 18. 25.
16 An heauy
example of the
frailenette of
man, together
with a most
comfortable ex-
ample of the
mercie of God,
who giueth the
spirit of repen-
tance and faith
to his elect.
* Mat. 26. 71
Luce 22. 58.
p If we compare
the Euangelists
diligently together,
we shall perceiue
that Peter was
known of many
through the maidens
report: yea, and in
Luce when the se-
cond denial is spoken
of, there is a man
seruant mentioned,
and not a maide.

51 13 And there followed him a certaine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.
52 But he left his linnen cloth, and fled from them naked.
53 * So they ledde Iesus away to the high Priest, and to him came together all the high Priests, and the Elders, and the Scribes.
54 And Peter followed him afaire offe- uen into the hall of the high Priest, and sate with the seruants, and warmed himselfe at the fire.
55 14 And the high Priests, and all the Councill sought for witness against Iesus, to put him to death, but found none.
56 For many bare false witness against him, but their witness agreed not toge- ther.
57 Then there arose certaine, and bare false witness against him, saying,
58 We heard him say, * I will destroy this Temple made with handes, and with- in three dayes I will builde another, made without hands.
59 But their witness yet agreed not to- gether.
60 Then the high Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witness against thee?
61 But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou that Christ the sonne of the Blessed?
62 And Iesus said, I am he, * and yee shal see the sonne of man sit at the right hand of the power of God, and come in the clouds of heauen.
63 Then the high Priest rent his clothes, and said, What haue we any more neede of witnesses?
64 Ye haue heard the blasphemie: what thinke yee? And they all condemned him to be worthy of death.
65 15 And some began to spitte at him, and to couer his face, and to beate him with fistes, and to say vnto him, Prophesie. And the sergeants smot him with their rods.
66 * 16 And as Peter was beneath in the hall, there come one of the maides of the high Priest.
67 And when shee sawe Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazareth.
68 But he denied it, saying, I know him not, neither wote I what thou sayest. Then he went out into the porch, and the cocke crew.
69 * Then a maide saw him againe, and

began to say to them that stood by, This is one of them.
70 But he denied it againe: and anone after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speech is like.
71 And hee began to curse, and sweare, saying, I know not this man of whome yee speake.
72 * Then the second time the cocke crew, and Peter remembered the word that Iesus had said vnto him, Before the cocke crowe twice, thou shalt denie me thrise, and weying that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified betwene two theeues. 29 He is railed at. 37 He giueth vp the ghost. 42 Ioseph burieth him.
And anone in the dawning, the high Priests, held a councill with the Elders, and the Scribes, and the whole Council, and bound Iesus, and ledde him away, and deliuered him to Pilate.
2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.
3 And the high Priests accused him of many things.
4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how many things they witness against thee.
5 But Iesus answered no more at all, so that Pilate marueiled.
6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoever they would desire.
7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrec- tion had committed murther.
8 And the people cried aloud, and be- gan to desire that he would doe as he had cuer done vnto them.
9 Then Pilate answered them, and saide, Will yee that I let loose vnto you the King of the Iewes?
10 For he knewe that the high Priestes had deliuered him of enuie.
11 But the high Priestes had mooued the people to desire that he would rather de- liuer Barabbas vnto them.
12 And Pilate answered, and saide a- gaine vnto them, What will yee then that I doe with him, whome yee call the King of the Iewes?
13 And they cryed againe, Crucifie him,

* Mat. 26. 75
Iohn 13. 38.

* Mat. 27. 1.
Luce 22. 66.
Iohn. 18. 19.
1 Christ being
bound before
the iudgement
seate of an earth-
ly iudge, in open
assembly is con-
demned as gul-
tie vnto the
death of the
crosse, not for
his owne sinnes,
(as appeareth by
the iudges owne
words) but for
all ours, that we
most guiltie
creatures being
deliuered from
the guiltinesse
of our sinnes,
might be quit-
ted before the
iudgement seate
of God, even in
open assembly
of the Angels.
a It was not lawfull
for them to put any
man to death for all
causes of life and
death were taken a-
way from them, first
by Herod the great,
and afterward by
the Romans, about
fortie yeares before
the destruction of
the Temple, and
therefore they deli-
uer Iesus to Pilate
* Mat. 27. 13
Luce 23. 3.
Iohn 18. 35.
b Vnto deliuer

14 Then

1 Christ going about to take away the sinnes of men, who went about to winne the throne of God himselfe, is condemned as one that hunted after the kingdome, and mocked with a false shew of a kingdome, that wee on the other side, who shall indeed be eternal kings, might receive the crowne of glory at Gods owne hand.

* Mat. 27. 32.

Luke 23. 26.

3 The rage of the wicked hath no measure, but in the meane season, even the weakness of Christ, being in paine vnder the heauy burden of the crosse, doeth manifestly shewe that a lambe is led to be sacrificed.

* Mat. 27. 33.

Luke 23. 33.

John 19. 17.

4 Christ is led out of the vales of the earthly Ierusalem, into a soule place of dead mens carcases, as a man most vncleane, not touching him selfe, but touching our sinnes, which were laid vpon him, to the ende that we being made cleane by his blood, might be brought into the heavenly Sanctuary.

* Luke 23. 34.

5 Christ hanging naked vpon the crosse, and as the wickedest carcase that euer was, most vilely reprooued: that we being clothed with his righteousness, and blessed with his cures, and sanctified by his onely oblation, may be taken vp into heauen.

* Ioh. 5. 3. 12.

John 2. 19.

14 Then Pilate said vnto them, But what euill hath he done? and they cryed the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that hee might be crucified.

16 Then the souldiours led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smot him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes off him, and ledde him out to crucifie him.

21 And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them: what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was written aboue, THAT KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priestes mocking, said among themselues with the Scribes, Hee saued other men, himselfe hee can not saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleue. They also that were cruci-

fied with him, reuiled him.

33 Now when the sixt houre was come, darkenesse arose ouer all the land vntill the ninth houre.

34 And at the 7 ninth houre, Iesus cried with a loud voyce, saying, Eloi, Eloi, lam-masabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, saide, Beholde, he calleth Elias.

36 And one ranne and filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the toppe to the bot-tome.

39 Now when the Centurion, which stood ouer against him, sawe that he thus crying gaue vp the ghost, he saide, Truly this man was the sonne of God.

40 There were also women, which beheld afarre off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when he was in Galile, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 Ioseph of Arimathea, an honorable counsellor, which also looked for the kingdome of God came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knew the truth of the Centurion, hee gaue the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Mary Magdalene, and Mary Ioses mother, behelde where hee should be laid.

6 Howe angry God was against our sinners, which he punished in our suretie his sonne, it appeareth by this horrible darknes.

7 By this word Land he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the Passouer, and in the full moon, when the Sunne shined ouer all the rest of the world, and at mid-day, that corner of the world, wherein so wicked an acte was committed, was overcome with most grosse darkness.

8 Christ struing mightily with Satan, with sinne and with death, all three armed with the horrible curse of God, grievously tormented in body, hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth himselfe, crying with a mighty voyce: and notwithstanding the wound which he receiued of death, in that that he died, yet by smiting both things aboue, and things beneath, by renting of the vaile of the Temple, and by the Testimonie wrung out of the which murdered him, he sheweth euidently vnto the rest of his enemies which are as obstinate, and mocke at him, that he shall be knowne out of hand to be conquerour and Lord of all.

* Psal. 22. 1

matth. 27. 46.

Psal. 69. 22.

9 Christ to the great shame of men which forsooke the Lord, chooseth women for his witnesses, which behelde all this whole action.

* Luke 8. 3

* Matthe 27. 57. * Luke 23. 50. Iohn 19. 38. d A man of great authority of the criminall of the Sanhedrin, or els taken into counsell by Pilate. e If we consider what danger Ioseph cast himselfe into, we shall perceiue how bold he was.

CHAP. XVI.

1 Of Christs resurrection. 9 He appeareth to Mary Magdalene and others. 11 He sendeth his Apostles to preach.

20 His ascension.

* Luke 24. 1.
John 20. 1.

And * when the Sabbath day was past, Mary Magdalene, and Mary the mother of Iames and Salome bought sweete oyntments that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the Sepulchre, when the Sunne was now risen.

3 And they said one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they ^a looked, they sawe that the stone was rolled away (for it was a very great one)

5 * So they went into the ^b Sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were fore troubled.

6 But he saide vnto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tel his disciples, and Peter, that hee will goe before you into Galile: there shall yee see him, * as he saide vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe, early the first day of the weeke, he appeared first to Marie Magdalene, * out of whome he had cast seven deuils.

10 And she went and told them that had

bene with him, which mourned and wept.

11 And when they heard that hee was alive, and had appeared to her, they beleueed it not.

12 ¶ * After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, neither beleueed they them.

14 * Finally, hee appeared vnto the eleven as they sate together, and reproched them for their vnbeliefe and hardnesse of heart, because they beleueed not them which had seene him, being risen vp againe.

15 3 And hee said vnto them, * Goe yee into all the world, and preach the Gospel to ^d euery creature.

16 He that shal beleuee and be baptized, shal be saued: * but he that wil not beleuee, shal be damned.

17 And these tokens shall follow them that beleuee, * In my Name they shall cast out deuils, and * shal speake with * newe tongues.

18 * And they shall take away serpents, and if they shall drinke any deadly thing, it shal not hurt them: * they shall lay their hands on the sicke, and they shall recouer.

19 * 4 So after the Lord had spoken vnto them, he was receiued into heauen, and sat at the right hand of God.

20 And they went forth, and preached euery where. And the * Lord wrought with them, and confirmed ^f the word with signes that followed. Amen.

* Luke 24. 51. 4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will gouerne his Church vnto the worlds end. * Heb. 2. 14. f. To wit, the doctrine, therefore doctrine must goe before, and signes must followe after.

* Luke 24. 13. a Christ appeareth to two of the disciples, and an length to the eleven.

* Luke 24. 36. b The Evangelist considered not the order of the time, but the cause of his historie, which he diuided into three parts: The first sheweth how he appeared to the women, the second to his disciples, the third to his Apostles, and there fore he saith Finally.

3 The Apostles are appointed, and their office is limited vnto them, which is to preach that, which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to doe miracles.

* Matth. 28. 19. d To be sent only, not in Iudea only, but to all men, and euery where: and so must all the Apostles doe.

* John 12. 48. e Altes 16. 18. f Altes 24. and 10. 46.

* Altes 28. 5. f. To wit, the doctrine, therefore doctrine must goe before, and signes must followe after.

* Altes 28. 5. f. To wit, the doctrine, therefore doctrine must goe before, and signes must followe after.

* Altes 28. 5. f. To wit, the doctrine, therefore doctrine must goe before, and signes must followe after.

* Altes 28. 5. f. To wit, the doctrine, therefore doctrine must goe before, and signes must followe after.

* Altes 28. 5. f. To wit, the doctrine, therefore doctrine must goe before, and signes must followe after.

a When they cast their eyes toward the Sepulchre.

* Matth. 28. 1.

b Into the cave, wherein the sepulchre was cut out.

* Chap. 14. 28. matth. 26. 32.

a Christ himselfe appeareth to Mary Magdalene to vnbraid the disciples incredulitie. * John 20. 16. Luke 8. 2.

THE



THE HOLY GOSPEL OF IESVS CHRIST, ACCOR- DING TO S. LVKE.

¹ *Lukes preface. 5 Zacharias and Elizabeth. 15 What an one Iohn should be. 20 Zacharias stricken dumbe, for his incredulitie. 26 The Angell saluteth Mary, and foretelleth Christs natiuitie. 39 Mary visiteth Elizabeth. 46 Marias song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.*



Orasmuch as many haue taken in hand to set foorth the storie of those things, whereof we are fully perswaded,

² As they haue deliuered them vnto vs, which from the

beginning sawe them theirselues, and were ministers of the word,

³ It seemed good also to me (most noble Theophilus) assoone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from poynt to poynt,

⁴ That thou mightest acknowledge the certaintie of those things, whereof thou hast bene instructed.

⁵ IN the time of Herod King of Iudea, there was a certaine Priest named Zacharias of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

⁶ Both were iust before God, and walked in all the commandements and ordinances of the Lord, without reproofe.

⁷ And they had no childe, because that Elizabeth was barren: and both were well stricken in age.

⁸ And it came to passe, as he executed the Priests office before God, as his course came in order,

⁹ According to the custome of the Priests office, his lot was to burne incense, when hee went into the Temple of the Lord.

¹⁰ And the whole multitude of the people were without in prayer, while the incense was burning.

¹¹ Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense,

¹² And when Zacharias sawe him, he was troubled, and feare fell vpon him.

¹³ But the Angell said vnto him, feare not Zacharias: for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn.

¹⁴ And thou shalt haue ioy and gladnesse, and many shal reioyce at his birth.

¹⁵ For he shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and hee shall bee filled with the holy Ghost, euen from his mothers wombe.

¹⁶ And many of the children of Israel shall he turne to the Lord their God,

¹⁷ For he shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdome of the iust men, to make ready a people prepared for the Lord.

¹⁸ Then Zacharias said vnto the Angel, Whereby shall I know this? for I am an old man, and my wife is of a great age.

¹⁹ And the Angel answered, and saide vnto him, I am Gabriel that stand in the prefence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.

²⁰ And beholde, thou shalt be dumbe, and not be able to speake, vntill the day that these things be done, because thou beleuest not my wordes, which shall bee fulfilled in their season.

²¹ Now the people waited for Zacharias, and marueiled that hee taried so long in the Temple.

²² And when hee came out, hee could not speake vnto them: then they perceiued that he had seene a vision in the Temple: For he made signes vnto them, and remained dumbe.

²³ And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

²⁴ And after those dayes his wife Elizabeth conceived, and hid her selfe fixe moneths, saying,

²⁵ Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me my rebuke among men.

²⁶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile named Nazareth,

²⁷ To

¹ Luke commendeth the witnesses that saw this history.

^a Many saie it is in hand, but did not performe: Luke wrote his Gospel before Matthew and Marke.

^b Luke was not an eye witness, and therefore it was not he, to whom the Lord appeared, when Iseas saw him: and he was taught not only by Paul, but by others of the Apostles also.

^c That is, most mighty, and therefore Theophilus was a very honourable man, and in place of great dignitie.

^d Luke began his Gospel a great deale further off, then the other did.

^e Have fuller knowledge of those things which before thou knowest but meanly.

² Iohn who was another Elias, and appointed to be he. sauld of Christ, coming of the stocke of Aaron, and of two famous & blameless parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.

^f Word for words, in the dayes: so speake the Hebrewes, giving vs to understand, how slow and staile a thing the power of prayer is.

^g Herod the great.

^h The true mark of righteousness is, to be liked and allowed of in the iudgements of God.

ⁱ Lived, so speake the Hebrewes, for our life: it is as a way, wherein we must walke, vntill wee come to the marke.

^k In all the mirall and ceremonial Lawe.

^l VVhen no man could justly reprove him, so it is that the fruits of iustification are set forth here, and not the cause, which is faith only, and nothing else.

^m Exod. 30. 7. The Temple was one, and the Court another, for Zacharias was out of the Court, or outward room, where all the people were, and therefore are said to be without in the Temple.

ⁿ Louis, 16. 17.

^o So speake the Hebrewes, when is signified a rare kind of excellencie: so it is said of Nimrod, Gen. 10. 9.

^p He was a valiant hunter before God.

^q Any drinke that may make drunken.

^r Malac. 4. 5. g Salbe a means to bring many to repentance, and turne themselves to the Lord, from whom they fell.

^s Matt. 11. 14. r As they use to goe before kings, and when you see them, you know the king is not farre off.

^t This is spoken by the figure Metonymie, taking the spirit for the gift of the spirit, as you would say, the cause for that that commeth of the cause.

^u By the figure Synecdoche, he sheweth that hee shall take away all kind of animosities, which use to breede great troubles and tumults among men.

^v VVisedome and goodnesse are two of the chiefest causes which make men to reuerence, and honour their superiours.

^w That appeare, for so the Hebrewes use this word (so stand) meaning that they are ready to doe his commandments.

^x The Angel seruing the Lord which should be borne, is sent to the Virgin Mary, in whom the son of the most high promised to David, is conceived by the vertue of the holy Ghost.

^y The Angel

^z The Angel

^{aa} The Angel

^{ab} The Angel

^{ac} The Angel

^{ad} The Angel

^{ae} The Angel

* *Mat. 1. 18.*

As much is to be said of Marie, other wife Christ had not bene of the flocke, nor the sonne of David.

It might be reme- dored word for word, full of fauour and grace, and he shew- eth straight after, laying out plainly vnto vs, what that fauour is, in that he saith the Lord is with thee.

a Of God.

b Mould at the strengthe of the matter.

c So speake the He- brewes, saying that men haue found fa- uour which are in fauour.

** Esai 7. 14.*

** Chap. 2. 21.*

Matth. 1. 21.

d He shal be de- clared so to be, for he was the Souer- of God from euer la- sting, but was made to assist in the flesh in his time.

** Dan. 7. 14. 27*

Mich. 4. 7.

e The greatest of the matter causeth the virgin to aske this question, sup- posing that she distrusteth any whis at all, for she asketh early of the manner of the conceiuing, so that it is plaine, she beleued all this rest.

f So speake the He- brewes signifying by this modest kind- of speech, the compa- ny of mas and wife together, and this is the meaning of it: how shall this be, for seeing I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the Prophets, that the Messiah should be borne of a virgine.

g That is, the holy Ghost shall cause thee to conceiue by his mighty power. h That pure thing and void of all spee of uncleannesse: for he that was to take away sinne, must needs be void of sin.

i Declared and shewed to the world to be the Sonne of God.

k Through Eliza- bet were of the tribe of Levi, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them viues out of any Tribe: for the Levites had no portion allotted them, when the land was diuided among the people.

l This is now the sixt moneth from the time when shee conceiued.

m Elizabeth being great with childe of Iohn, and Marie with Christ, by the in- spiration of the holy Ghost, doe reioyce each for other. n VVhich is on the South side of Iherusalem, that is to say, Hebron: which was in times past called Cariatharbo: which was one of threes cities that were giuen to the Levites, in the Tribe of Iuda, and is said to be in the mount- ains of Iuda, Ios. 14. 15. and 21. 11.

o This was no ordinary nor vsuall kinde of meeting.

27 * To a virgine affianced to a man whose name was Ioseph, of the *v* house of Dauid, and the virgins name was Mary.

28 And the Angel went in vnto her, and said, Haile thou *that art* freely beloued: the Lord is with thee: *a* blessed art thou among women.

29 And when she saw *him*, she was *b*trou- bled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast *c* found fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a sonne, * and shalt call his name I *e s v s*,

32 Hee shall be great, and shall be *d* called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 * And hee shal reigne ouer the house of Iacob for euer, and of his kingdome shal be none end.

34 Then said Marie vnto the Angel, *e* How shall this be, seeing *f* I know not man?

35 And the Angel answered, and saide vnto her, The holy Ghost *g* shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that *h* holy thing which shall be borne of thee, shall be *i* called the Sonne of God.

36 And behold, thy *k* cousin Elizabeth, shee hath also conceiued a sonne in her olde age: and this is her *l*ixt moneth, which was called barren.

37 For with God shall nothing be vn- possible.

38 Then Marie said, Behold the seruant of the Lord: bee it vnto mee according to thy word. So the Angel departed from her.

39 ¶ And Mary arose in those dayes, and went into the *m* hill countrey with haste to a *n* citie of Iuda,

40 And entred into the house of Zacha- rias, and saluted Elizabeth.

41 And it came to passe, as Elizabeth heard the salutation of Marie, the babe *o* sprang in her belly, and Elizabeth was filled with the holy Ghost.

42 And shee cryed with a loude voice, and saide, Blessed art thou among women,

beca use *p* the fruite of thy wombe is blef- sed.

43 And whence *commeth* this to mee, that the mother of my Lord should come to mee?

44 For loe, as soone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleued: for those things shal be performed, which were tolde her from the Lord.

46 * Then Marie said, My soule magnifi- eth the Lord,

47 And my spirit reioyceth in God my Sauour.

48 For he hath looked on the *poore* de- gree of his seruant: for behold, from hence forth shall all ages call me blessed,

49 Because hee that is mightie hath done for mee great things, and holy is his Name.

50 And his mercie is from generation to generation on them *s* that feare him.

51 * Hee hath shewed strength with his *arme*: *he* hath *scattered* the proud in the *imagination* of their hearts.

52 * Hee hath *put* downe the mightie from *their* seates, and exalted them of *lowe* degree.

53 * Hee hath filled the *hungry* with good things, and sent away the rich emp- tie.

54 * *He* hath vpholden Israel his ser- uant to be mindfull of *his* mercie,

55 (* As hee hath spoken to our fathers, to wit, to Abraham, and his seede) for euer.

56 ¶ And Marie abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elizabeths time was fulfilled, that shee should be deliuered, and shee brought forth a sonne.

58 And her neighbours, and cousins heard tell how the Lord had shewed his great mercie vpon her, and they *reioycd* with her.

59 And it was so that on the eight day, they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and saide, Not so, but he shall be called Iohn.

61 And they saide vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

p Christ is bl fied in respect of his hu- manitie.

q Christ the re- deemer of the afflicted, and re- uenger of the proud, of long time promised to the fathers, is now at length exhibited in- d:ede.

g Hath freely and graciously tolde.

r VVord for word.

My baseness, that is, my base affai- re, so that the virgins wanteth not her de- serit, but the grace of God.

s To them that are godly and religiously, so speake the He- brewes.

** Esai. 51. 9.*

Psal. 33. 10.

t This is an lea- ping up of words more then needeth, which the Hebrews use very much, and the arme is taken for strength.

** Esai 29. 15*

u Euen as the winds doeth the chaffe.

x He hath scat- tered them, and the imagination of their hearts: or by and through the imagi- nation of their own hearts: so that their wicked counsell turned to their owne destruction.

** 1. Sam. 2. 6.*

y The mighty and rich men.

z Such as now ac- count is made of, and are vile in many eyes, which are in- d:ede the poore in spirit, that is, such as challenge nothing to themselves in the sight of God.

** Psal. 34. 10.*

a Them that are brought to extreme power, y.

b He hath holpen up I: and with his arme, being cleane cast downe.

** Esai 30. 18.*

and 41. 8. and

54. 5. ierem.

31. 3. 30.

** Gen. 17. 19.*

and 22. 17.

Psal. 132. 11.

c Promised.

6 Iohns natu- ralitye is set out with new miracles.

** Esai 14.*

Was restored
to his former
state, is read in
some copies.

All this that was
said and done.

Thought upon
them diligently
and earnestly, and
as it were, printed
them in their hearts
That is, the pre-
sent favour of God,
and a singular kinde
of vntue appeared
in him.

John yet scarce
burne, by the au-
thoritie of the
holy Ghost, is
appointed to his
office.

That he hath
served himselfe
mindfull of his peo-
ple, inasmuch that
he came downe
from heauen him-
selfe visite vs in
person, and to re-
deeme vs.

1 Chap. 2. 30. mat.
1. 11.

He hath payed the
ransome, that is to
say, the price of our
redemption.

1 Psal. 132. 18.

This word borne,
in the Hebrew tongue
signifieth might, and
is a metaphor, taken
from beasts, that fight
with their horns: and by
raising up the might of
Israel, is meant that
the kingdome of
Israel was defended,
and the enemies
thereof layd on the
ground, even then
when the strength
of Israel seemed to
be utterly decayed.

1 Jerem. 23. 6.
and 30. 10.

He declareth indeed
that he was mindfull
1 Gen. 22. 16.
Ire. 31. 33. heb.
6. 13. 17.

1 1. Pet. 1. 15.
I To Gods good
liking.

Though thou be
at this present neuer
so little.

Open the way.
Forgiveness of
sinnes, is the meane
whereby God saucth
vs, Rom. 4. 7.

1 Zach. 3. 8. and
6. 12. mal. 4. 2.

Or, budde, or
branch, he alludeth
vnto the place in
Ier. 23. 1. zach. 3. 8
and 4. 12.

and he is called a
bud from an high,
that is, sent from God vnto vs, and not as other buds which bud out of the earth
1 Into the way which leadeth vs to true happinesse.

64 And his mouth was opened immedi-
ately, and his tongue, and he spake and prai-
sed God.

65 Then feare came on all them that
dwelt neere vnto them, and all these words
were noysed abroad throughout all the hill
countrey of Iudea.

66 And all they that heard them, laide
them vp in their hearts, saying, What ma-
ner childe shall this bee! and the hand of
the Lord was with him.

67 Then his father Zacharias was fil-
led with the holy Ghost, and prophesied,
saying,

68 Blessed bee the Lord God of Israel,
because he hath visited and redeemed
his people,

69 And hath raised vp the horn of
saluation vnto vs, in the house of his seruant
Dauid,

70 As he spake by the mouth of his ho-
ly Prophets, which were since the world be-
gan, saying,

71 That hee would send vs deliuerance
from our enemies, and from the hands of all
that hate vs,

72 That he might shew mercie towards
our fathers, and remember his holy coue-
nant,

73 And the othe which hee sware to
our father Abraham,

74 Which was, that he would graunt vnto
vs, that wee being deliuered out of the
hands of our enemies, should serue him
without feare,

75 All the dayes of our life, in holie-
nesse and righteousness before him.

76 And thou Babe, shalt bee called the
Prophet of the most High: for thou shalt go
before the face of the Lord, to prepare his
wayes,

77 And to giue knowledge of saluation
vnto his people, by the remission of their
sinnes,

78 Through the tender mercie of our
God, whereby the day spring from an
high hath visited vs,

79 To giue light to them that sit in darke-
nesse, and in the shadowe of death, and to
guide our feete into the way of peace.

80 And the child grew, and waxed strong
in spirit, and was in the wildernesse, till the
day came that he should shew himselfe vn-
to Israel.

CHAP. II.

Augustus Cesar taxeth all the world. 7 Christ is borne.
13 The Angels song. 21 Christ is circumcised. 22 Ma-
rie purified. 28 Simeon taketh Christ in his armes. 29
His song. 36 Anna the Prophetsse. 40 The childe
Christ 46 Iesus dispatch with the doctors.

And it came to passe in those dayes,
that there came a decree from Augu-
stus Cesar, that al the world should be tax-
ed.

2 (This first taxing was made when Cy-
renius was gouernour of Syria)

3 Therefore went all to be taxed, euery
man to his owne citie.

4 And Ioseph also went vp from Galile
out of a citie called Nazareth, into Iudea,
vnto the citie of Dauid, which is called
Beth-lehem, (because hee was of the house
and linage of Dauid,)

5 To be taxed with Marie that was gi-
uen him to wife, which was with childe.

6 And so it was, that while they were
there, the dayes were accomplished that she
should be deliuered.

7 And shee brought forth her first be-
gotten sonne, and wrapped him in swadling
clothes, and laide him in a cratch, because
there was not rounge for them in the Inne.

8 And there were in the same coun-
trei shepherdes, abiding in the field, and
keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord came
vpon them, and the glory of the Lord shone
about them, and they were fore afraid.

10 Then the Angel said vnto them, Bee
not afraid: for behold, I bring you glad ti-
dings of great ioy, that shall bee to all the
people,

11 That is, that vnto you is borne this
day in the citie of Dauid, a Sauour, which
is Christ the Lord.

12 And this shall be a signe vnto you, Ye
shall finde the Babe swaddled, and laide in a
cratch.

13 And straightway there was with the
Angel a multitude of heauenly souldiers,
praising God, and saying,

14 Glory be to God in the hie heauens,
and peace in earth, and towards men good
will.

15 And it came to passe when the An-
gels were gone away from them into hea-
uen, that the shepherds said one to another,
Let vs goe then vnto Beth-lehem, and see
this thing that is come to passe which the
Lord hath shewed vnto vs.

16 So they came with haste, and found
both Marie and Ioseph, and the Babe laid in
the cratch.

17 And when they had seene it, they pu-
blished abroad the thing, which was tolde
them of that childe.

18 And al that heard it, wondred at the
things which were tolde them of the shep-
heards,

19 But Mary kept all those sayings,
F and

1 Christ the
sonne of God,
taking vpon him
the forme of a
seruant, and ma-
king himselfe of
no reputation, in
poorly borne in
a stable: and by
the meanes of
Augustus the
mightiest prince
in the world,
(thinking no-
thing lesse) hath
his cradle pre-
pared in Beth-
lehem, as the
Propheets fore-
warned.

a So farre as the
Empire of the Ro-
mans did stretch.

b That is, the inha-
bitants of euery
citie should haue
their names taken,
and their goods
rated at a certaine
value, that the Em-
perours might under-
stand how rich euery
countrey, citie, fami-
ly, and house was.

c Which Dauid
was borne, and
brought vp in.

1 John 7. 42.

2 The Angels
themselves de-
clare to poore
shepherds (no-
thing regarding
the pride of the
mightie) the
Godhead and
office of the
childe lying in
the crib.

d Lodging without
doore, and open in
the aire.

e Came suddenly
vpon them, when
they thought of no
such matter.

f VVhole armies
of Angels, which
compass the Ma-
iestie of God round
about, as it were
souldiers.

g Gods readie, good,
infinite, and gracious
fauour towards men.

* Gen. 17. 12.

Leuit. 12. 3.

sohn 7. 22.

3 Christ the head of the Church, made subiect to the Law, to deliver vs from the curse of the Law (as the Name of Iesus doeth well declare) being circumcised, doeth ratifie and seale in his owne flesh the circumcision of the fathers.

* Chap. 1. 31.

matth. 1. 21.

* Leuit. 12. 6.

4 Christ vpon whom all our finnes were laid, being offered to God, according to the law, doth purifie both Mary and vs all, in himselfe.

b This is meant for the fulfilling of the Law: for otherwise the virgin was not defiled, nor vnclean, by the birth of this childe.

* Exod. 13. 2.

num. 8. 16.

* Leuit. 12. 6.

5 Simeon doth openly in the Temple foretell the deafe, of the comming of Meſſias, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.

i He was endued with the gifts of the holy Ghost, and this is spoken by the figure Metonymia.

k Ioseph & Mary: and so he speaketh as it was commonly taken.

l Lettest me depart out of this life, to be ioyned to my fathers.

m As thou promisedst mee.

n That is, for I haue sene with my very eyes: for he saw before in mind, as it is said of Abraham, He saw my day, and reioyced.

o That, wherein thy saluation is contained.

p As a signe set vpon an high place, for all men to looke vpon.

q Is appointed, and set of God for a marke.

* Esai. 8. 14.

rom. 9. 32.

i. pet. 2. 8.

r Fall of the reprobates which perish through their owne default: and for the rising of the elect, vnto whom God shall giue victorie to healeys.

s That is, a marke, which all men shall see earnestly to hit.

t Shall wound and grieve most sharply.

6 An other witnesse beside Simeon, against whom no exception may be brought, inuiting all men to the receiuing of the Meſſias,

and pondred them in her heart.

20 And the shepherds returned glorifying and praying God, for all that they had heard and seene as it was spokē vnto them.

21 ¶ * And when the eight dayes were accomplished, that they should circumcise the child, his name was then called * Iesus, which was named of the Angel, before he was conceiued in the wombe.

22 ¶ * And when the dayes of her purification after the Lawe of Moses were accomplished, they brought him to Hierusalem to present him to the Lord.

23 (As it is written in the Lawe of the Lord, * Euery man childe that first openeth the wombe, shall bee called holy to the Lord)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 ¶ And behold, there was a man in Hierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seene that Anoynted of the Lord.

27 And hee came by the motion of the Spirit into the Temple, and when the * parents brought in the Babe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and said,

29 Lord, now I lettest thou thy seruant depart in peace, according to thy word,

30 For mine eyes haue seene thy saluation,

31 Which thou hast prepared before the face of all people,

32 A light to be reueiled to the Gentils, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and saide vnto Marie his mother, Behold, this childe is appointed for the * fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 Yea (and a sword shall pierce through thy soule) that the thoughts of many hearts may be opened.

36 ¶ And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, af-

ter shee had liued with an husband seuen yeeres from her virginitye:

37 And she was widow about fourscore and foure yeeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 Shee then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galile to their owne city Nazareth.

40 And the childe grewe, and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Hierusalem euery yeere, * at the feast of the passeouer.

42 And when he was twelue yeere old, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Hierusalem, and Ioseph knewe not, nor his mother:

44 But they supposing, that he had bene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the doctours, both hearing them, and asking them questions:

47 And all that heard him, were astonied at his vnderstanding and answers.

48 ¶ So when they sawe him, they were amazed, and his mother saide vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with very heauie hearts.

49 Then said he vnto them, How is it that ye sought me? knew ye not that I must goe about my fathers businesse?

50 But they vnderstood not the worde that he spake to them.

51 ¶ Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

4 Iohn exhorteth to repentance. 15 His testimony of Christ.

20 Herod putteth him in prison. 25 Christ is baptized.

23 His pedigree.

Now

u As Christ grew up in age, so the vertue of his Godhead sheweth it selfe more and more.

7 The Scribes and Pharises are stirred vp to heare the wisdom of Christ, in his time, by an extraordinary deede.

* Deut. 16. 1.

8 All duties which vs owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

9 Christ very man is made liue vnto vs in all things, except sinne.

John com-
meth at the time
foretold of the
Prophet, and
by the founda-
tions of the
Gospel which is
exhibited vnto
vs, setting forth
the true obser-
uing of the law,
and free mercie
in Christ, which
commeth after
him, yfing also
baptisme the
effectuall signe
both of regene-
ration, and also
of forgiveness
of finnes.
* Acts 4. 6.
* Iohannes alleth
him. August.
* Matth. 3. 1.
* Marke 1. 4.
* E. 4. 40. 3.
* Iohn 1. 23.

NOW in the fifteenth yeere of the reigne
of Tiberius Cesar, Pontius Pilate be-
ing gouernour of Iudea, and Herod being
Tetrarch of Galile, and his brother Philip
Tetrarch of Iturea, and of the countrey of
Trachonitis, and Lyfanius the Tetrarch of
Abilene,

2 (* When * Annas and Caiaphas were
the high Priests) the word of God came vn-
to Iohn, the sonne of Zacharias in the wil-
dernesse.

3 * And hee came into all the coastes a-
bout Iordan, preaching the baptisme of re-
pentance for the remission of finnes,

4 As it is written in the booke of the say-
ings of Esaias the Prophet, which saith, The
* voyce of him that cryeth in the wildernes
is, Prepare ye the way of the Lord: make his
paths straight.

5 Euery valley shall bee filled, and eu-
ry mountaine and hill shall bee brought
lowe, and crooked things shall bee made
straight, and the rough wayes shall bee made
smoothe.

6 And all flesh shall see the saluation of
God.

7 Then said he to the people that were
come out to be baptized of him, * O gene-
ration of vipers, who hath forewarned you
to flee from the wrath to come?

8 Bring forth therefore fruits worthy
amendment of life, and begin not to say
with your selues, We haue Abraham to our
father: for I say vnto you, that God is able of
these stones to raise vp children to Abra-
ham.

9 Now also is the axe laide vnto the
root of the trees: therefore euery tree which
bringeth not forth good fruit, shall be he-
wen downe, and cast into the fire.

10 ¶ Then the people asked him, saying,
What shall we doe then?

11 And he answered and said vnto them,
* He that hath two coates, let him part with
him that hath none: and he that hath meat,
let him doe likewise.

12 Then came there Publicanes also to
be baptized, and said vnto him, Master, what
shall we doe?

13 And hee said vnto them, Require no
more then that which is appointed vnto
you.

14 The souldiers likewise demanded of
him, saying, And what shall wee doe? And
he said vnto them, Doe violence to no man,
neither accuse any falsely, and be content
with your wages.

15 * As the people waited, and all men
mused in their hearts of Iohn, if he were not
that Christ,

16 Iohn answered, and said to them all,
* In deede I baptize you with water, but one
stronger then I, commeth, whose shooes
latchet I am not worthy to vnloose: hee wil
baptize you with the holy Ghost, and with
fire:

17 Whose fanne is in his hand, and he wil
make cleane his floore, and will gather the
wheate into his garner, but the chaffe wil he
burne vp with fire that neuer shalbe quen-
ched.

18 Thus then exhorting with many o-
ther things, he preached vnto the people.

19 * 4 But when Herode the Tetrarch
was rebuked of him, for Herodias his bro-
ther Philips wife, and for all the euils which
Herod had done,

20 Hee added yet this about all, that hee
shut vp Iohn in prison.

21 * 5 Now it came to passe, as al the peo-
ple were baptised, and that Iesus was bap-
tised, and did pray, that the heauen was o-
pened:

22 And the holy Ghost came downe
in a bodily shape like a doue vpon him, and
there was a voyce from heauen, saying,
Thou art my beloued sonne: in thee I am
well pleased.

23 ¶ 6 And Iesus himselte began to bea-
bout thirtie yeere of age, being as men sup-
posed the sonne of Ioseph, which was the
sonne of Eli,

24 The sonne of Matthat, the sonne of Le-
ui, the sonne of Melchi, the sonne of Ianna,
the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of
Amos, the sonne of Naum, the sonne of Esli,
the sonne of Nagge,

26 The sonne of Maath, the sonne of Mat-
tathias, the sonne of Semei, the sonne of Io-
seph, the sonne of Iuda,

27 The sonne of Ioa nna, the sonne of Rhe-
sa, the sonne of Zorobabel, the sonne of Sala-
thiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Ad-
di, the sonne of Cosam, the sonne of Elmo-
dam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Elie-
zer, the sonne of Iorim, the sonne of Matthat,
the sonne of Leui.

30 The sonne of Simeon, the sonne of Iu-
da, the sonne of Ioseph, the sonne of Ionan,
the sonne of Eliacim,

31 The sonne of Melca, the sonne of Mai-
nan, the sonne of Mattatha, the sonne of Na-
than, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed,
the sonne of Booz, the sonne of Salmon, the
sonne of Naasson,

33 The sonne of Aminadab, the sonne of
F 2 Aram,

* Matth. 3. 11.
mar. 1. 8. Iohn
1. 26. after 3. 3.
and 8. 4. and 11
16. and 19. 4.

3 The Gospell
is the fanne of
the world.

* Matth. 14. 3.
mar. 6. 17.
4 Iohns prea-
ching is confir-
med with his
death.

* Matth. 3. 13.
marke 1. 9. Iohn
1. 32.

5 Our baptisme
is sanctified in
the head of the
Church, and
Christ also is
pronounced, by
the voice of the
Father, to be our
euertlasting king,
Priest, and Pro-
phet.

6 The stocke of
Christ according
to the flesh, is
brought by or-
der euen to A-
dam, and so to
God, that it
might appeare,
that he onely it
was, whom God
promised to A-
braham and Da-
uid, & appointed
from euertlasting
to his Church,
which is gather-
ed together of
all sorts of men.

* James 2. 15.
* Iohn 3. 17.
* Require no more
then that sonne,
that is appointed
for the tribute ma-
ny.
* Which was paid
them partly in mo-
ney, and partly in
vituals.
* If wee will
rightly, & fruit-
fully receiue the
Sacraments, wee
must neither rest
in the signes, nei-
ther in him that
ministreth the
signes, but lift
vp our eyes to
Christ who is
the author of
the Sacraments,
and the giuer of
that which is re-
presented by the
Sacraments

ram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Malelel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. III.

a Of Christs temptation, and fasting. *16* Hee teacheth in Nazareth to the great admiration of all. *24* A prophet that teacheth in his owne country is contemned. *33* One possessed of the deuil, is cured. *38* Peters mother in Law healed. *40* and diuers sick persons are restored to health. *41* The deuils acknowledge Christ.

And Iesus full of the holy Ghost returned from Iordan, and was ledde by that spirit in the wilderness,

2 * And was there fourtie dayes tempted of the deuill, and in those dayes he did eate nothing: but when they were ended, he afterward was hungrie.

3 * Then the deuill saide vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread only, but by euery word of God.

5 The deuill tooke him vp into an hie mountaine, & shewed him all the kingdoms of the world, in the twinkling of an eye.

6 And the deuill said vnto him, All this power will I giue thee, and the glory of those kingdoms: for that is^b deliuered vnto me: and to whomsoever I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and saide, Hence from mee, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee:

11 And with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered and said vnto him, It is said, * Thou shalt not tempt the Lord thy God,

13 And when the deuill had ended all the tentation, hee departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazareth where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, hee found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because he hath anoynted me, that I should preach the Gospel to the poore: hee hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this Scripture fulfilled in your eares.

22 * And all bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth, and saide, Is not this Iosephs sonne?

23 Then he saide vnto them, Ye wil surely say vnto mee this prouerbe, Phy sician, heale thy selfe: whatsoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne country.

24 And he said, Verily I say vnto you, * No Prophet is accepted in his owne country.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of * Elias when heauen was shut three yeeres and fixe moneths, when great famine was throughout all the land:

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the time of * Elizeus the Prophet: yet none of them was made cleane sauing Naaman the Syrian.

28 * Then all that were in the Synagogue, when they heard it, were filled with wrath,

* *Matth. 13. 54*
* *marke. 6. 1. 6.*
4. 43.

3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esai.

4 Their booke in those dayes were rolled up as scrolls upon a ruler: and so Christ vnrolled & vsfolded it, whi here called of old.

* *Esai. 61. 1.*

4 Familiaritie causeth Christ to be contemned and therefore he oftentimes goeth to strangers.

5 Approved those things, which he spake, with common consent and voice: for the word, witnesseth signifieth in this place, and many other, as allow and approve a thing, with open confession.

6 Not onely the deuill, but also the common people were present at this conference of the Scriptures: and beside that, their mother tongue was vsed: for also how could the people haue vnderstood?

7 Paul appointed the same order in the Church at Corinth as 1. Cor. 14.

8 VVords full of the mighty power of God, which appeared in all his doings as well, and alured men maruailously vnto him, psal. 45. 3. grace is poured into thy lips.

* *Iohn. 4. 44*
* *1. King. 17. 9.*
James 5. 17.

h Land of Israel, *Leuit. 24. 10.*

2. *King. 5. 14.*
5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

1 Christ being caried away (as it were) out of the world, into the desert, after the fast of fourtie dayes and the ouercomming of Satan thence, coming as it were suddenly from heauen, beginneth his office.

* *Matth. 4. 1.*
* *marke. 1. 13.*

2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaile confidence of himselfe, ouercommeth him thrise by the word of God.

* *Deut. 8. 3.*
* *matth. 4. 4.*

3 By this word power, are the kingdoms themselves meant, which haue the power: & so it is spoken by the figure Metonymie.

4 That is sure for he is prince of the world, yet not absolutely, and as the sovereigne ouer it, but by sufferance & way of intreatie, & therefore he saith not true that he can giue it to whom he will.

5 Our of an high place which had a goodly champion country vnderneath it, he shewed him the situation of al countries.

* *Deut. 6. 13.*
and 10. 20.

* *Psal. 91. 13.*
* *Deut. 6. 16.*

CHAP. V.

29 And rose vp, and thrust him out of the citie, and ledde him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed through the middes of them, and went his way.

31 ¶ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his worde was with authoritie.

33 * And in the Synagogue there was a man which had a spirit of an vnclane deuill, which cryed with a loude voyce, 34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *euen* the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spred abroad throughout all the places of the countrey round about.

38 ¶ And hee rose vp, and came out of the Synagogue, and entred into Simons house: and Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

40 Now at the sunne setting, all they that had sicke folks of diuers diseales, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say, that they knew him to be that Christ.

42 ¶ And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that hee should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

1 Christ teacheth out of the shippe. 6 Of the draught of fishes. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsey. 27 Levi the Publicane. 34 The sayings and afflictions of the Apostles after Christs ascension. 36. 37. 38 Faint hearted and weake disciples are likened to old bottels and worne garments.

Then * it came to passe, as the people pressed vpon him to heare the word of God, that he stood by the lake of Genesaret,

2 And saw two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the shippes, which was Simons, and required him that hee would thrust off a little from the land: and he sat downe, and taught the people out of the shippe.

4 ¶ Now when hee had left speaking, hee saide vnto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, Master, wee haue trauciled fore all night, and haue taken nothing: neuertheles at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other shippe, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from hencefoorth thou shalt catch men.

11 And when they had brought the ships to land, they forooke al, and followed him.

12 ¶ Now it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie, and when hee sawe Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosy departed from him.

14 And hee commanded him that hee should tell it no man: but goe, sayeth he,

1 Christ aduertise the foure disciples, which he had take vnto him of the office of the Apostleship, which should hereafter be committed vnto them.

** Matth. 4. 18. Marke 1. 16. a Didas it were lie vpon him, so desirous they were both to see him, and heare him, and there fore he taught them out of a ship.*

b The word signifieth him that hath rule ouer any thing.

** Matth. 8. 2. Marke 1. 40.*

2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, thorough whom and by whom, apprehended by faith, all wee which are vnclane, according to the law, by the witness of God himselfe are pronounced to be pure and cleane.

** Matth. 4. 13. Marke 1. 21.*

** Matth. 7. 29. Marke 1. 22.*

** Marke 1. 23.*

6 Christ astonisheth not onely men, be they neuer so blockish, but euen the deuils also, whether they will or not,

** Matth. 8. 14. Marke 1. 30. 7 In that, that Christ healeth the diseales of the body with his word onely, he proueth that hee is God Almighty sent for mans saluation.*

** Marke 1. 35. 8 Satan, who is a continuall enemy to the truth, ought not to be heard, no not then when he speaketh the truth.*

9 No colour of zeale ought to hinder vs in the race of our vocation.

* *Leuit. 14. 4.*

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departed from them that seeked him, as a Physician of the body, and not as the author of salvation.

4 Christ, in healing him that was sicke of the palsey, sheweth the cause of all diseases, and the remedie.

* *The mighty power of Christs Godhead, shewed it selfe in him at this time.*

* *Math. 9.*

marke 2. 3.

and shewe thy selfe to the Priest, and offer for thy cleansing, as * Moses hath commanded for a witnesse vnto them.

15 3 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ 4 And it came to passe on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord ^{was in him} to heale them.

18 * Then beholde, men brought a man lying in a bed, which was taken with a palsey and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the presse, they went vp on the house, and let him downe through the tiling, bed and all, in the mids before Iesus.

20 And when he saw their faith, hee said vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? who can forgie sinnes, but God onely?

22 But when Iesus perceiued their reasoning, hee answered and saide vnto them, What reason ye in your hearts?

23 Whether is it easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgie sinnes in earth, (he said vnto the sicke of the palsey) I say to thee, Arise: take vp thy bed and go to thine house.

25 And immediatly hee rose vp before them, and tooke vp ^{his bed} whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse, we haue seene stranger things to day.

27 ¶ 5 And after that, he went forth, and saw a Publicane named Leui, sitting at the receite of custome, and saide vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Phari-

ses among them, murmured against his disciples, saying, Why eate yee and drinke yee with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ 6 Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 7 And he saide vnto them, Can yee make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall bee taken away from them: then shall they fast in those dayes.

36 Againe he spake vnto also them a parable, No man putteth a piece of a new garment into an old vesture: for then the new renteth it, and the piece taken out of the new agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the newe wine will breake the vessels, and it will run out, and the vessels wil perish:

38 But newe wine must be powred into newe vessels: so both are preferued.

39 Also no man that drinketh olde wine, straight way desireth newe: for he saith, The olde is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath, 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 Wee must loue our enemies. 46 With what fruit the word of God is to be heard.

AND * it came to passe on a second sabbath, that hee went through the corne fields, and his disciples ^{plucked} the eares of corne, and did eate and rubbe them in ^{their} hands.

2 And certaine of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them and said, * Haue yee not reade this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 How he went into the house of God, and tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the ^{priestes} onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

*scall of Tabernacles, and the Passouer, their first day and the last were of like solemnitie, Leui. 23. Luke stily calleth the last day the second Sabbath, though Theophilus understood it of any other of them, that followed the first. * 1. Sam. 21. 6. * Exod. 29. 33. leui. 8. 31. & 24. 9*

* *1. Tim. 1. 15*

* *Math. 9. 14.*

marke 2. 18.

6 It is the point

of hypocrites

and ignorant

men to put an

holinesse in fa-

sting and in

things indifferent.

7 Lawes general-

ly made without

my consideration

of circum-

stances, for fa-

sting and other

things of

like sort, are not

onely tyrannous,

but very hurtfull

in the Church.

* *Matth. 9. 9.*

marke 2. 14.

5 The Church is

a company of

sinners through

the grace of

Christ repenta,

which banquet

with him, to the

great offence of

the proud and

envious world-

lings.

¶ * *It*

* *Matth. 12. 19.*
marke 3. 1
 2 Charitie is the
 rule of all cere-
 monies.

6 ¶ * It came to passe also on another Sabbath, that he entred into the Synagogue, and taught, and there v as a man whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Arise and stand vp in the middes. And hee arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question. Whether is it lawfull on the Sabbath dayes to doe good, or to do euill: to saue life, or to ^bbestroy?

10 And he beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And he did so, and his hand was restored againe as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, * hee called his disciples, and of them hee chose twelue which also he called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew:

15 Matthew and Thomas: Iames the sonne of Alphaeus, and Simon called Zelous:

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the companie of his disciples, and a greate multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sydon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirites, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him and healed them all.

20 ¶ * And he lifted vp his eyes vpon his disciples, and saide, Blessed be yee poore: for yours is the kingdome of God.

21 * Blessed are yee that hunger now: for yee shall be satisfied: * blessed are yee that weep now: for yee shall laugh.

22 * Blessed are yee when men hate you, and when they ^dseparate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and ^ebe glad: for behold, your reward is great in heauen:

for after this maner their fathers did to the Prophets.

24 * But wo be to you that are rich: for ye haue ^freceiued your consolation.

25 * Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh for yee shall waile and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ * But I say vnto you which heare, Loue your enemies: do well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 * And vnto him that smiteth thee on the one cheek, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.

31 * And as yee would that men should doe to you, so doe ye to them likewise.

32 * For if ye loue them which loue you, what thanke shall yee haue? for euen the sinners loue those that loue them.

33 And if ye doe good for them that do good for you what thanke shall yee haue? for euen the sinners doe the same.

34 * And if yee lend ^{to them} of whome yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe good, and lend, ^h looking for nothing againe, and your reward shall be great, and yee shall be the children of * the most High: for he is kind vnto the vnkind, and to the euill.

36 Be yee therefore mercifull, as your father also is mercifull.

37 ¶ * Iudge not, and yee shall not be iudged: condemne not, and yee shall not be condemned: ⁱ forgiue, and yee shall be forgiuen:

38 Giue, and it shall be giuen vnto you: * a good measure, ^k pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure yee mete, with the same shall men mete to you againe.

39 ¶ And hee spake a parable vnto them, * Can the blinde leade the blinde? shal they not both fall in the ditch?

40 * The disciple is not aboue his master: but whosoever *will* be a perfect disciple, shal be as his master.

therein, and thrust it downe and shake it together, and presse it and heape it. 7 Vnskillfull reprehenders hurt both themselves and other: for such as the master is, such is the scoller. * *Matth. 1. 15. * Matth. 10. 24. Iohn. 13. 16. and 15. 20.*

* *Amos 6. 1.*
 f That is, you reape now of your riches, all the commodities and blessing you are euer like to haue, and therefore you haue not to looke for any other reward.
 * *Matth. 6. 2.*
 * *Esa. 65. 13.*
 * *Matth. 5. 44.*
 5 Christian charitie, which differeth much from the worldly, doth not only not reuenge injuries, but comprehendeth euen our most grievous enemies, and that for our Fathers sake, which is in heauen: so farre is it, from seeking it owne profice in well doing.
 * *Matth. 5. 39.*
 * *1. Cor. 6. 7.*
 * *Matth. 7. 12.*
 * *Matth. 5. 46*
 g VVhat is there in this your worke, that is to be accounted of? for if you looke to haue commodities by lending, seeke those commodities, which are commodities indeed: loue your enemies, and so shall you shew to the world that you looke for those commodities which come from God.
 * *Matth. 5. 42*
 deus. 15. 8.
 h VVhen you will lend, do it only to beneuolence and pleasure withall, and not for hope, to receiue the principal againe.
 * *Matth. 5. 45*
 * *Matth. 7. 1.*
 6 Brotherly reprehensions must not proceede of curiositie nor churlishnes nor malice, but they must be iust, moderate & louing.
 i He speaketh not here of ciuill iudgements, and therefore be the word forgiue, is meant that good nature, which the christians vse in suffering and pardoning wrongs.
 * *Matth. 7. 2.*
 marke 4. 24.
 k These are borrowed kinde of speeches, taken from them which vse to measure dry things, as corne and such like, who vse a stricke kinde of dealing.

b VVho so helpeth
 not his neighbour
 when he can see
 killeth him.
 3 In that Christ
 vseth earnest
 and long prayer,
 in choosing
 twelue of his
 owne companie,
 to the office of
 the Apostle-
 shippe, he shew-
 eth how religi-
 ously wee
 ought to be-
 haue our selues
 in the choise of
 Ecclesiasticall
 persons.
 * *Chap. 9. 1.*
 * *matth. 10. 1.*
 * *mar. 13. 3. and*
 6. 7

e From all the
 sea coast, which
 is called Syrophen-
 icia.
 * *Matth. 5. 3*
 4 Christ teacheth against all
 Philosophers,
 and especially
 the Epicurus,
 that the chiefest
 felicitie of man
 is laid vp in no
 place here in
 earth, but in
 heauen, and that
 persecution for
 righteousnesse
 sake, is the right
 way vnto it.
 * *Esa. 65. 13*
 * *Esa. 61. 3.*
 * *Matth. 5. 11.*
 d Cast you out of
 their Synagogue, as
 Iohn expowdeth in
 16. 2. which is the
 sharpest punishment
 the Church hath if
 so be the Elders
 iudge rightfully,
 and by the word of
 God.
 e Leape (as ear-
 tell doe, which are
 prouider pricked)
 for exceeding ioy.

* *Matth. 7. 3.*
 8 Hypocrites
 which are very
 f. were reprehend-
 ers of other,
 are very quicke
 of sight to spie
 other mens
 faults, but very
 blinde to see
 their owne.
 * *Matth. 7. 17.*

9 He is a good
 man, not that is
 skilfull to repre-
 hend other, but
 he that proueth
 his vprightnesse
 both in word
 and deede.

* *Matth. 12. 33*
 * *Matth. 7. 16*
 * *Matth. 7. 21.*
rom. 2. 13.
James 1. 21.
 10 Affliction
 doeth that the
 length discerne
 true godlines
 from false and
 fained.

* *Matth. 8. 5.*
 1 Christ admo-
 nisheth the
 Iewes, by setting
 before them the
 example of the
 Centurion, that
 for their obsti-
 nacie and rebel-
 lion, he will goe
 to the Gentiles.

41 ¶ * And why seekest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seekest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 * For euery tree is knowen by his owne fruit: * for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ * But why call ye me Lord, Lord, and doe not the things that I speake?

47 10 Who soeuer commeth to me, and heareth my words, and doeth the same, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beate vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widows sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kinde of lining. 37 The sinfull woman washeth Iesus feet.

When * he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certaine Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying, that he was worthy that he should doe this for him:

5 For he loueth, said they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am

not worthy that thou shouldest enter vnder my roofo:

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole:

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Go, and he goeth, and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 * And it came to passe the day after, that he went into a citie called * Nain, and many of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the citie, behold, there was a dead man caried out, who was the only begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and said vnto her, weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he said, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumor of him went forth throughout all Iudea, and throughout all the region round about.

18 * And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we waite for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And ^b at that time he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus answered, & said vnto them, Go your wayes, & shew Iohn, what things yee haue seene and heard: that the blinde see

3 Christ, auoucheth openly his power ouer death.
 a Nain is the name of a town in Galilee, which was situate on the other side of Kishon, which falleth into the sea of Galilee.

3 Iohn sendeth from the prison his vnderlings disciples, to Christ himselfe, to be confirmed.

6 VVhen Iohns disciples came to Christ.

see, the halt goe, the lepers are cleafed, the deafe heare, the dead are raifed, and the poore receiue the Gospel.

23 And blessed is he, that shall not be offended in me.

24 * And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went yee out to see? A man clothed in soft raiment? behold, they which are gorgeously appparelled, and liue delicately are in Kings courts.

26 But what went yee foorth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is hee of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee,

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuerthelesse, hee that is the least in the kingdome of God is greater then he.

29 Then all the people that heard, and the Publicans * iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God against themselves, and were not baptized of him.

31 * And the Lord saide, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and yee haue not daunced: wee haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and yee say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold a man which is a glutton, and a drinker of wine, a friend of Publicans and sinners:

35 But wisdome is iustified of all her children.

36 ¶ And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sat downe at table.

37 And beholde, a woman in the cite which was a sinner, when she knew that Iesus sate at table in the Pharises house, shee brought a boxe of oyntment,

38 * And shee stode at his feete behind him weeping, and beganne to wash his feete with teares, and did wipe them with the

haire of her head, and kissed his feete, and anoynted them with the oyntment.

39 * Now when the Pharise which bade him, saw it, hee spake within him selfe, saying, If this man were a Prophet, hee would surely haue knowen who and what maner of woman this is which toucheth him, for she is a sinner.

40 * And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought fife hundred pence, and the other fiftie:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but shee hath anoynted my feete with oyntment.

47 Wherefore I say vnto thee, many finnes are forgiven her: for shee loued much. To whom a little is forgiven he doeth loue a little.

48 And he said vnto her, Thy finnes are forgiven thee.

49 And they that sate at table with him, began to say within themselves, Who is this that euen forgiveth finnes?

50 And he said to the woman, Thy faith hath saued thee: goe in peace.

CHAP. VIII.

1 Women that minister vnto Christ of their substance. 2 The parable of the sower. 36 The candle. 39 Christs mother and brethren 42 He rebuketh the winds. 46 Of Legion. 37 The Gadarene reject Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

And it came to passe afterward, that hee himselfe went through euery cite and towne, preaching and publishing the kingdome of God, and the twelve were with him,

2 And certaine women which were healed of euill spirites, and infirmities, as * Marie which was called Magdalene, out of whom went seuen deuils.

3 And Ioanna the wife of Chuza, Herods steward, and Susanna, and many other which

4 That which the Prophets shewed long before, Iohn shewed at hand: and Christ himselfe doeth present it daily vnto vs in the Gospel: but for the most part in vaine, for that many seeke nothing else, but foolish royes and vaine glory.

* Matth. 3. 1.

5 Said that he was just, good, faithful, and mercifull.

6 To their vntime.

* Matth. 11. 16
7 What way soeuer God followeth in offering vs the Gospel, the most part of men procure offences vnto themselves: yet notwithstanding some Church is gathered together.

8 Proud men deprive themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base doe enjoy.

* Matth. 14. 3.
Iohn 12. 3.

7 Rastnesse is the fellow of pride.

8 The Pharise re-specteth the Law, which holdeth them defiled that touch the defiled.

8 To loue Christ, is a sure and perpetuall witness of remission of finnes.

9 That is, faith. Theophylact. shee hath showed her faith abundantly.

and Bessit in his Sermon of Baptisme saith, Hee that loveth much, hath much forgiven him, that he may lose much more: And therefore Christs saying is so plaine by the similitude, that it is a wonder to see the enemies of the truth,

draw and racke this place so fondly, to establish their meritorious works: for the greater sinne a man doeth forgive him, the more he loveth him, that hath bene so gracious to him: And this woman sheweth by duties of love, how great the benefite was she had received: and therefore she charitabably is here spoken of, is not to be taken for the cause, but as a signe: for Christs faith was as the Pharisee did, that she was a sinner, but beareth her witness that the finnes of her life past are forgiven her.

10 He confirmeth the benefite which he had bestowed, with a blessing.

11 He confirmeth the benefite which he had bestowed, with a blessing.

12 He confirmeth the benefite which he had bestowed, with a blessing.

13 He confirmeth the benefite which he had bestowed, with a blessing.

14 He confirmeth the benefite which he had bestowed, with a blessing.

15 He confirmeth the benefite which he had bestowed, with a blessing.

16 He confirmeth the benefite which he had bestowed, with a blessing.

17 He confirmeth the benefite which he had bestowed, with a blessing.

18 He confirmeth the benefite which he had bestowed, with a blessing.

19 He confirmeth the benefite which he had bestowed, with a blessing.

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22 He confirmeth the benefite which he had bestowed, with a blessing.

23 He confirmeth the benefite which he had bestowed, with a blessing.

24 He confirmeth the benefite which he had bestowed, with a blessing.

25 He confirmeth the benefite which he had bestowed, with a blessing.

26 He confirmeth the benefite which he had bestowed, with a blessing.

*Matth. 13. 3.
marke 4. 1.*

*1 The selfe same
Gospell is sowen
euery where,
but not with like
fruit: and that
through the on-
ly fault of men
themselues.*

*a Tossing things are
called secret, which
may not be vnder-
stood: for the word used
here, is as much as
we say in our tongue,
so to do a mans
peace.*

Esa. 6. 9.

Matth. 13. 14.

marke 4. 12.

john 12. 40.

altes 28. 26.

rom. 11. 8.

Matth. 13. 18.

marke 4. 15.

*b That is, so soon
as they haue heard
the word, they goe
about their businesse.*

*c They bring not
forth profite, and
full fruit to the
ripening: or they
begin, but they
bring not to an end.*

*d Which seeketh
not onely so seeme
such an one, but is so
indeede: so that
this word, howe-
euer, respecteth the
outward life, and the
word of God, is refer-
red to the good gifts
of the minde.*

*e VVith much adoe
for the deuil and
the flesh fight
against the spirit of
God, which is a new
giue.*

f Chap. 11. 33.

matth. 5. 15.

marke 4. 21.

*2 That euery
man hath recei-
ued in priuate,
he ought to be-
stow to the vse
and profite of al
men.*

Matth. 10. 26.

marke 4. 22.

chap. 12. 2.

*3 Heauenly
gifts are lost
with niggard-
linesse: and in-
creased with li-
beralitie.*

*That is, with
what minds you
come to heare the
word, and how you
behaue your selues,
how you haue said it.*

Mat. 13. 12.

and 15. 19.

marke 4. 25.

chap. 19. 26.

*g Either himselfe
or to other, or to
both: for there are
some so proude as
elise fellows, if it
were possible to see
y, what they cloke nei-
ther are there tha-
docious the simple
people than they are.*

*h That is, with
what minds you
come to heare the
word, and how you
behaue your selues,
how you haue said it.*

Mat. 13. 12.

and 15. 19.

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and 15. 19.

marke 4. 25.

chap. 19. 26.

which ministred vnto him of their substance.

4 * Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed some fell by the wayes side, and it was troden vnder feete, and the fowles of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away because it lacked moystnesse.

7 And some fell among thornes, and the thornes sprang vp with it and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit, an hundred fold. And as hee saide these things, hee cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demaunding what parable that was.

10 And he saide, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in parables, that when * they see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleue, and be faued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy, but they haue no rootes: which for a while beleue, but in the time of temptation goe away.

14 And that which fell among thornes, are they which haue heard, and after ^b their departure are choked with cares and with riches and voluptuous liuing, and ^c bring forth no fruit.

15 But that which fell in good ground are they which with an ^d honest and good heart heare the word, * and keepe it, and bring forth fruit with patience.

16 ¶ * No man when hee hath lighted a candle couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 * For nothing is secret, that shall not bee euident: neither any thing hid, that shall not be known, and come to light.

18 Take ^e heede therefore how yee heare: for * whosoever hath, to him shall be giuen: and whosoever hath not, from him shall bee taken euen that ^f which it seemeth that he hath.

19 ¶ * Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother and my brethren are these which heare the word of God and doe it.

22 ¶ * And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they lanced forth.

23 And as they sayled, ^h he fell asleepe, and there came downe a storme of winde on the lake, and ⁱ they were filled with water and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perishe. And hearde, and rebuked the wind, and the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondered among themselues, saying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ * So they failed vnto the region of the Gadarenes, which is ouer against Galile.

27 * And as he went out to land, there mette him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he saw Iesus, he cried out and fell downe before him, and with a lowde voyce said, What haue I to doe with thee, Iesus the Sonne of God the most high? I beseech the torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaines, and kept in fetters: but hee brake the bands, ^k and was caried of the deuill into wildernesses)

30 And Iesus asked him, saying, What is thy name? and hee said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by, an heard of many swine, feeding on an hill: and the deuils besought him, that he would suffer them to enter into them. So he suffered the.

33 Then went the deuils out of the man and entred into the swine, and the heard was caried with violence from a steepe downe place into the lake, and was choked.

34 When

Matth. 12. 46.

marke 3. 32.

*4 There is no
knot of flesh and
blood among
men so nigh and
straight, as the
band which is
between Christ
and them who
imbrace him
with a true faith.*

Matth. 8. 23.

marke 4. 36.

*5 It is expedient
for vs sometimes
to come into ex-
treme danger, as
though Christ
passed not for
vs, that we may
haue a better tri-
all, bothe of his
power, and also
of our weakness.*

*h Iesus fell on
leepe, and it ap-
peareth that hee
was very safe as
leepe, because they
called him awake
before hee awoke.
i Not the disciples,
but the ship.*

Matth. 8. 28.

marke 5. 1.

*6 Christ shew-
eth by casting
out a Legion of
deuils by his
word onely, that
his heauenly
verue was ap-
pointed to de-
liver men from
the slauerie of
the deuill: but
foolish men will
not for the most
part re-deeme
this so excellent
grace freely of-
fered vnto them,
with the least
losse of their
pelting pelfe.*

*k By force and vio-
lence, as a horse,
when he is spurred*

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liver*

34 Whē the heardmen saw what was done they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarens, besought him that he would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him, that he might bee with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ * 7 And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that he would come into his house,

42 For he had but a daughter onely, about twelue yeeres of age, & she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an issue of blood twelue yeeres long, which had spent all her substance vpon physitians, and could not bee healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediately her issue of blood stanchēd.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, who hath touched me?

46 And Iesus saide, Some one hath touched mee: for I perceiue that vertue is gone out of mee.

47 When the woman sawe that she was not hidde, shee came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how shee was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While hee yet spake, there came one

from the ruler of the Synagogues house, which saide to him, Thy daughter is dead: discease not the matter.

50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and shee shall be saued.

51 And when hee went into the house, hee suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and sorowed for her: but hee said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that shee was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maide, arise.

55 And her spirit came againe, and shee rose straightway: and he commanded to giue her meate.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

* The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christs name. 52 The Samaritans will not receiue Christ. 55 Reuenge forbidden. 57 59 61. Of three that would follow Christ, but on diuers conditions.

Then * 1 called he his twelue disciples together, and gaue them power and authoritie ouer all deuiles, and to heale diseases.

2 * And he sent them forth to preach the kingdome of God, and to cure the sicke.

3 And he saide to them, * Take nothing to your iourney, neither stauē, nor scrippe, neither bread, nor siluer, neither haue two coates a piece.

4 And whatsoeuer house yee enter into there abide, and thence depart.

5 And how many soeuer wil not receiue you, when yee goe out of that citie, * shake off the very dust from your feete for a testimony against them.

6 And they went out, and went through euery town preaching the Gospel, and healing euery where.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was saide of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets

Christ was come. * Chap. 10. 11. matth. 10. 14. marke 6. 11. altes 13. 31. * Mat. 14. 1. marke 6. 14. 2 So soone as the world heareth tidings of the Gospel, it is diuided into diuers opinions, and the tyrants especially are afraid. b Hee stucke as it were fast in the myre.

* The word signifies to beaze and strike, and is transferred to the mourning and lamentations that are at buriall, as which times men use such kinde of behaviour.

* The corps was layd out, and the wench receiued life, and rose out of the bed, that all the world might see, that she was not only restored to life, but also void of all sickness.

* Mat. 10. 1. marke 3. 13. and 6. 7

1 The twelue Apostles are sent forth at the onely commandement of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their general ambassie

* Mat. 10. 7.

* Mat. 10. 9.

marke 6. 8.

a VVhen you depart out of any citie, depart from thence, where you first took up your lodging: so that in few words the Lord forbidderh them to change their lodgings: for the publishing of this Gospel, was as it were a short passage, that none of Iudas might pretend ignorance, as though he had not heard that

was

1 To wit, the citie of the Gadarens: and though Marke say that he preached in Decapolis, they dissent not, for Plinie saith that Gadara is a towne of Decapolis: so that Decapolis was partly on this side Iordan and partly on the other side.
m The multitude was glad he was come againe, and reioyced greatly.
* Mat. 9. 18. marke 5. 22.
n Christ sheweth by a double miracle that hee is Lord both of life and death.
o All that she had layd vpon.

was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they told him what great things they had done. * Then he tooke them to him, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 * And when the day began to weare away, the twelue came, and saide vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said vnto them, Giue yethem to eat. And they said, We haue no moe but fiue loaves and two fishes, ^d except wee should goe and buy meat for al this people.

14 For they were about fiue thousand men. Then he saide to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaves, and the two fishes, and looked vp to heauen, and ^a blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ And it came to passe as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say that one of the olde Prophets is risen againe.

20 And hee saide vnto them, but whome say yee that I am? Peter answered, and said, that Christ of God.

21 And he warned, and commanded them, that they should tell that to no man,

22 ^s Saying, * The sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests and Scribes, & be slaine, and the third day rise againe.

23 ¶ And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse ^s daily, and follow me.

24 * For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 * For what auantage it a man, if he

winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoever shall bee ashamed of me, and of my words, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the father, and of the holy Angels.

27 * And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 * And it came to passe about an eight dayes after those words, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and told of his ^b departing, which he should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe: and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wilt not what he said.

34 Whiles he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloud.

35 * And there came a voice out of the cloud, saying, This is that my beloued Sonne, heare him.

36 And when the voice was past, Iesus was found alone: and they kept it close, and tolde no man in ⁱ those dayes any of those things which they had scene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And behold, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, and he teareth him, that he someth, and hardly departeth from him, when hee hath ^kbruised him.

40 Now I haue befought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And

* Marke 6. 30.
They shall
lacke nothing.
that followe
Christ, no not
in the wilderness.

* Mat. 14. 13.
marke 6. 32.

* The word signi-
fies a desert: were
this was not in the
towne: Bethsaida,
but part of the fields
belonging to the
towne.

* Mat. 14. 15
marke 6. 35.
Iohn 6. 5.

* This is unper-
fectly spoken, and
therefore we must
vnderstand some
thing as this, we
cannot giue them
to eat, vnlesse we
goe and buy, &c.

* He gaue God
thanks for the fi-
ue loaves and fishes,
and withall prayed
him to feede this so
great a multitude
with so small a
quantity, and to
be short, that this
whole banquet
might be to the
glory of God.

* Mat. 6. 13
marke 8. 27.

4. Although the
world be tossed
vp and downe,
betwixt diuers
errors, yet wee
ought not to
contemne the
trueth, but be so
much the more
desirous to
know it, and be
more constant
to confesse it.

f. Alone from the
people.

5. Christ him-
selfe attained to
the heauenly
glory, by the
crosse and inui-
cible patience.

* Mat. 17. 22.

* Chap. 8. 31.

* Chap. 14. 27.

mat. 10. 38.

and 16. 24. mar.

8. 34.

8. Even as one daye
followeth an other,
so death and crosse
followe another, and
the crosse is by the
figure of a crosse,
taken for the mis-
eries of this life: for
so hee hanged, was
the first and cru-
ellest punishment,
that was amongst
the Iewes.

* Chap. 17. 33.

mat. 10. 39.

and 16. 25. ioh.

12. 25.

* Mat. 16. 26

marke 8. 36.

* Chap. 12. 9.
mat. 10. 33.
marke 8. 38.
2. Tim. 2. 12.

* Mat. 16. 28.
marke 9. 1.

* Mat. 17. 2.

marke 9. 2.
6. Left the dis-
ciples of Christ
should be offer-
red, at the de-
basing himselfe in
his flesh, he tea-
cheth them that
it is voluntarie,
shewing there-
withall for a
space the bright-
nes of his glory.

b. What death he
should die in He-
rusalem.

* 1. Pet. 1. 17.

i. Vntill Christ was
risen againe from
the dead.

7. Christ is of-
fended with no-
thing so much, as
with incredulitie
although hee
beare with it
for a time.

* Mat. 17. 14
marke 9. 17

k. As it saith in the
falling sicknesse.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amased at the mighty power of God: and while they all wondered at all things, which Iesus did, he said vnto his disciples,

44 ¶ Marke these words diligently: *for it shal come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ Then there arose disputation among them, which of them should be the greatest.

47 When Iesus sawe the thoughts of their hearts, he tooke a little childe, and set him by him,

48 And said vnto them, Whosoever receiue this little child in my Name, receiue me: and whosoever shall receiue mee, receiue him that sent mee: for hee that is least among you all, he shall be great.

49 ¶ And Iohn answered and saide, Master, wee sawe one casting out deuils in thy Name, and we forbade him, because he followeth thee not with vs.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, is with vs.

51 ¶ And it came to passe, when the dayes were accomplished, that he should be receiued vp, he settled himselfe fully to go to Hierusalem,

52 And sent messengers before him, and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they would not receiue him, because his behavior was as though he would goe to Hierusalem.

54 ¶ And when his disciples, Iames and Iohn sawe it, they said, Lord, wilt thou that we command, that fire come downe from heauen, and consume them, euen as *Elias did?

55 But Iesus turned about, and rebuked them, and said, Yeeknow not of what spirit yeare.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe, that as they went in the way, *a certaine man said vnto him, I wil follow thee, Lord, whither soeuer thou goest.

58 And Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen

nestes, but the Sonne of man hath not whereon to lay his head.

59 ¶ But he said to another, Follow me. And the same said, Lord, suffer me first to go and burie my father.

60 And Iesus said vnto him, Let the dead burie their dead: but goe thou, and preach the kingdome of God.

61 ¶ Then another saide, I will followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus saide vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

CHAP. X.

1 The seuentie disciples. 10 The vnthankfull cities charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

After these things, the Lord appointed other seuentie also, and sent them, two and two before him into euery citie and place, whither he himself should come.

2 And he said vnto them, *The haruest is great, but the labourers are fewe: pray therefore the Lord of the haruest to send forth labourers into his haruest.

3 ¶ Goe your wayes: beholde, I send you forth as lambes among wolues.

4 Beare no bag, neither scrip, nor shoes, and *salute no man by the way.

5 *And into whatsoeuer house ye enter, first say, Peace be to this house.

6 And if the Sonne of peace bee there, your peace shall rest vpon him: if not, it shal turne to you againe.

7 And in that house *tarie still, eating and drinking such things as by them shall be set before you: *for the labourer is worthe of his wages. Goe not from house to house.

8 *But into whatsoeuer citie ye shall enter, if they receiue you, *eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 ¶ But into whatsoeuer citie ye shall enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11 Euen the very *dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the kingdome of God was come neere vnto you.

12 For I say vnto you, that it shall be easier in that day for them of Sodom, then

when the Churches were sealed: but these are sent abroad to all the coastes of Iudea, to giue them to understand, that the last Iubile is at hand. *Deut. 24. 14. matth. 10. 10. 1. tim. 5. 18. *Matth. 10. 11. d. Contend your selues with that meane that is set before you. 3 God is a most feruere reuenger of the ministration of his Gospell. *Chap. 9. 5. act. 13. 5. 1. and 14. 6.

14 The calling of God ought to be preferred, without al controuersie, before all duties that we owe to man. 15 Such as follow Christ, must at once renounce al worldly cares.

Matth. 10. 1. The seuentie are sent as the second forewarners of the coming of Christ. 2 The faithfull ministers of the word are in this world, as lambes among wolues: but if they be diligent to doe their dutie, he that sent them, will also preserve them. 3 This is spoken after the manner of a figure, which men vs when they put down more in words then is meant: usual among the Hebrewes, when they command a thing to be done speedily without delay. 4. 29. for otherwise contentious and gentle salutations are points of Christian duties: as for this calling, it was but for a season. 5. 12. So spake the Hebrewes, that is, he that sauereth the doctrine of peace and imbraceth it. 6 Take up your lodging in that house, whither ye first enter in: that is, be not carefull for commodious lodging, as men do which purpose to tarie long in a place: for here is not instituted the solemn preaching of the Gospell, which was used afterwards. 7 God is a most feruere reuenger of the ministration of his Gospell.

* Matth. 11. 21

for that citie.

13 * Woe be to thee, Chorazin: woe be to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agoe repented, sitting in sackcloth and ashes.

14 Therefore it shalbe easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shall be thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth mee: and hee that despiseth mee, despiseth him that sent me.

17 ¶ * And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs * through thy Name.

18 And hee saide vnto them, I saw Satan like lightening, * fall downe from heauen.

19 Beholde, I giue vnto you power to treade on Serpents, and Scorpions, and oueral the power of the enemy, and nothing shall hurt you.

20 Neuerthelesse, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ * That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and vnderstanding, and hast reueiled them to babes: euen so, Father, because it so pleased thee, †

22 * All things are giuen mee of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the Sonne will reueale him.

23 ¶ * And he turned to his disciples, had saide secretly, * Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things, which yee see, and haue not seene them: and to heare those things, which yee heare, and haue not heard them.

25 ¶ * Then beholde † a certaine Lawyer stood vp, and tempted him, saying, Master, What shall I doe to inherite eternall life?

26 And he said vnto him, What is written in the Law? how readest thou?

27 And he answered, and saide, * Thou

shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy strength, and with al thy thought, * and thy neighbour as thy selfe.

28 Then he saide vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 * But he willing * to iustifie himselfe, saide vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as hee iourneyed, came neere vnto him, and when he saw him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, & brought him to an Inne, and made prouision for him.

35 And on the morowe when hee departed, hee tooke out two pence, and gaue them to the hoste, and saide vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he saide, he that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 ¶ * Now it came to passe, as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a sister called Marie, which also sat at Iesus feete, and heard his preaching.

40 But Martha was cumbred about much seruing, and came vnto him, and said, Master, doest thou not care that my sister hath left mee to serue alone? bid her therefore that shee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needefull, Marie hath

* Luke. 19. 11.

9 All they are comprehended in the name of our neighbour by the Lawe, whomsoeuer we may helpe. * That is, so much his righteousness, as shew that he was iust, that is void of all faults: and Iames 5. vnto the word of Iustification in this sense.

* Matth. 10. 40
John 13. 20.

4 Neither the gift of miracles, neither what elsse soeuer excellent gift, but onely our election giueth vs occasion of true ioy. And the onely publishing of the Gospell is the destruction of Satan.

5 For Christs disciples used no absolute authoritie, but wrought such miracles, as they did, by calling vpon Christs Name.

6 Paul placeth the deuil and his angels, in the ayre, as Ephes. 6. 12. and he is said to be cast downe from thence by force, when his power is abolished by the voice of the Gospell.

7 Shall doe you wrong.

8 The Church is contemptible if we behold the outward face of it, but shee wise-dome of God is not so marvellous in any thing as in it.

9 Of this world.

† Then he turned to his disciples, and said, Is read in some copies.

6 Whosoever seeketh the Father without the Sonne, wandreth out of the way.

7 The difference of the olde Testament and new consisteth in the measure of reuelation.

* Matth. 13. 16.

* Matth. 23. 13.

marks 12. 28.

8 Faith doeth not take away,

but establissheth the doctrine of the Law. † One of them that professed himselfe to be learned in the rites and Lawes of Moses. * Deut. 6. 5.

10 Christ careth not to be entertained delicately, but to be heard diligently, that is it, which he especially requirith.

hath chofen the good part, which shall not be taken away from her.

CHAP. XI.

1 Hee teacheth his Apostles to pray. 14 The dumbe deuill driuen out. 27 A woman of the company lifteth vp her voice. 29 The lewes require signes. 37 Hee being feared of the Pharise, reproveth the outward shewe of holiness.

And so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples saide vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 * And he saide vnto them, When ye pray, say, ^a Our Father which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done, euen in earth, as it is in heauen:

3 Our daily bread giue vs ^a for the day:

4 And forgie vs our sinnes: for euen we forgie euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ ^a Moreouer hee saide vnto them, Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaves?

6 For a friend of mine is come out of the way to mee, and I haue nothing to set before him:

7 And hee within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not rise and giue him, because hee is his friend, yet doubtlesse because of his ^b importunitie, he would rise, and giue him as many as he needed.

9 * And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall find: knock, and it shall be opened vnto you.

10 * For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will hee giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

14 ¶ * Then hee cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them said, * He casteth

out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 * But hee knewe their thoughts, and said vnto them, * Euery kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also bee diuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils ^c through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome do your children cast them out? Therefore shall they be your iudges.

20 But if I by the ^d finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his ^e palace, the things that hee possesseth, are in peace.

22 But when a stronger then hee, cometh vpon him, and ouercommeth him, he taketh from him all his armour wherein he trusted, and diuideth his spoyle.

23 * Hee that is not with mee, is against me: and hee that gathereth not with mee, scattereth.

24 * When the vnclane spirit is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house, whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: * so the last state of that man is worse then the first.

27 ¶ And it came to passe as hee saide these things, a certaine woman of the company lifted vp her voyce, and saide vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he saide, Yea, rather blessed are they that heare the word of God, and keepe it.

29 ¶ * And when the people were gathered thicke together, hee beganne to say, This is a wicked generation: they seeke a signe, and there shall no signe bee giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man bee to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shal condemne them: for she came from the vtmost parts of the earth to heare the wisdom of Solomon, and beholde,

⁴ The true way to know the true Christ from the false, is this, that the true Christ hath no accord or agreement with Satan. And it remaineth that after we know him, we acknowledge him.

* *Matth. 12. 25 marke 3. 24. c By the name and power of Beelzebub. d That is, by the power of God: so it is said, Exod. 8. 19.*

^e The word signifieth properly an up. and voided room before an house, and so by translation is taken for noble mans houses.

⁵ Against indifferent men, and such as loue to haue a meane, which seeke means to reconcile Christ and Satan together. * *Matth. 12. 43. 6 He that doth not continue in worke case, then he that neuer begun.*

* *Heb. 6. 4. 2 per. 2. 20. 7. Christ seeketh not praise in him selfe, but in our saluation.*

* *Mat. 12. 38. 39 8 They that are fond desirers of miracles, in stead of miracles shall receiue punishment.*

* *Ionas 1. 12.*

* *1. King. 10. 1. 2. chrem. 9. 1.*

** Iona 3. 5.*
** Ch. 3. 16.*
Matth. 5. 15.
marke 4. 21.
 9 Our minde
 are therefore
 lightened with
 the knowledge
 of God, that we
 should giue light
 vnto others, and
 therefore our
 chiefest laboure
 ought to be, to
 pray for that
 light.
** Matth. 6. 22.*
 10 The seruice
 of God consisteth
 not in outward
 cleanness, and
 d. uised rites or
 ceremonies, but
 in the spiritual
 righteousnesse of
 the heart and
 charitie.
** Matth. 23. 25.*
f That is, according
 to your ability: as
 who would say, in
 stead of your extor-
 tions, which hindered
 you, that you could
 not eat cleanly,
 use charitie, and
 accordingly as your
 abilitie shall serue
 you, be good to the
 poore, and so shall
 that, that is within
 the platter, be sanc-
 tified, though the
 platter be vnwashed.
 11 It is the pro-
 perie of hypo-
 crites, to stand
 stoutly for litle
 trifles, and let
 passe greater
 matters.
g You deuide by
 Gods law that the
 2nd part is due to
 be payd.
h Of all kinde of
 herbes, some, as Au-
 gustine expoundeth
 in his enchi-
 rion to Lawrence, cap.
 99. where he shew-
 eth in like sort leaues
 that place of Paul,
 1 Tim. 2. 4. God
 will haue all men
 to be saved, it is to be
 expounded after the
 same manner.
i That is to say, that
 that is right and
 easie to doe: for
 this word iudgement
 containeth the com-
 mendment of the
 second table, and the
 other word, be loue
 of God, containe the
 first.
** Chap. 20. 46.*
Matth. 23. 6.
mar. 12. 38.
 12 Hypocrite
 and ambition
 are commonly
 ioyned togeth. r.
 13 Hypocrites
 deceiue men
 with an out-
 ward shew. ** Matth. 23. 27. 14* Hypocrites are very scurres against other men,
 but think: all things lawfull to themselves. ** Matth. 23. 4. after 15. 10.*

a greater then Solomon is here.

32 The men of Nineue shal rise in iudge-
 ment with this generation, and shall con-
 demne it: for they *repented at the preach-
 ing of Ionas: and behold, a greater then Iona-
 is here.

33 ¶ * No man when hee hath ligh-
 ted a candle, putteth it in a priuie place,
 neither vnder a bushell, but on a candle-
 sticke, that they which come in, may see the
 light.

34 * The light of the body is the eye:
 therefore when thine eye is single, then is
 thy whole body light: but if thine eye bee
 euill, then thy body is darke.

35 Take heede therefore, that the light
 which is in thee, be not darkened.

36 If therefore thy whole bodie shall bee
 light, hauing no part darke, then shall all be
 light, euen as when a candle doeth light
 thee with the brightnesse.

37 ¶ 10 And as he spake, a certaine Pha-
 rise besought him to dine with him: and hee
 went in, and sate downe at table.

38 And when the Pharise saw it, he mar-
 uelled that hee had not first washed before
 dinner.

39 * And the Lord said to him, In deed
 ye Pharises make cleane the out side of the
 cup, and of the platter: but the inward part
 is full of rauening and wickednesse.

40 Ye fooles, did not he that made that
 which is without, make that which is with-
 in also?

41 Therefore, giue almes of those things
 which you haue, and behold, all things shall
 be cleane to you.

42 11 But woe be to you, Pharises: for
 ye tithe the mint and the rue, and ^h all
 manner herbes, and passe ouer iudgement,
 and the loue of God: these ought yee to
 haue done, and not to haue left the other
 vndone.

43 * 12 Woe be to you, Pharises: for yee
 loue the vppermost seats in the Synagogues,
 and greetings in the markets.

44 13 Woe be to you, Scribes and Pha-
 rises, hypocrites: * for ye are as graues which
 appeare not, and the men that walke ouer
 them, perceiue not.

45 ¶ 14 Then answered one of the Law-
 yers, and said vnto him, Master, thus saying
 thou puttest vs to rebuke also.

46 And he said, Woe be to you also, yee
 Lawyers: * for yee lade men with burdens
 grieuous to bee borne, and yee your selues
 touch not the burdens with one of your fin-
 gers.

47 15 Woe be to you: * for ye builde the
 sepulchres of the Prophets, and your fa-
 thers killed them.

48 Truly * ye beare witnesse, and allow
 the deedes of your fathers: for they killed
 them, and ye build their sepulchres.

49 Therefore said the wisdome of God, I
 will send them Prophets and Apostles, and
 of them they shall slay, and persecute away,

50 That the blood of all the Prophets,
 shed from the foundation of the world,
 may be required of this generation,

51 From the blood of * Abel vnto the
 blood of * Zacharias, which was slaine be-
 twene the altar and the Temple: verily I
 say vnto you, it shall be required of this ge-
 neration.

52 16 Woe be to you, Lawyers: for yee
 haue taken away the key of knowledge:
 ye entred not in your selues, and them that
 came in, ye forbade.

53 17 And as he said these things vnto
 them, the Scribes and Pharises began to
 vrge him sore, and to prouoke him to
 speake of many things,

54 Laying waite for him, and seeking to
 catch some thing of his mouth, whereby
 they might accuse him.

the people from entring into the knowledge of God, which ought to be the doore
 keepers of the Church. *n* You haue hidden and taken away, so that it cannot be found any
 where. 17 The more the world is reprehended, the worse it is, and yet mult we
 not betray the truth. *o* They proposed many questions to him, to draw some thing out of his
 mouth which they might traiterously carpe at.

CHAP. XII.

1 The leauen of the Pharises. 5 Who is to be feared. 8 To
 confesse Christ. 17 The parable of the rich man whose
 land was very fertile. 22 Not to care for earthly things,
 31 but to seeke the kingdome of God. 39 The thiefe in
 the night. 51 Debate for the Gospels sake.

IN * 1 the meane time, there gathered to-
 gether an innumerable multitude of peo-
 ple, so that they trode one another: and he
 began to say vnto his disciples first, Take
 heede to your selues of the leauen of the
 Pharises, which is hypocrisie.

2 * For there is nothing couered, that
 shall not be reueiled: neither hid, that shall
 not be knowne.

3 Wherefore whatsoeuer ye haue spoken
 in darkenesse, it shall be heard in the light:
 and that which ye haue spoken in the eare,
 in secrete places, shall bee preached on the
 houses.

4 * 2 And I say vnto you, my friendes,
 bee not afraide of them that kill the body,
 and after that are not able to doe any more.

5 But I will forewarne you, whom yee
 shall feare: feare him, which after hee hath
 killed hath power to cast into hell: yea, I
 say vnto you, him feare.

no cause why we should be afraid of them, the lest iote that may be, seeing they can
 do nothing, but what pleaseth God, and God will not any thing that may be a-
 gainst the saluation of his elect. *b* Hee warneth them of dangers that presently be, and
 their heads for those that come upon the sudden, do make the lasse wound.

15 Hypocrites
 honour these
 fauours when they
 are dead,
 whom they most
 cruelly persecute
 when they are
 aliue.
** Matth. 23. 29*
k VVhen you per-
 secute Gods seruants,
 like mad men, euen
 as your fathers did,
 though you colour
 it with a pretence of
 godlinesse, yet not-
 withstanding, in
 that you beautifie
 the sepulchres of the
 Prophets, what doe
 you else, but glory in
 your fathers cruelty,
 and set up man-
 nement (as it were) in
 glory and triumph
 of it.
l They shall so vex
 them and trouble
 them, that at length
 they shall banish
 them.
m That you may be
 called to an account
 for it, yea, and be
 punished for the
 shedding of the
 blood of the Pro-
 phets.
** Gen. 4. 8.*
** 2 Chro. 24. 21*
 16 They haue
 of long time
 chiefly hindered
 the people from entring into the knowledge of God, which ought to be the doore
 keepers of the Church. *n* You haue hidden and taken away, so that it cannot be found any
 where. 17 The more the world is reprehended, the worse it is, and yet mult we
 not betray the truth. *o* They proposed many questions to him, to draw some thing out of his
 mouth which they might traiterously carpe at.
** Matth. 16. 5.*
marke 8. 14.
 1 The faithfull
 teachers of Gods
 word, which are
 appointed by
 him for his peo-
 ple, must both
 take good heede
 of them, which
 corrupt the pure-
 tie of doctrine
 with goodly glo-
 ses, and also take
 paine through the
 helpe of
 God, to set forth
 sincere doctrine,
 openly & with-
 out feare.
a VVord for words
 ten thousand of peo-
 ple: certain men
 for an vncertain
** Matth. 10. 26.*
marke 4. 22.
** Matth. 10. 28.*
 2 Although hy-
 pocrites haue
 princes to exe-
 cute their cruel-
 tie, yet there is

1 Sam. 14. 45.
 27. 34.
 Chap. 9. 26.
 matth. 10. 32.
 Marke 8. 38
 1 Tim. 1. 12.
 Great is the
 reward of a
 constant confes-
 sion: and horri-
 ble is the punish-
 ment of the deny-
 ing of Christ,
 yea impossible
 to be called
 backe againe
 shall the punish-
 ment be, if ypon
 set purpose, both
 with mouth &
 heart we blas-
 pheme a know-
 en truth.
 Matth. 12. 31
 Marke 3. 28.
 1. Iohn 6. 18.
 Mat. 10. 19.
 Marke 13. 11.
 It is a great
 and hard con-
 flict to confesse
 the truth, yet
 he that can doe
 all things, and
 is almighty, will
 not be wanting
 to the weakest
 which strue
 and contend in
 his appointed
 time.
 Christ would
 not for three
 causes be a iudge
 to diuide an
 inheritance:
 First, for that he
 would not fos-
 ter vp and cher-
 ish the fleshly
 opinion that the
 Jewes had of
 Mesias: Second-
 ly, for that hee
 would distin-
 guish the ciuill
 gouernance
 from the Eccle-
 siasticall: Third-
 ly, to teach vs
 to beware of
 them which a-
 buise the shewe
 of the Gospel,
 and also the
 name of mini-
 sters, to their
 owne private
 commodities.
 By couetousnesse
 is meant, that greedy
 desire to get, com-
 monly with other
 men, but.
 God is the author
 and preseruer of
 mans life: goods are
 not.
 There are
 none more mad,
 then rich men,
 which hang
 vpon their ri-
 ches. Or rather
 country for here
 is set forth a man
 that possesseth not
 a piece of ground
 only, but an whole
 country, as they do,
 which ioyne house
 to house, and fields
 to fields, &c. 1. 5. 8.
 f. Made
 his reckoning with
 himselfe, which is
 the property of
 couetous churler
 which spend their
 life in these
 trifles. 8. Bee
 merrie and make
 good cheare. 9.
 Caring for no man
 but for himselfe,
 and mis-
 doing to trust in
 himselfe. 7. An
 earnest thinking
 vpon the prouidence
 of God, is a
 present remedie
 against the most
 foolish, and pining
 carefulnes of men
 for this life.
 Matth. 6. 25. 1. pet. 5. 7. psal. 55. 22.

6 Are not fise sparrows bought for two farthings, and yet not one of them is forgotten before God?
 7 Yea, and all the haire of your head are numbred: feare not therefore: yee are more of value then many sparrows.
 8 * Also I say vnto you, Whosoever shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.
 9 But he that shall denie me before men, shall be denied before the Angels of God.
 10 * And whosoever shall speake a worde against the Sonne of man, it shall be forgiven him: but vnto him, that shall blaspheme the holy Ghost, it shall not be forgiven.
 11 * And when they shall bring you into the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing yee shall answer, or what yee shall speake.
 12 For the holy Ghost shall teach you in the same house what ye ought to say.
 13 * And one of the companie saide vnto him, Master, bid my brother diuide the inheritance with me.
 14 And hee saide vnto him, Man, who made me a iudge, or a diuider ouer you?
 15 Wherefore he saide vnto them, Take heed, and beware of couetousnesse: for though a man haue abundance, yet his life standeth not in his riches.
 16 And hee put forth a parable vnto them, saying, The ground of a certaine rich man brought forth fruits plenteously.
 17 Therefore he thought with himselfe, saying, What shall I doe, because I haue no roome, where I may lay vp my fruits?
 18 And he said, This will I doe, I wil pul downe my barnes, and builde greater, and therein will I gather all my fruites and my goods.
 19 And I will say to my soule, Soule, thou hast much goods laide vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.
 20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided.
 21 So is he that gathereth riches to himselfe, and is not rich in God.
 22 7 And hee spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shall eate; neither for

your body, what yee shall put on.
 23 The life is more then meate: and the body more then the rayment.
 24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are yee better then foules?
 25 And which of you with taking thought can adde to his stature one cubite?
 26 If yee then bee not able to doe the least thing, why take ye thought for the remnant?
 27 Consider the lilies how they growe: they labour not, neither spin they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.
 28 If then God so clothe the grasse, which is to day in the field, and to morow is cast into the ouen, how much more will hee clothe you, O ye of litle faith?
 29 Therefore aske not what ye shall eate, or what ye shall drinke, neither hang you in suspence.
 30 For all such things the people of the world seeke for: and your father knoweth that ye haue neede of these things.
 31 * But rather seeke yee after the kingdom of God, and all these things shall be cast vpon you.
 32 * Feare not, little flocke: for it is your Fathers pleasure, to giue you the kingdom.
 33 * Sel that ye haue, and giue almes: make you bags, which waxe not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.
 34 For where your treasure is, there will your hearts be also.
 35 * Let your loynes be girded about, and your lights burning.
 36 And ye yourselues like vnto men that waite for their master, when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediately.
 37 Blessed are those seruants, whome the Lord when he commeth shall find waking: verily I say vnto you he will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.
 38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.
 39 * Now vnderstand this, that if the goodman of the house had knowen at what houre the thiefe would haue come, hee

A metaphor taken of things that hang in the aire for they that are careful for this worldly life, and hang vpon the arme of man, haue alwayes waning and doubtfull mindes swaying sometimes this way, and sometimes that way.
 They shall lacke nothing, which are careful for the kingdom of heauen.
 It is a foolish thing, not to looke for small things, at his hands, which giueth vs freely the greatest things.
 Matth. 6. 20.
 A godly bountifullnes is a ready way to get true riches.
 This is the figura Metonymic for by this word, Almes is meant that compassion, and friendlinesse of an heart, that tendereth the miserie and poore estate of a man, and sheweth forth in selfe by some gift, and beeth the name giuen in the Greeke tongue, of mercy and compassion: and therefore he is said to giue almes, who parteth with some thing to another, and giueth to the poore, shewing thereby what hee pitieth their poore estate.
 1. Pet. 1. 13.
 The life of the faithfull seruants of God, in this world is a certaine watchfull peregrination, hauing the light of the word going before it.
 Matth. 24. 43.
 1. Iohn. 16. 15.
 and 3. 3.

12 None haue more neede to watch, then they that haue some degree of honour in the household of God.

1 That is, every man hath such measure of come as was appointed them.

13 More then of him, to whom so much was not giuen. 13 The Gospell is the onely cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

* Matth. 10. 34.

* Matth. 16. 2. 14 Men which are very quick of sight in earthly things, are blind in those things which pertaine to the heavenly life, and that through their owne malice. 15 Which appeareth, and gathereth in selfe together in other part of the Gospell.

would haue watched, and would not haue suffered his house to be digged through.

40 ¹² Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said; Who is a faithful steward and wise, whome the master shall make ruler ouer his household, to giue them their portion of meat in season?

43 Blessed is that seruant, whome his master when he commeth, shall find so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer all that he hath:

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, and maidens, and to eate, and drinke, and to bee drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters wil, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes:

48 But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes: for vnto whomfoeuer much is giuen, of him shalbe much required, and to whom men much commit, the more of him will they aske.

49 ¶ ¹³ I am come to put fire on the earth, and what is my desire, if it be already kindled.

50 Notwithstanding I must be baptized with a baptisme, and how am I grieved, till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hencefoorth there shalbe fire in one house diuided, three against two, and two against three.

53 The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ ¹⁴ Then saide hee to the people, When ye see a cloud rise out of the West, straight way ye say, a showre commeth: and so it is.

55 And when yee see the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this time?

57 ¹⁵ Yea, and why iudge yee not of yourselves: what is right?

58 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou maist be deliuered from him, lest hee drawe thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP. XIII.

1 Of the Galileans, 4 and these that were slaine vnder Siloam. 6 The figge tree that bare no fruit: 1 The woman vexed with the spirit of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seede. 21 Of leauen. 23 How fewe shall be saved. 32 Herod a foxe.

¶ Here were certaine men present at the same season, that shewed him of the Galileans, whose blood a Pilate had mingled with their sacrifices.

2 And Iesus answered, and saide vnto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you: nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whom the towre in b Siloam fell, and slew them, were sinners aboue all men that dwel in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ He spake also this parable, A certaine man had a fig tree planted in his vineyard: and he came and sought fruit thereon, and found none.

7 Then said he to the dresser of his vineyard, Behold, this three yeeres haue I come and sought fruit of this fig tree, and finde none: cut it downe: why keepeth it also the ground barren?

8 And he answered, and saide vnto him, Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¶ And hee taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a d spirit of infirmitie eightene yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, hee called her to him

15 Men that are blinded with the loue of themselves, and therefore are detestable & stubbume shall beare the reward of their folly.

* Matth. 5. 25. To him that hat to demand and gather the anuement, which they were condemned vnto, that had wrongfully troubled men: moreover the Magistrate affecteth them which are condemned pay that that they owe, yea and oftentimes if they be obstinate, they doe not onely take the costs and charges of them but also imprison them.

1 We must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.

a Pontius Pilate was gouernour of Iudea, almost ten yeeres, and about the fourth year of his gouernment, which might be about the fiftenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.

b To wit in the place, or river: for Siloam was a small river from whence the conduit of the citie came, wherof Iohn 9. 7. and Esai. 8. 6. and therefore it was a tower or a castell, built vpon the conduit side, which fell downe suddenly and killed some.

2 Great & long suffering is the patience of God, but yet so that at length he executeth iudgement. 3 Maketh the ground barren in that part which otherwise were good for vint.

3 Christ came to deliuer vs from the bands of Satan.

d Troubled with a disease which Siloam brought.

him, and said to her, Woman, thou art loosed from thy disease.

13 And he laid his hands on her, and immediately shee was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and saide vnto the people, There are fixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and saide, Hypocrite, doeth not each one of you on the Sabbath day loose his ox or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe eightene yeeres, be loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said hee, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede, which a man tooke & sowed in his garden, and it grewe, and waxed a great tree, and the fowles of the heauen made nests in the branches thereof.

20 ¶ And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hidde in three peckes of floure, till all was leauened.

22 ¶ And he went through all cities and townes, teaching, and iourneying towards Ierusalem.

23 Then said one vnto him, Lord, are there fewe that shall be sau'd? And he saide vnto them,

24 * Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the goodman of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I know you not whence ye are,

26 ¶ Then shall ye begin to say, we haue eaten and drunke in thy presence, and thou hast taught in our streetes,

27 * But hee shall say, I tell you, I knowe you not whence yee are: depart from me all workers of iniquitie.

28 ¶ There shall be weeping and gnash-

ing of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 * And behold, there are last, which shall be first, and there are first, which shall be last.

31 ¶ The same day there came certaine Pharises, and said vnto him, Depart, and go hence: for Herod will kill thee.

32 Then said he vnto them, Goe yee and tell that Foxe, Behold, I cast out deuiles, and will heale still to day, and to morow, and the third day I shall be perfected.

33 ¶ Neuerthelesse, I must walke to day, and to morow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, & stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her brood vnder her wings, and yee would not!

35 Behold, your house is left vnto you desolate: and verily I tell you, yee shall not see me vntill the time come that yee shal say, Blessed is he that commeth in the Name of the Lord.

CHAP. XIII.

2 The droppe healed on the Sabbath. 8 The chiefe places at banquets. 12 The poore must bee called to our feasts. 16 Of those that were bid to the great Supper. 23 Some compelled to come in. 28 One about to build a tower.

And it came to passe that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him.

2 And behold there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they helde their peace. Then hee tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse, or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ He spake also a parable to the guests, when he marked how they choose out the chiefe roomes, and said vnto them,

8 When thou shalt be bidden of any man to a wedding, let not thy selfe downe in the chiefe

8 From all the quarters of the world, and these are four of the chiefe. * Matth. 19. 30. and 20. 16.

9 We must go forward in the case of our calling, through the middle of terrours, whether they be true or fained.

10 There are no where more cruel enemies of the godly, then they which are within the Sanctuary & Church it selfe: but God seeth it, & will in his time haue an account of it.

11 To wit, when the sacrifice for sinne is ended.

12 The poore must bee called to our feasts.

13 Of those that were bid to the great Supper.

14 Some compelled to come in.

15 One about to build a tower.

16 The Law of the very Sabbath ought not to hinder the offices of charitie.

17 Eirbet one of the Elders, whom they called the Samaritan, or one of the chiefe of the Synagogue; for all the Pharises were not chiefe men of the Synagogue, Iohn 7. 48. for this word Pharise was the name of a sect, though it appears by the whole historie that the Pharises were in great credit.

18 The rewards of pride is ignominie: and the reward of true modestie is glory.

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For Satan had the woman bound, as if she had bene in chains, in so much that for eightene or twenty space, she could not holde vp her head.

4 A lively image of hypocisie, & reward thereof. 5 One of the rulers of the Synagogue, for it appeareth by Marke 5. 22. and After 13. 15. that there were many rulers of the Synagogue.

* Matth. 13. 31 Marke 4. 31.

5 God beginneth his kingdome with small beginnings, that the vnlooked for proceeding of it, may better set forth his power. * Matth. 13. 33

* Matth. 9. 35. Marke 6. 6.

6 Against them which had rather erre with many, then goe right with a few, and by that means through their own foolishness, are shut out of the kingdom of God.

* Matth. 7. 13.

7 He is in vaine in the Church, which is not of the Church, which thing the cleannesse of life sheweth.

* Marke 7. 23, and 25. 41.

8 The casting off of the leues, and the calling of the Gentiles is foretold.

chiefest place, left a more honourable man then thou be bidden of him.

9 And he that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

* *Pro. 25. 5.*

10 * But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee, cometh, hee may say vnto thee, Friend sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

* *Chap. 18. 14. matth. 23. 12.*

11 * For whosoever exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

3 Against them which lauish out their goods either ambitiously or for hope of recompence, whereas Christian charitie respecteth onely the glory of God, and the profite of our neighbour.

* *Pro. 3. 27. iohn 4. 6. 7.*

12 ¶ Then said he also to him that had bidden him, * when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bidde thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame and the blinde,

14 And thou shalt be blessed, because they cannot recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he said vnto him, Blessed is he that eateth bread in the kingdom of God.

* *Matth. 23. 1. rom. 19. 9.*

16 Then said he to him, * a certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 * But they all with one minde began to make excuse: The first saide vnto him, I haue bought a farme, and I must needes goe out & see it: I pray thee haue mee excused.

19 And another saide, I haue bought five yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And another said, I haue married a wife and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and said to his seruant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master saide to the seruant, Goe out into the high wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those

men which were bidden shall taste of my supper.

25 Now there went great multitudes with him, and he turned and saide vnto them,

26 * If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my disciple.

27 * And whosoever beareth not his crosse, and commeth after mee, cannot be my disciple.

28 For which of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hath laid the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end:

31 Or what King, going to make warre against another King, sitteth not downe first and taketh counsell, whether hee be able with tenne thousand to meet him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 * Salt is good: but if salt haue lost his fauour, wherewith shal it be salted?

35 Is it neither meet for the land, nor yet for the dunghil, but men cast it out. He that hath eares to heare, let him heare.

CHAP. XV.

* The parable of the lost sheepe. 8 Of the goate, 11 And of the prodigall sonne.

¶ Then he resorted vnto him * all the publicans and sinners to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueh sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you hauing an hundred sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost vntill he finde it?

5 And when he hath found it, hee laieth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends, and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be

5 Euen those afflictions, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godlinesse may haue the upper hand and preeminence.

* *Matth. 10. 37*
d If the master stand between God and him, as Theophylact saith: and therefore these words are not spoken simply, but by comparison.

* *Chap. 9. 29. matth. 16. 24.*

6 The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kinde of miseries.

* *As home, and casteth all his stuff before he begin the work.*

* *Matth. 5. 13.*
mar. 9. 50.

7 The disciples of Christ must be wise, both for themselves, and for other: otherwise they become the foolishness of all.

* *Or drew near.*
1 We must not despaire of them which haue gone out of the way, but according to the example of Christ, we must take great paines about them.

* *Some Publicans and sinners came to Christ from all quarters.*

* *Matth. 18. 12.*

4 The most part euen of them to whom God hath reuiled himselfe are so mad, that such helpe as they haue receiued of God, they willingly turne into lets and hinderances.
b As of set purpose, and a thing agreed upon before: for though they alludge severall causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.
c VVide and broad quarters.

in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendement of life.

8 Either what woman hauing ten groats, if shee lose one groat, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, shee calleth her friends and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the p[re]sence of the Angels of God, for one sinner that conuerteth.

11 ¶ He saide moreover, A certaine man had two sonnes,

12 And the yonger of them said to his father, Father, giue me the portion of the goods that falleth to me. So he diuided vnto them his substance.

13 So not many daies after, when the yonger sonne had gathered al together, he tooke his iourney into a farre countrey, and there he wasted his goods with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then hee went and came to a citizen of that countrey, and he sent him to his farme, to feede swine.

16 And hee would faine haue filled his belly with the husks, that the swine ate: but no man gaue them him.

17 Then he came to himselfe, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?

18 I will rise and goe to my father, and say vnto him, Father, I haue sinned against heauen and before thee,

19 And am no more worthy to bee called thy sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to bee called thy sonne.

22 Then the father saide to his seruants, Bring forth the best robe and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fatte calfe, and kil him, and let vs eate, and be merrie:

24 For this my sonne was deade, and is aliue againe: and he was lost, but he is found. And they began to be merrie.

25 Now the elder brother was in the

field, and when he came and drewe neere to the house, he heard melodie and dauncing,

26 And called one of his seruants, and asked what those things meant.

27 And he saide vnto him, Thy brother is come, and thy father hath killed the fatte calfe, because hee hath receiued him safe and sound.

28 Then he was angry, and would not goe in: Therefore came his father out and entreated him.

29 But he answered, and saide to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kisse that I might make merrie with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatte calfe.

31 And he saide vnto him, Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that we should make merrie, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Law and the Prophets. 19 Of Dimes and Lazarus.

And he said also vnto his disciples, There was a certaine rich man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himselfe, What shal I doe, for my master taketh away from me the stewardship: I cannot dig, and to beg I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee vnto him euery one of his masters debtors, and said vnto the first, How much owest thou to my master?

6 And he said, An hundreth measures of oyle. And he saide vnto him, Take thy writing and sit downe quickly, and write fiftie.

7 Then saide he to another, How much owest thou? and he said, An hundreth measures of wheate. Then he saide to him, Take thy writing and write fourescore.

8 And the Lord commended the vniust steward, because he had done wisely.

more heed in the affaires of this worlde, then the children of God are carefull for everlasting life.

Where

2 Men by their voluntarie falling from God, hauing spoyled themselves of the benefites which they receiued of him, cast themselves headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tamed, doth not onely gently receive them, but also enricheth them with farre greater gifts, & blesteth them with the chiefest blisse.

3 The beginning of repentance is the acknowledging of the mercie of God, which stirreth vs vp to hope well.

4 In true repentance there is a feeling of our sinnes, ioyned with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

5 Such as truly feare God, desire to haue all men to be their fellowes.

1 Seeing that men oftentimes purchase friendship to themselves, by other mens costs, it is shame for vs if with a free and liberall bestowing of the goods which the Lord hath giuent vs to that purpose, we do not please him, nor procure good wil of our neighbours, seeing that by this only meanes, riches, which are oftentimes occasions of sinne, are turned to another end & purpose.

2 This parable doth not approve the stewards naughty dealing for it was very theft: but paraboles are fit to shew a thing covertly, and as it were, under a figure to represent the truth, though it agree not thorowly with the matter it selfe so that Christ meaneth by this parable to reach vs, that worldly men are

b Men that are giuen to this present life, contrary to whom the children of light are set. S. Paul calleth those spiritual, and the other carnall.

c This is not spoken of goods that are euill gotten, for God will haue our boundenness to the poore, proceede and come from a good fountain: but he calleth those riches of iniquitie, which men vse naughtily.

d To wit, the poore Christians: for they are the inheritours of these Tabernacles. Theoph.

e We ought to take heede, that for abusing our earthly function and dutie, we be not deuiued of heauely giftes: for howe can they vse spiritual giftes aright, who abuse worldly thinges.

f That is, heauely and true riches: which are contrary to worldly and flitting substance.

g In worldly goods, which are called other mens, because they are committed to our credit.

h Matth. 6. 19. 3 No man can loue God & riches together.

i Our sinnes are not hidden to God, although they be hidden to men, yea, although they be hidden to them, whose sinnes they are.

k Matth. 11. 12. 5 The Pharises despised the excellencie of the new Couenant, in respect of the old, being ignorant of the perfect righteousness of the Law, and how false expounders they were of the Law Christ declarerth by the seventh commandment.

l Matth. 5. 18. 6 They that gather by this place, that a man cannot be married againe after that he hath put away his wife for adulterie, while she liueth, reason soundly: for Christ speaketh of those diuorces which the Iewes used, of which sort was cannot take the diuorcement for adulterie, for adulterers were put to death by the Law.

m 6 The ende of the poutie and miserie of the godly shall be euertlasting ioy: as the ende of the riotousnesse and cruell pride of the rich shall be euertlasting miserie, without all hope of mercie.

n Very generously and sumptuously for purple garments were costly, and this fine linnen, which was a kinde of linnen that came out of Achaia, was as deare as gold.

o Heauely and spiritual things are expressed and set forth vnder colour, and resemblances fit for our senses.

Wherefore the ^b children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of ^c iniquitie, that when yee shall want, they may receiue you into euertlasting ^d habitations.

10 ^e He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in the wicked riches, who will trust you in the ^f true treasure?

12 And if yee haue not bene faithfull in ^g another mans goods, who shall giue you that which is yours?

13 ^h No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Yee cannot serue God and riches.

14 All these things heard the Pharises also which were couetous, and they scoffed at him.

15 ⁱ Then he saide vnto them, Yee are they which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men is a bomination in the sight of God.

16 ^k The Law and the Prophets endured vntill Iohn: and since that time the kingdom of God is preached, and euery man preasseth into it.

17 ^l Now it is more easie that heauen and earth should passe away, then that one title of the Law should fall.

18 ^m Whosoever putteth away his wife, and marrieth another, committeth adulterie: and whosoever marrieth her that is put away from her husband, committeth adulterie.

19 ⁿ There was a certaine rich man, which was clothed in ^o purple and finelinen, and fared well and delicatly euery day.

20 Also there was a certaine begger named Lazarus, which was laid at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, & the dogs came & licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, ^p hee lift vp his eyes, and saw Abraham afarre of, and Lazarus in his bosome.

lift vp his eyes, and saw Abraham afarre of, and Lazarus in his bosome.

24 Then he cried, and said, Father Abraham, haue mercie on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy lifetime receiuedst thy pleasures, & likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not: neither can they come from thence to vs.

27 ^q Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house,

28 (For I haue five brethren) that hee may testifie vnto them, lest they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses and the Prophets: let them heare them.

30 And he said, Nay, Father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither will they bee perswaded, though one rise from the dead againe.

CHAP. XVII.

Offences. 3 We must forgive him that trespasseth against vs. 10 We are vnprofitable seruants. 11 Of the ten lepers. 20 Of the coming of the kingdom of heauen. 33 False Christs. 36 After what maner Christ comming shall be.

Then said hee to his disciples, ^r It can not be auoyded, but that offences will come, but woe be to him by whome they come.

2 It is better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that hee should offend one of these litle ones.

3 ^s Take heede to your selues: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 ^t And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgive him.

5 ^u And the Apostles saide vnto the Lord, Increase our faith.

6 And the Lord said, ^v If ye had faith, as much as is ^w a graine of mustard seede, and should say to this mulberry tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ^x Who

7 Seeing that we haue a most sure rule to liue by, layed fourth vnto vs in the word of God, rashly & vainly do men seek for other resolutions.

** Matth. 18. 7. marke 9. 42.*

1 The Church is of necessity subiect to offences, but the Lord will not suffer them unpunished, if any of the left be offended.

2 Our reprehensions must be iust, and proceed of loue and charitie.

** Matth. 18. 21. 3 God will neuer be utterly lacking to the godly (although he be not so perfectly with them, as they would) euen in those difficulties, which cannot be overcome by mans reason.*

** Matth. 17. 20. 4 If you had no more faith, but the quantitie of the graine of mustard seede.*

4 Seeing that God may challenge vnto himselfe of right, both vs and all that is ours, he can be deterred vnto vs for nothing, although we labour manfully, euen vnto death.

5 The most perfect keeping of the Lawe, which we can performe deserueth no reward.

6 Christ doeth well, euen vnto such, as will be vnthankfull, but the benefites of God profite them onely to saluation, which are thankfull.

7 *Leuit. 14. 2.*

8 The kingdom of God is not marked of many

although it be most present before their eyes,

because they fondly perfwade themselves that it is ioyned with outward pompe

to witte any outward pompe and shew of maiestie, to be knowne by: for there were otherwise many plaine and euident tokens where by men might haue vnderstood, that Christ was the Messias, whose kingdome was so long looked for: but he speekeh in this place of those signes which the Pharisees dreamed of, which looked for an earthly kingdome of Messias.

9 I will look about for Messias, as though he were absent: but he is amongst you in this world.

10 We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain, for the time will come that you shall seeke for the Sonne of man with great sorrow of heart, and shall not finde him.

11 *Matth. 24. 23.*

12 *Matth. 13. 21.*

13 Christ forwarneth vs, that false Christs shall come, and that his glory shall suddenly be spread farre and wide thorow the world, after that the ignominie of his crosse is put out & extinguished.

14 Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the fildes, Goe, & sit downe at table?

15 And would not rather say to him, Dresse wherewith I may sup, and gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

16 Doeth he thanke that seruant, because he did that which was commanded vnto him? I trowe not,

17 So likewise yee, when yee haue done all those things, which are commanded you, say, Wee are vnprofitable seruants: we haue done that which was our duetie to doe.

18 And so it was when he went to Hierusalem, that he passed through the mids of Samaria, and Galile.

19 And as he entred into a certaine towne, there met him tenne men that were lepers, which stood a farre off.

20 And they lift vp their voices and said, Iesus, Master, haue mercie on vs.

21 And when he sawe them, hee said vnto them, * Goe, shewe your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

22 Then one of them, when he sawe that he was healed, turned backe, and with a loude voyce praised God,

23 And fel downe on his face at his feete, and gaue him thanks: and he was a Samaritane.

24 And Iesus answered, and saide, Are there not tenne cleansed? but where are the nine?

25 There are none found that returned to giue God praise, saue this stranger.

26 And he saide vnto him, Arise, goe thy way, thy faith hath sau'd thee.

27 And when he was demanded of the Pharisees, when the kingdome of GOD should come, he answered them, and saide, The kingdome of God commeth not with obseruation.

28 Neither shall men say, *Loe here, or loe there: for behold, the kingdome of God is within you.

29 And he said vnto the disciples, The dayes wil come, when yee shall desire to see one of the dayes of the Sonne of man, and yee shall not see it.

30 Then they shall say to you, Behold here, or beholde there: but goe not thither, neither follow them.

31 For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall

the Sonne of man be in his day.

32 But first he must suffer many things, and be reprocued of this generation.

33 And as it was in the dayes of Noe, so shall it bee in the dayes of the Sonne of man,

34 They ate, they dranke, they married wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

35 Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built.

36 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

37 After these ensamples shall it be in the day when the Sonne of man is reueiled.

38 At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behind.

39 Remember Lots wife.

40 Whosoever will seeke to saue his soule, shall lose it, and whosoever shall lose it, shall get it life.

41 I tell you, in that night there shall be two in one bed: the one shall be receiued and the other shall be left.

42 Two women shall be grinding together: the one shall be taken, and the other shall be left.

43 Two shall be in the field: one shall be receiued, and another shall be left.

44 And they answered, and saide to him, Where Lord? And he said vnto them, *Wheresoeuer the body is, thither shall also the eagles be gathered together.

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¶ Word for word, beate mee downe with her blowes, and it is a meta- phore taken of wre- stlers, who beate their aduersaries with their fists or elbbs: so doe they that are importu- nate beate the iudges eares with their crying out, euen as it were with blowes.
d Though hee seeme slow in reuenging the iniuries done to him.

2 Two things especially make our praier void & of none effect: confidence of our owne righte- ousnes, and the contempt of o- ther: & an hum- ble heart is con- trary to both these.

3 Although we confesse, that whatsoeuer wee haue, wee haue it of God, yet are we despised of God, as proud and ar- rogant, if we put neuer so little trust in our own workes before God.

e Farre from the Pharise in a lower place.

** Chap. 14. 11. matth. 23. 12.*

** Matth. 19. 13 marke 10. 13.*

f The children were tender and young, in that they were brought, which ap- peareth more eu- idently in that thus they were infants: which is so be mar- ked against them that are enemies to the baptizing of children.

4 To iudge or thinke of Christ after the reason of our flesh, is the cause of in- finite corruptions.
5 The children also of the faith- ful are compre- hended in the free couenant of God.

g Them that caried the children, whom the disciples drew away.

6 Childlike innocencie is an ornament of Christians.

** Matth. 19. 16. marke 10. 17.*

** Exod. 20. 13.*

7 The intife- ment of riches carrieth away many from the be way.

come and make me wearie.

6 And the Lord saide, Heare what the vnrighteous iudge saith.

7 Now shall not God auenge his elect, which cry day and night vnto him, yea, though^d he suffer long for them?

8 I tel you he will auenge them quickly: but when the Sonne of man commeth, shal he finde faith on the earth?

9 ¶ He spake also this parable vnto cer- taine which trusted in themselues that they were iust and despised other.

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 ¶ The Pharise stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing^e a farre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified rather then the other: * for euery man that exalteth himselfe shall be brought lowe, and he that humbleth him- selfe shalbe exalted.

15 ¶ They brought vnto him also babes that he should touch them. ⁴ And when his disciples sawe it, they rebuked them.

16 ¶ But Iesus called them vnto him, and said, Suffer the babes to come vnto me, and forbidde them not: for of such is the kingdome of God.

17 ¶ Verily I say vnto you, Whosoever receiueth not the kingdome of God as a babe, he shall not enter therein.

18 ¶ Then a certaine ruler asked him, say- ing, Good Master, what ought I to doe to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me good? none is good, saue one, euen God.

20 Thou knowest the commandements, * Thou shalt not commit adulterie: thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 ¶ And he saide, All these haue I kept from my youth.

22 Now when Iesus heard that, he saide vnto him, Yet lakest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in hea- uen, and come follow me.

23 But when he heard those things, hee

was very heauy: for he was marueilous rich.

24 ¶ And when Iesus sawe him very fo- rowfull, he said, With what difficultie shall they that haue riches, enter into the king- dome of God.

25 Surely it is easier for a Camell to goe through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then saide they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with men are possible with God.

28 ¶ Then Peter saide, Loe, we haue left all, and haue followed thee.

29 ¶ And he said vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ Then Iesus tooke vnto him the twelue, and said vnto them, Behold we goe vp to Hierusalem, and al things shall be ful- filled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstood^h none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ And it came to passe that as hee was come neere vnto Iericho, a certaine blind man sate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the sonne of Dauid, haue mercie on me.

39 ¶ And they which went before re- buked him that he should hold his peace, but he cried much more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stoode still, and comman- ded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he saide, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praying God: and

8 To be both rich and godly, is a singular gift of God.

** Matth. 19. 27. marke 10. 28.*

9 They become the richest of al, which refuse not to be poore for Christs sake.

** Matth. 20. 17. marke 10. 32.*

10 As lure and certaine as perfi- cution is, so sure is the glory which remai- neth for the conquerours.

h Heerby we see how ignorant the disciples were.

** Matth. 20. 29. marke 10. 46.*

11 Christ shew- eth by a visible miracle that hee is the light of the world.

12 The more stops and lets that Satan lay- eth in our waye, euen by them which profess Christs Name, so much the more ought we to goe forward.

all the people, when they saw this, gaue prayfe to God.

CHAP. XIX.

2 Zaccheus the Publicane, 13 Ten pieces of money deliuered to seruants to occupie withall. 29 Iesus entred into Ierusalem. 41 He foretelleth the destruction of the citie with sears. 45 He casteth the sellers out of the Temple.

NOW when Iesus entred and passed through Iericho,

2 Behold, there was a man named Zaccheus, which was the^a chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the preasse, because he was of a low stature.

4 Wherefore he ranne before, and climbed vp into a wilde fig tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 ^a And when they all saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.

8 ^a And Zaccheus stood foorth, and said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by^b forged cauillation, I restore him foure fold.

9 Then Iesus saide to him, This day is saluatiō come vnto this house, forasmuch as he is also become the^c sonne of Abraham.

10 ^{*} For The Sonne of man is come to seeke, and to saue that which was lost.

11 [†] And whiles they heard these things, he continued and spake a parable, because hee was neere to Hierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, ^{*} A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 [†] And he called his ten seruants, and deliuered them tenne pieces of money, and said vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

not: the other, which according to their vocation, bestow the gifts, which they haue receiued of God, to his glory with great paines and diligence: the third liue idly, and do no good. As for the first, the Lord when he cometh will iustly punish them in his time: the other he will blesse, according to the paines which they haue taken: and as for the slouthful and idle persons he will punish them as the first.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing; takethou authoritie ouer tenne cities.

18 And the second came, saying, Lord, thy piece hath increased fve pieces.

19 And to the same he said, Be thou also ruler ouer fve cities.

20 [†] So the other came, and saide, Lord, behold thy piece, which I haue laid vp in a napkin:

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laiest not down, & reapest that thou diddest not sow.

22 Then he said vnto him, of thine owne mouth will I iudge thee, O euill seruant, Thou knewest that I am a strait man, taking vp that I layed not downe, and reaping that I did not sow.

23 Wherefore then gauest not thou my money into the^c banke, that at my comming I might haue required it with vantage?

24 And he said to them that stood by, Take from him that piece, and giue it to him that hath ten pieces,

25 (And they said vnto him, Lord, he hath ten pieces:)

26 ^{*} For I say vnto you, that vnto all them that haue, it shall be giuen, and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies which would not that I should reigne ouer them, bring hither, and slay them before me.

28 [†] And when he had thus spoken, he went foorth before, ascending vp to Hierusalem.

29 ^{*} And it came to passe, when hee was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, he sent two of his discples,

30 Saying, Goe yee to the towne which is before you, wherein, assoone as yee are come, yee shal find a colt tied, wheron neuer man sate: loose him, & bring him hither.

31 And if any man aske you, why yee loose him, thus shal ye say vnto him, because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the colt, the owners thereof saide vnto them, Why loose yee the colt?

34 And they said, The Lord hath neede of him.

35 [†] So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

d This was a piece of money, which the Grecians used, and was in value about an hundred pence, which is about ten crowns.

6 Against them which spend their life idly in deliberating and otherwise in contemplation.

c To the bankers and changers.

** Chap. 8. 18. matth. 13. 12. and 25. 29. marke 4. 25.*

*f The disciples staggered and stayed at the matter, but Christ goeth on boldly, though death were before his eyes. * Matth. 21. 1. marke 11. 1. 7 Christ sheweth in his owne person, that his kingdome is not of this world.*

** Matth. 21. 7. john 12. 14.*

8 When they linger which ought to be the chiefest Preachers and setters forth of the kingdome of God, he wil raise vp other extraordinarily in despite of them.

* Chap. 21. 6.

matth. 24. 1.

marke 13. 1.

9 Christ is not simply delighted with the destruction, no not of the wicked.

8 Christ breaketh off his speech, which sheweth partly how he was moued with compassion for the destruction of the citie that was like to ensue: and partly to upbraid the for their treacherie and stubbornnes against him, such as hath not lightly bene heard of.

h At leastwise thou O Hierusalem, to whom this message was properly sent.

i If after the slaying of so many Prophets & so oft refusing me the Lord of the Prophets, nowe specially in this my last coming to thee, thou hadst had any regard to thy selfe.

k The fit and commodious time is called the day of this Citie.

l That is, those things wherein thy happiness standeth.

m That is, this very instant wherein God visited thee.

* Matth. 21. 13.

10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office inioyned him of his Father to purge the Temple.

* Marke. 11. 17.

ifs. 56. 7

* Ierem. 7. 11.

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36 And as he went, they spred their clothes in the way.

37 And when he was now come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great works that they had seene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places.

39 8 Then some of the Pharises of the company said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should hold their peace, the stones would crie.

41 ¶ 9 And when he was come neere, hee beheld the citie, and wept for it,

42 8 Saying, O h if thou haddest euen known at the least in this thy day those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not that season of thy visitation.

45 ¶ 10 He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And he taught dayly in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not find what they might doe to him: for all the people hanged vpon him when they heard him.

CHAP. XX.

¶ From whence Iohns baptisme was. 9 The wickednesse of the Priests is noted by the parable of the Vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 Hee convinceth the Sadduces denying the resurrection. 41 How Christ is the sonne of David.

¶ And * it came to passe, that on one of those dayes, as hee taught the people in the temple, and preached the Gospel, the high Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs, by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them,

I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If wee shall say, From heauen, hee will say, Why then beleueed yee him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus saide vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ 11 Then beganne hee to speake to the people this parable, A certaine man planted a vineyard, and let it forth to husbandmen: and went into a strange countrey for a great time.

10 And at the time conuenient he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard: but the husbandmen did beate him, and sent him away emptie.

11 Again he sent yet another seruant: and they did beate him, and foule entreated him, and sent him away emptie.

12 Moreouer hee sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloued sonne: it may be that they wil do reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and saide, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ¶ 12 And they watched him, and sent forth spies, which should faine themselves

* Mat. 21. 33.

marke. 12. 1.

isa. 5. 1. iere. 1.

21.

2 It is no new thing to haue them the chiefest enemies of christ and his seruants, which are conuersant in the very Sanctuarie of Gods holy place: but at length they shall not escape unpunished.

* Psal. 118. 22

isa. 28. 16. 48. 13

4. 11. rom. 9. 33.

1 pet. 2. 8.

* Matth. 22. 16

marke 12. 13.

3 The last refuge that false

prophets haue

to destroy the

true Prophets,

is to lay sedition

and treason to

their charge.

a As it time to take

him in,

b y^e them they had

deceitfully hired

* Matth. 21. 23.

marke 11. 27.

1 The Pharises

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witnesse of their

own confidence.

that they might
take some hold in
his talke, and there-
by forge some false
accusation against
him.

To put him to
doubt.

Thou art not moou-
ed by fauour of any
man; and by persoa-
lity thou art not
swayed by any
circumstances which
if a man haue re-
sist vnto, hee will
not iudge alike of
them that are indeed
alike.
Craftines is a cer-
taine diligence and
wittines to doe euill,
gotten by much use
and great practise in
matters.

Rom. 13. 7.

*Matth. 22. 23.
marke 12. 18.
The resurre-
ction of the flesh
is auouched a-
gainst the Sad-
duces.

*Deut. 25. 5.

They are called
here in this place,
the children of this
world, which liue
in this world; and
not they that who-
ly are giuen to the
world, as before
chap. 16. 8. which
are contrary to the
children of light.
That is, men par-
takers of the resurre-
ction; for as we say
truly that they shall
liue indeed, which
do all enuoyr-
cing to life, so doe
they rise indeed,
which rise to life,
though if this word
resurrection be taken
generally, it be-
longeth also to the wic-
ked which shall rise to
condemnation, which
is not properly life,
but death.
Exod. 3. 6.
That is, before him:
a notable saying, who
godly does not die,
though they die here
on earth.

felues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neither doest thou accept *mans person, but teachest the way of God truely,

22 Is it lawful for vs to giue Cesar tribute or no?

23 But he perceiued their craftinesse, and said vnto them, Why tempt yeme?

24 Shewe me a penie. Whose image and superscription hath it? They answered, and said, Cefars.

25 Then he said vnto them, *Giue then vnto Cesar the things which are Cefars, and to God those which are Gods.

26 And they could not reprove him saying before the people: but they marueiled at his answer, and held their peace.

27 * Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the thirde tooke her: and so likewise the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The * children of this world marrie wiues, and are married.

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, since they are the * children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when hee saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Scribes answe-

red, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himself saith in the Booke of the Psalmes, * The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstoole.

44 Seeing Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audience of al the people he said vnto his disciples,

46 * Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feasts:

47 Which deuoure widowes * houses, and in shewe make long prayers: those shall receiue greater damnation.

CHAP. XXI.

1 The widowes liberalitie about her riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem.

25 The signes going before the last iudgement.

And * as hee behelde, he sawe the rich men which cast their gifts into the treasure.

2 And hee sawe also a certaine poore widow which cast in thither two mites:

3 And he said, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

5 * Now as some spake of the Temple, how it was garnished with goodly stones, and with * consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things bee? and what signe shall there bee when these things shall come to passe?

8 * And he said, Take heed, that ye be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow ye not them therefore.

9 And when yee heare of warres and seditions, bee not afraide: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,

* Matth. 22. 44

marke 12. 35.

Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerslasting Sonne of God) according to the spirit.

* Psal. 110. 1.

* Chap. 11. 43.

marke 23. 6.

marke 12. 38.

6 We must a-

void the exam-

ple of the ambi-

tious and coue-

tous pastours.

¶ This is spoken by

the figure Metono-

mie, houses for the

goods and substances.

* Marke 12. 41.

1 The poore

may exceed in

bountie and li-

beralitie, euen

the richest, ac-

cording to Gods

iudgement.

* Chap. 19. 43.

marke 24. 1.

marke 13. 1.

2 The destructi-

on of the Tem-

ple is foretold,

that that true

spirituall build-

ing may be

built vp, whose

head builders

must and ought

to be circum-

spect.

¶ These were things

that were hanged

upon walls and pil-

lars.

* Ephes. 5. 6.

2 thef. 2. 3.

¶ Vsing my Name.

3 The true

Temple of God

is built vp euen

in the midst of

incredible mu-

ltitudes, and most

sharpe miseries,

through inuinci-

ble patience, so

that the ende

whereof cannot

be but most hap-

pie.

* Matth. 24. 7.
marke 13. 8.

11 * And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the assemblies, and into prisons, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 * Lay it vp therefore in your hearts, that ye cast not before hand, what yee shall answer:

15 For I will giue you a mouth, and wisdom, whereagainst all your aduersaries shall not be able to speake, nor resist.

16 Yea, yee shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shall bee hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience ^d possesse your soules.

20 ¶ * 4 And when yee see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the mids thereof, depart out: and let not them that are in the countrey, enter therein:

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe bee to them that bee with childe, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and ^e wrath ouer this people.

24 And they shall fall on the ^f edge of the sword, and shall bee led captiue into all nations, and Hierusalem shall be troden vnder foote of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 * 8 Then there shall bee signes in the sunne, and in the moone, and in the starres, and vpon the earth, trouble among the nations with perplexitie: the sea and the waters shall roare.

26 ⁵ And mens hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things beginne to come to passe, then looke vp, & lift vp your heads: * for your redemption draweth neere.

29 ⁶ And he spake to them a parable, Behold, the figge tree, and all trees,

30 When they now shoote forth, yee seeing them, knowe of your owne selues, that summer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdom of God is neere.

32 Verily I say vnto you, This age shall not passe, till all these things be done.

33 Heauen and earth shall passe away, but my words shall not passe away.

34 * Take heede to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come ^h on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that yee may ⁱ stand before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called *the mount of Oliues*.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 *Iudas selleth Christ.* 7 *The Apostles prepare the Passouer.* 24 *They strine who shall be chiefest.* 31 *Satan desireth them.* 35 *Christ sheweth that they wanted nothing.* 42 *He prayeth in the mount.* 44 *He sweateth blood.* 50 *Malchus eare cut off and healed.* 57. 58. 60. *peter denyeth Christ thrise.* 63 *Christ is mocked and strooken.* 69 *Hee confesseth himselfe to bee the Sonne of God.*

Nowe * the ¹ feast of vnleauened bread drewe neere, which is called the Passouer.

2 And the high Priestes and Scribes sought how they might kill him: for they feared the people.

3 * 2 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the high Priests and ^a captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were ^b away.

7 ¶ * 3 Then came the daye of vn-

this Chapter. 6 *VVithout tumult, vntilting to the people, which used to follow him: and therefore indeed they was ched their time, when they knewe he was alone in the garden.* * *Mat. 26. 17.* marke 14. 13. 3 *Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.*

6 We must bee sober & watchfull both day and night for the Lords coming, that wee be not taken at vnwares.

* Rom. 13. 13.

^h On all men whome seuer they be.

ⁱ You may so appeare, that you will abide the countenance and sentence of the Iudge without feare.

* Matth. 26. 1.

marke 14. 1.

1 Christ is taken vpon the day of the Passouer, rather by the providence of his Father, then by the will of men.

* Matth. 26. 14.

marke 14. 10.

2 God by his wonderful providence, causeth him to be the minister of our saluation, who was the author of our destruction.

^a They that had the charge of keeping the Temple, which were none of the Priests and Scribes, as appeareth by the 52. verse of

* *Mat. 26. 17.*

leauened

^e This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and man, as well of the treacherous and cruel dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaine to the witness of the truth. * Chap. 12. 12. matth. 10. 19. mar. 13. 11.

* Matth. 10. 30

^d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous and beare out these things manfully. * Dan. 9. 27. matth. 24. 15. marke 13. 14. 4 The final destruction of the whole citie is foretolde,

^e By wrath these things are meant, which God sendeth when he is displeased. ^f VVord for word, mouth: for the Hebrewes call the edge of a sword, the mouth, because the edge biteth. * Isa. 13. 10. exo. 32. 7, matth. 24. 29. mar. 13. 24. ^g VVhen the times are expired, as pointed for the saluation of the Gentiles, and punishment of the Iewes: And Iuda passeth from the destruction of Hierusalem, to the history of the latter iudgement. ^h After diuers tempests, the Lord will at the length plainly appeare to deliuer his Church. * Rom. 8. 27.

By the order appointed by the Law. The lamb which was the figure of the pascheouer. And this is spoken by the figure Metonymia, which is very vsuall in the matter of the Sacraments.

Matth. 26. 20 marke 14. 17. 4 Christ hauing ended the Pascheouer according to the order of the Law, forewarneth them that this shall be his last banquet with them, after the manner and necessity of this life.

The evening and night, at which time this supper was to be kept.

Matth. 26. 26 marke 14. 22.

Cor. 11. 24. 4 Christ establisheth his newe Couenant, and his communicating with vs with new signes.

Here is a double Metonymie: for first the vessel is taken for that which is contained in the vessel, as the cup, for the wine, which is within the cuppe. Then the wine is called the Couenant, or Testament, where as indeed it is but the signe of the Testament, or rather of the blood of Christ whereby the Testament was made:

whether it is a vaine signe, although it be not alone with the thing that it representeth.

This word, that, bewaileth the excellencie of the Testament, and answereth to the place of Ieremias. chap. 31. 31 where the new Testament is promised.

Matth. 26. 28 marke 14. 28.

Galat. 4. 9. 6 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Judas treason.

That is, his practise, to vse the Seruants to speake as 2. King. 14. 19.

2. King. 14. 19. 7 I will the hand of Iob in this matter.

Although the decree of Gods prouidence come necessarily to passe, yet it excuseth not the fault of the instruments.

leauened bread, when the Pascheouer must be sacrificed.

8 And hee sent Peter and Iohn, saying, Goe and prepare vs the Pascheouer, that we may eate it.

9 And they said vnto him, Where wilt thou that we prepare it?

10 Then hee saide vnto them, Beholde, when ye be entred into the citie, there shal a man meete you, bearing a pitcher of water: follow him into the house that he entred in,

11 And say vnto the good man of the house, The Master saith vnto thee, where is the lodging where I shall eate my Pascheouer with my disciples?

12 Then hee shall shewe you a great high chamber trimmed: there make it ready.

13 So they went, and found as hee had said vnto them, and made ready the Pascheouer.

14 * And when the houre was come, he fate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Pascheouer with you, before I suffer:

16 For I say vnto you, Hencefoorth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And hee tooke the cup, and gaue thanks, and said, Take this, and diuide it among you:

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

19 * And he tooke bread, and when he had giuen thanks, hee brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in the remembrance of mee.

20 Likewise also after supper he tooke the cup, saying, This cup is that new Testament in my blood, which is shed for you.

21 * Yet behold, the hand of him that betrayeth me, is with me at the table.

22 7 And truly the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should be, that should doe that.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee saide vnto them, The Kings

of the Gentiles reigne ouer them, and they that beare rule ouer them, are called bountifull:

26 But yee shall not be so: but let the greatest among you be as the least: and the chiefe as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as hee that serueth.

28 9 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 * That ye may eate and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ 10 And the Lord saide, Simon, Simon, behold, * Satan hath desired you, 1 to winnow you as wheate.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * 12 And hee said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denyed that thou knewest me.

35 ¶ And he said vnto them, * When I sent you without bagge, and scrippe, and shooes, lacked ye any thing? And they said, Nothing.

36 m Then he saide to them, But now he that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and by a sword,

37 For I say vnto you, that yet the same which is written, must be performed in me, * Euen with the wicked was hee numbred: for doubtlesse those things which are written of me, haue an end.

38 And they said, Lord, behold, here are two swords. And he said vnto them, It is enough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Oliues: and his disciples also followed him.

40 * 13 And when he came to the place, he said to them, Pray, lest ye enter into temptation.

41 14 And he was drawn aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cuppe from me: neuerthelesse, not my

k. Haue great titles, for so it was the custom to honour Princes with some great titles.

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome.

** Matth. 19. 28 10 We must alwaies thinke vpon the waite that Satan layeth for vs.*

** 1. Pet. 5. 8. 1 To test you and scatter you, and also to cast you out.*

11 It is through the prayers of Christ, that the elect do neuer vicerly fall away from the faith, &c. for this cause, hat they should stirre vp one another.

** Mat. 26. 34. marke 14. 29.*

John 13. 38.

12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grievous example of Peter.

** Matth. 10. 9.*

m All this talke is by way of an allegorie, as if hee said, O my friends and fellow souldiers, you haue liued hitherto as if we were in peace:

but now there is a most sharpe battle set at hand to be fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour.

And what this armour is, hee sheweth by his owne example, when he prayed afterwards in the garden, and reproved Peter for striking with the sword.

** Esai. 53. 12.*

** Matth. 26. 38 marke 14. 32.*

John 18. 1.

** Matth. 26. 41 marke 14. 38.*

13 Christ hath made death acceptable vnto vs, by ouercoming in our name, all the horrors of death, which had ioyned with

them, the curse of God, afflictions of our enemies.

14 Prayers are a sure succour against the most perillous

H will

This agone sheweth that Christ stroue much, and was in great distress: for Christ stroue not onely with the feares of death, as other men vsed to doe, for so many Martyrs might seeme more constant then Christ, but with the feareful iudgement of his angry Father, which is the fearefullest thing in the world: and the master was, for that hee tooke the burden of all our sinnes vpon himselfe.

These doe not onely shew that Christ was true man, but other things also which the godly haue to consider of, wherein the secret of the redemption of all mankind is contained in the Sonne of God his debasing himselfe to the state of a servant: such things as no man can sufficiently declare.

Men are vnterly sluggish, even in their greatest dangers vntill Christ stir them vp.

** Matth. 26. 47. marke 14. 43. iohn 18. 3.*

16 Christ is willingly betrayed and taken, & that by his obedience he might deliuer vs, which were guiltie for the betraying of Gods glory.

17 That zeale which carieth vs out of the boundes of our vocation, pleaseth not Christ.

18 Euen the very feare of them which tooke Christ, prouoeth partly their euill conscience, and partly also that all these things were done by Gods providence.

The power that was giuen to darkness, to oppress the light for a season.

** Matth. 26. 58. 19 Wee haue to behold in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect.*

** Mar. 26. 58. 69. marke 14. 66. iohn 18. 25.*

will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agonie, hee prayed more earnestly: and his sweate was like drops of blood, trickling downe to the ground.

45 And he rose vp from prayer, and came to his disciples, and found them sleepe for heauinesse.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into temptation.

47 And while hee yet spake, behold a company, and he that was called Iudas one of the twelue, went before them, and came neere to Iesus to kisse him.

48 And Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus saide vnto the high Priestes, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swords and stauers?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darkenesse.

54 Then tooke they him, and ledde him, and brought him to the hie Priestes house. And Peter followed a farre off.

55 And when they had kindled a fire in the mids of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine maide beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and saide, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verily, euen this man was with him: for hee is also a Galilean.

60 And Peter saide, Man, I knowe not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and

looked vpon Peter: and Peter remembered the word of the Lord, how he had said vnto him, * Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 And the men that helde Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 And as it was day, the Elders of the people, and the hie Priestes, and the Scribes came together, and led him into their councill,

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye will not beleue it.

68 And if also I aske you, ye will not answer me, nor let me go.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he saide to them, Yee say, that I am.

71 Then said they, What neede wee any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod, 18 He is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him. 43 The other is saved by faith. 45 He dyeth. 53 He is buried

Then the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, Wee haue found this man peruertering the nation, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the high Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galilee euen to this place.

6 Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knewe that hee was of Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost seven yeeres after Christs death. This Herod sent into banishment to Lions, about the second yeere of Caius Cesar.

** Matth. 26. 34. iohn 13. 38.*

20 Christ bare the shame that was due to our sinnes.

** Mar. 26. 67. mark 14. 65.*

** Matth. 27. 1. marke 15. 1. iohn 18. 28.*

21 Christ is wrongfully condemned of blasphemie before the hie Priestes iudgement seate, that wee might be quit before God from the blasphemie which we de-ferued.

1 Christ, who is now ready to suffer for the sedition, which we raised in this world, is first of all pronounced guiltlesse, that it might appeare that hee suffered not for his own sinnes (which were none) but for ours.

a Corrupting the people, and leading them into error.

** Mar. 22. 21.*

marke 12. 17.

** Mat. 27. 11.*

marke 15. 2.

john 18. 33.

2 Christ is a laughing stocke to Princes, but to their great smart.

b This was Herod Antipas the Tetrarch, in the time of whose gouernment which was almost the space of twenty two yeeres, from the Baptism preached

and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost seven yeeres after Christs death. This Herod sent into banishment to Lions, about the second yeere of Caius Cesar.

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8 And when Herod sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood foorth, and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests and the rulers, and the people,

14 And saide vnto them, Ye haue brought this man vnto mee, as one that peruerter the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof yee accuse him:

15 No, nor yet Herod: for I sent you to him, and loe, nothing worthy of death is done of him.

16 I will therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one loose vnto them at the feast.)

18 Then al the multitude cryed at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he saide vnto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voices, and required that hee might bee crucified: and the voices of them, and of the high Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And he let loose vnto them him that for insurrection and murther was cast into prison, whome they desired, and deliuered Iesus to doe with him what they would.

26 ¶ And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laide the crosse, to beare it after Iesus.

27 And there followed him a great mul-

titude of people and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes wil come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

30 Then shall they beginne to say to the mountaines, Fall on vs, and to the hilles, Couer vs.

31 ¶ For if they doe these things to a greenetree, what shal be done to the drie?

32 And there were two others, which were euill doers, led with him to be flaine.

33 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one at the right hand, and the other at the left.

34 ¶ Then saide Iesus, Father, forgiue them: for they know not what they doe. And they parted his rayment, and cast lots.

35 And the people stood and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be that Christ, the chosen of God.

36 The souldiours also mocked him, and came and offered him vineger,

37 And said, if thou bee the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Ebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ And one of the euill doers which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 Wee are in deede righteously here: for wee receiue things worthy of that wee haue done: but this man hath done nothing amisse.

42 And hee saide vnto Iesus, Lord, remember mee, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verily I say vnto thee, today shalt thou be with me in Paradise.

44 ¶ And it was about the sixt houre and there was a darkenesse ouer all the land, vntill the ninth houre.

45 And the sunne was darkened, and the vaile of the Temple rent through the middes.

And hee went forth stoutly into the very darkenesse of death, for to overcome death, euen within his most secret places.

* If a. 2. 19. hofa
10. 8. reuel. 6.
16.

* 1 Pet. 4. 17.
As if he said, If
they doe thus to me
that am fruitfull
and alwayes flourish-
ing, and who liue
for euer by reason of
my Godhead, what
will they doe to
you, that are unfruit-
full and void of all
liuely righteousness?
* Matth. 27. 38.

marke 15. 27.
John 19. 18.

9 Christ became
accused for vs
vpon the crosse,
suffering the pu-
nishment which
they deserued
that would be
Gods.

10 Christ in
praying for his
enemies, shew-
eth that he is
both the sacrifice
and the Priest.
f VVhem God lo-
ueth more then all
other.

11 Pilate at vn-
wares is made
a preacher of the
kingdome of
Christ.

12 Therefore either
we must take that
spoken by Synecdoche,
which Matthew
saith, or that both
of them mocked
Christ. But one of
them at the length
overcome with the
great patience of
God, brake forth
into that confession
worthy all memorie.

13 Christ in the
middest of the
humbling of
himselfe vpon
the crosse, shew-
eth in deed that
he hath both
power of life to
saue the beleeu-
ers, & of death
to reuenge the
rebellious.

14 More then two
ought.

15 God made the vi-
sible paradise in the
East part of the
world: but that which
we beheld with the
eyes of our minds
is the place of euer-
lasting ioy and sal-
uation, through the
goodnesse and mercie
of God, a most plea-
sant rest of the soules
of the godly, and
most quiet and ioy-
full dwelling.

16 Christ being
euen at the poine
of death, sheweth
himselfe to be
God Almighty
euen to the blind.

17 Christ en-
treth stoutly into the
very darkenesse of death,
for to overcome death,
euen within
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euen at the poine
of death, sheweth
himselfe to be
God Almighty
euen to the blind.

6 Accompanied with
his nobles and sould-
iers which followed
him from Galile.
3 The hatred of
godlinesse ioy-
neth the wicked
together.

4 Christ is quit
the second time,
euen of him, of
whom he is con-
demned, that it
might appeare,
how he being
just, redeemed
vs which were
vniust.

5 Those whom the
Iewes called the
Sanedrion.

* Matth. 27. 23.
marke 15. 14.
John 18. 34.

5 The wisdom
of the flesh, of
two euils chui-
seth the lesse, but
God curseth
such counsels.

6 Christ is quit
the third time,
before he was
condemned once
that it might ap-
peare, how that
our finnes were
condemned in
him.

* Matth. 27. 32.
marke 15. 21.

7 An example
of the outragi-
ousnesse and
disorder of sould-
iers.

8 The triumph
of the wicked
hath a most hor-
rible end.

* *psal. 31. 6.*
 15 Christ cau-
 seth his very e-
 nemies to giue
 honourable wit-
 nesse on his side,
 so oft as it plea-
 seth him.
 16 Christ ga-
 thereth together,
 and defendeth
 his litle flocke,
 in the midst of
 the tormentours
 * *Matth. 27. 57*
marke 15. 43.
iohn 19. 38.
 17 Christ tho-
 row his famous
 buriall, confir-
 meth the truth
 both of his
 death, and re-
 surrection, by the
 plaine and euident
 witnesse of
 Pilate.
 k *V*ord for word,
 downing, as now
 beginning for the
 light of the former
 day, drew toward
 the going downe, and
 what was the day
 of preparation for
 the feast, which
 was to be kept the
 day following.
 18 Christ being
 set vpon by the
 deuill and all his
 instruments, and
 being euen in
 deaths mouth,
 letteth weake
 women in his
 foreward, mind-
 ing straight-
 way to triumph
 ouer those ter-
 rible enemies,
 without any
 great endea-
 mour.

* *Marke 16. 1.*
iohn 20. 1.
 1 Poore silly
 women, euen
 beside their ex-
 pectation are
 chosen to be the
 first witnesses
 of the resurrecti-
 on, that there
 might be no sus-
 pition either of
 deceit or vio-
 lence.
 a *V*ery rarely, as
Marke sayeth: or
as Iohn sayth,
while it was yet
darke, that is, when
it was yet scarce the
dawning of the day.

* *Chap. 9. 22.*
matth. 17. 33.
marke 9. 31.

46 And Iesus cryed with a loude voice,
 and said, * Father, into thine hands I com-
 mend my spirit. And when he thus had said,
 he gaue vp the ghost.

47 ¶ 15 Now when the Centurion sawe
 what was done, he glorified God, saying,
 Of a suretie this man was iust.

48 And all the people that came toge-
 ther to that sight, beholding the things
 which were done, smote their breasts, and
 returned.

49 16 And all his acquaintance stood a-
 farre off, and the women that followed
 him from Galile, beholding these things.

50 ¶ 17 And behold, there was a man
 named Ioseph which was a counsellor, a
 good man and a iust:

51 (He did not consent to the counsell,
 and deede of them) which was of Arimathea,
 a citie of the Iewes: who also himselfe waited
 for the kingdom of God:

52 He went vnto Pilate, and asked the
 bodie of Iesus,

53 And tooke it downe, and wrapped it
 in a linnen cloth, and laide it in a tombe
 hewen out of a rocke, wherein was neuer
 man yet laid.

54 And that day was the Preparation,
 and the Sabbath drew on.

55 18 And the women also that followed
 after, which came with him from Galile,
 beheld the sepulchre, and how his body
 was laid.

56 And they returned and prepared o-
 dours, and oynments, and rested the Sab-
 bath day according to the commandement.

CHAP. XXIII.

1 The women come to the sepulchre. 9 They report that
 which they heard of the Angels, vnto the Apostles. 13
 Christ doeth accompany two going to Emmaus. 27 Hee
 expoundeth the Scriptures vnto them. 39 Hee offereth
 himselfe to his Apostles to be handled. 49 Hee promisseth
 the holy Ghost. 51 He is caried vp into heauen.

Now the 1 first day of the weeke ^a early
 in the morning, they came to the sepul-
 chre, and brought the odours, which they
 had prepared, and certaine women with them.

2 And they found the stone rolled away
 from the sepulchre,

3 And went in, but found not the body
 of the Lord Iesus.

4 And it came to passe, that as they were
 amased thereat, behold, two men suddenly
 stood by them in shining vestures.

5 And as they were afraid and bowed
 downe their faces to the earth, they said to
 them, Why seeke ye him that liueth among
 the dead?

6 He is not here, but is risen: remember
 * how he spake vnto you, when he was

yet in Galile,

7 Saying, that the Sonne of man must
 be deliuered into the hands of sinfull men,
 and be crucified, and the third day rise
 againe.

8 And they remembered his words,

9 ^a And returned from the sepulchre,
 and told all these things vnto the eleuen, and
 to all the remnant.

10 Now it was Marie Magdalene and Io-
 anna, and Mary the mother of Iames, and o-
 ther women with them, which tolde these
 things vnto the Apostles.

11 But their words seemed vnto them,
 as a fained thing, neither beleueed they
 them.

12 ^a 3 Then arose Peter, and ranne vnto
 the sepulchre, and ^b looked in, and saw the
 linnen clothes laide by themselues, and de-
 parted wondering in himselfe at that which
 was come to passe.

13 ¶ 4 And behold, two of them went
 that same day to a towne which was from
 Hierusalem about threescore furlongs, cal-
 led Emmaus.

14 And they talked together of all these
 things that were done.

15 And it came to passe, as they commu-
 ned together, and reasoned, that Iesus him-
 selfe drew neere, and went with them.

16 But their eyes were holden, that they
 could not know him.

17 And he said vnto them, What maner
 of communications are these that ye haue
 one to another as ye walke and are sad?

18 And ^a the one (named Cleopas) an-
 swered, and said vnto him, Art thou onely
 a stranger in Hierusalem, and hast not know-
 en the things that are come to passe therein
 in these dayes?

19 And he said vnto them, What things?
 And they said vnto him, Of Iesus of Na-
 zareth, which was a Prophet, mightie in
 deede and in worde before God, and all
 the people,

20 And how the hie Priests, and our ru-
 lers deliuered him to be condemned to
 death, and haue crucified him.

21 But we trusted that it had bene hee
 that should haue deliuered Israel: and as
 touching all these things, to day is the third
 day that they were done.

22 Yea, and certaine women among vs
 made vs astonied, which came early vnto
 the sepulchre,

23 And when they found not his body,
 they came, saying, that they had also seene
 a vision of Angels, which saide that he was
 aliue.

24 Therefore certaine of them which

3 The coward-
 ly and dastardly
 minde of the
 disciples is vp-
 braided by the
 stout courage
 of women (so
 wrought by
 Gods great mer-
 cies) to shewe
 that the king-
 dome of God
 consisteth in an
 extraordinarie
 power.

* *Iohn 20. 6.*
 3 Christ vnto
 the incredulitie
 of his disciples,
 to the fuller fer-
 ting forth of
 the truth of
 his resurrection,
 leaue they should
 seeme to haue
 beleueed that
 too lightly,
 which they
 preached after-
 ward to all the
 world.

b As it were holding
 downe his head, and
 bowing his necke,
 looked diligently in.
 * *Marke 16. 12.*
 4 The resurrec-
 tion is proued
 by two other
 witnesses, which
 saw it, and that
 it was no forged
 thing framed of
 purpose in their
 owne braines,
 all the circum-
 stances doe de-
 clare.

c VVere holden back
 and stayed, God so
 appointing it, no
 doubt; and therefore
 his body was not
 invisible, but their
 eyes were dimmed.
 d Some of the old
 fathers thinke that
 the other disciple
 was this our Evan-
 gelist, but Epipha-
 nius writing against
 the Samaritans,
 sayth it was Na-
 thaniel, but all
 these are uncertain-
 ties.

e It appeareth
 by the confer-
 ring of the fore-
 warnings of the
 Prophets, that
 all those things
 are true and
 certaine
 which the Evan-
 gelists haue put
 downe in writ-
 ting of Christ.

were

were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not.

25 Then he said vnto them, O fooles and slowe of heart to beleue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So hee went in to tarie with them.

30 And it came to passe, as he sate at table with them: he tooke the bread, and blessed, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: and he was no more seene of them.

32 And they said betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they spake these things, Iesus him selfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are yee

troubled? and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe, handle me, & see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when he had thus spoken, he shewed them his hands and feete.

41 And while they yet beleued not for ioy, and wondered, he said vnto them, haue yee here any meate?

42 And they gaue him a piece of a broyled fish, and of an hony combe:

43 And hee tooke it, and did eate before them.

44 ¶ And he said vnto them, These are the words which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophets, & in the Psalmes,

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer and to rise againe from the dead the third day,

47 And that repentance, and remission of finnes should bee preached in his Name among all nations, beginning at Hierusalem.

48 Now yee are witnesses of these things.

49 And behold, I doe send the promise of my father vpon you: but tarie yee in the citie of Hierusalem, vntill yee be endued with power from on hie.

50 ¶ Afterward he led them out into Bethania, and lift vp his hands & blessed them.

51 And it came to passe, that as he blessed them, he departed from them, and was carried vp into heauen.

52 And they worshiped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

5 Divers and doubtfull thoughts which fall oft into mens h. adt, when any strange thing falleth out, whereof there is no great likelihood.

7 The preaching of the Gospel, which was promised to the Prophets, and performed in his time, is committed vnto the Apostles: the summe whereof is, Repentance and remission of finnes.

8 The Apostles who are the preachers of the Gospel beginning at Hierusalem.

9 John 15. 26. after 1. 4. vntill he be holy Ghost come downe from heauen vpon you.

10 Christ ascendeth into heauen, and departing bodily from his disciples filleth their hearts with the holy Ghost.

11 Marke 16. 19. after 1. 9.

6 Suddenly taken away, and therefore we may not imagine that he was there in such a bodie as could not be seene, but beleue in deeds that he changed his place.

12 When he brake bread, which was the people's use, yet as this day at the beginning of their meales, and say a prayer.

13 Marke 16. 14. John 20. 19.

14 The Lord himselfe sheweth by certaine and necessary signes that he was risen againe, and that in the same body which he tooke vpon him.

THE



THE HOLY GOSPEL OF IESVS CHRIST, ACCOR- DING TO S. IOHN.

CHAP. I.

1 That word begotten of God before all worlds, 2 and which was euer with the Father, 3 4 is made man. 6. 7. For what end Iohn was sent from God: 16 His preaching of Christs office: 19. 20 The record that he bare giuen out vnto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

1 The Sonne of God is of one and the selfe same eternitie or euerlastingnesse, and of one & the selfe same essence or nature with the Father.

2 From the beginning, as the Euangelist saith, 1. Epist. 1. 1. as though hee said, that the VWord began not then to haue his being, when God began to make all that was made: for the VWord was euen then when all things that were made, began to be made, and therefore he was before the beginning of all things.

3 Had his being. c This word That, pointeth out vnto vs a peculiar and choise thing about all other, and putteth a difference betweene this VWord, which is the Sonne of God, and the Lawes of God, which otherwise are also called the word of God.

d This word VWith, pointeth out the distinctions of persons to vs.

e This word (VWord) is the first in order in the sentence, and is that which the learned call (Subiectum) and this word (God) is the

later in order, and the same which the learned call (predicatum) * Col. 1. 16. 2 The sonne of God declareth that same his euerlasting Godhead, both by the creating of all things and also by the preserving of them, and especially by the excellent gifts of reason and vnderstanding, wherewith he hath beautified man about all other creatures.

f Paul expoundeth this place, Coloss. 1. 15. and 16. verses. g That is, as the Father did worke, so did the Sonne worke with him: for he was fellow worker with him. h Of all those things which were made nothing was made without him.

i That is, by him: and it is spoken after the manner of the Hebrewes, meaning thereby, that by his force and working power, all life cometh to the world.

k To wit, euen then, when all things are made by him, for else he would haue said, Life is in him, and not life was.

l That force of reason and vnderstanding, which is kindled in our mindes to acknowledge him, the author of so great a benefite.

3 The light of men is turned into darkness, but yet so, that there is clearenesse enough to make them without excuse.

m They could not perceiue nor reach vnto it, so receiue any light of it, no, they did not so much as acknowledge him. * Matth. 3. 1. marke 1. 4. luke 3. 2.

4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voice, who is as it were the herault of Christ.

n Through Iohn. o That light which wee speake of, is wit, Christ, who onely can lighten our darkness.



N^o the^a beginning^b was^c that Word, and that word was^d with God, and that^e Word was God.

2 This same was in the beginning with God.

3 * 2 All^f things were made by it, and^g without it^h was made nothing that was made.

4ⁱ In it^k was life, and that life was^l that light of men.

5^m And that light shineth in the darknes, and the darknesseⁿ comprehended it not.

6^o ¶ * 4 There was a man sent from God, whose name was Iohn.

7 This same came for a witnesse, to beare witnesse of that light, that all men^p through him might belecue.

8 Hee was not^q that light, but was sent to beare witnesse of that light.

9^r This was^s that true light, which lighteth euery man that cometh into the world.

10^t He was in the world, and the world was^u made by him: and the world knew him not.

11 He came^v vnto his owne, and his owne receiued him not.

12^w But as many as receiued him, to them

he gaue^x prerogatiue to be the sonnes of God, euen to them that beleue in his name.

13 Which are borne not of blood, nor of the^y will of the flesh, nor of the will of man, but of God.

14^z ¶ 7 And that word was made^a flesh, and^b dwelt among vs, (and wee^c sawe the^d glory thereof, ^e as the glorie of the onely begotten Sonne of the Father) ^f full of grace and trueth.

15^g ¶ 8 Iohn bare witnesse of him, and cried, saying, This was he of whom I said, Hee that cometh^h after me, wasⁱ before me: for hee was better then I.

16^j ¶ 9 And of his fulnesse haue all we receiued: and^k grace for grace:

17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

18^l ¶ 10 No man hath seene God at any time: that onely begotten Sonne, which is in the^m bosome of the Father, hee hathⁿ declared him.

19^o ¶ 11 Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, who art thou?

20 And he^p confessed and^q denied not, and said plainly, * I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, * I am not. Art thou^r that Prophet? And he answered, No.

22 Then saide they vnto him, Who art

thou, is taken from tents: and yet notwithstanding, his absence from vs in body is not such, but that he is alwaies present with vs, though not in flesh, yet by the vertue of his spirit. * Matth. 17. 2.

2. pet. 1. 17. y The glory which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were laide open before our eyes, when the Sonne of God appeared in the flesh.

z This word (as) doeth not in this place betoken a likeness, but the truth of the matter, for his meaning is this, that we saw such a glory, as befitted and was meete for the true and onely begotten Sonne of God, who is Lord and King ouer all the whole world. a He was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth.

8 Iohn is a faithful witnesse of the excellencie of Christ. b That is, He before whom I am sent to prepare him the way: so that these wordes are referred to the time of his calling, and not of his age: for Iohn was sixe moneths older then he. c This sentence hath in it a turning of the reason as who call it, as who should say, a setting of that first which should be last, and that last which should be first: for in plaine speech this is it, Hee that cometh after me, is better then I am for he was before mee.

The like kinde of turning the reason we finde in Luke 7. 49. Many finnes are forgiven her, because shee loued much, which is thus much to say, Shee loued much, because many finnes are forgiven her. * Coloss. 1. 10. & 2. 9.

9 Christ is the most plentifull fountaine of al goodnes, but then he powred out his gifts most bountifullly, when as he exhibited and shewed himselfe to the world. d That is, grace vpon grace, as a man would say, graces heaped one vpon another.

10 The true knowledge of God proceedeth onely from Iesus Christ. * 1. Tim. 6. 16. 1. Iohn 4. 12. e VVho is nearest to his father, not onely in respect of his loue towards him, but by the bond of nature, and for that union or onenesse that is betweene them, whereby the Father and the Sonne are one.

f Reuiled him and shewed him vnto vs, whereas before hee was hid vnder the shadowes of the Law, so that the quicknesse of the sight of our mindes was not able to perceiue him: for whosoever seeth him, seeth the Father also.

11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present. g Hee did acknowledge him, and spake of him plainly and openly. h This rehearsing of the one and the selfe same thing though in diuers wordes is much vsed of the Hebrewes, and it hath great force, for they vse to speake one thing twice, so set it out more certainly and plainly.

* Altho 13. 25. i The Iewes thought that Elias should come againe before the dayes of Messias, and they took the ground of that their opinion out of Malac. 4. 5. which place is to be vnderstood of Iohn, Matth. 11. 14. And yet Iohn denieth that he is Elias, answering them in deed according as they meant.

k They inquire of some great Prophet, and use of Christ, for Iohn denieth before that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, wresting to that purpose that place of Deut. 18. 15. which is to be vnderstood of all the companie of the Prophets and ministers, which haue bene and shalbe to the end, and especially of Christ who is the head of all Prophets.

thou

4 *Isa. 40. 3.*
matth. 3. 3.
luke 3. 4.
 12 Christ is the
 author of bap-
 tisme, and not
 Iohn: and there-
 fore the force
 thereof consist-
 eth not in Iohn,
 who is the mi-
 nister, but wholly
 in Christ the
 Lord.

1 *Herely we may*
proue that the Iewes
knew there should
be some change in
religion vnder Mes-
sias.
as VVhom all the
world seeth, and
euen amongst you.
 * *Matth. 3. 11.*
marke 1. 7. luke
3. 16. actes 1. 5.
and 1. 16. and
19. 4.

13 The body
 and trueth of all
 the sacrifices of
 the Law, to
 make satisfacti-
 on for the sinne
 of the world, is
 in Christ.

n *This word (that)*
which is added, hath
great force in it, not
only to set forth
the worthinesse of
Christ, and so to
separate him from
the Lambe, which
was a figure of him,
and from all other
sacrifices of the law
but also to bring into
our minde the Pro-
phesies of Esai and
others.

n *This word of the*
present time, signifi-
eth a continuall act,
for the Lambe hath
this vertue proper
vnto him, and for e-
uer to take away the
sinnes of the world.
 p *That is, that roote*
of sinnes, to wit, our
corruption, and so
consequently the
fruits of sinne, which
are commonly call-
ed in the plurall num-
ber sinnes.

q *I neuer knew him*
by face before.
 14 Christ is
 proued to be the
 Sonne of God,
 by the comming
 downe of the
 holy Ghost, by
 the fathers voice
 and by Iohns
 testimonie.

* *Matth. 3. 16.*
marke 1. 10.
luke 3. 22.

r *This word (That)*
pointeth out vnto vs
some excellent thing, and maketh a difference betweene Christ and other, whom
Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high. 15 Iohn
gathereth disciples not to himselfe, but to Christ. 16 Christ is set before vs to
follow, not as a vaine shadowe, but as our Mediatour. 17 In this first gathering
of the disciples, we haue shewed vnto vs, that the beginning of saluation is from
God, who calleth vs vnto his Sonne, by the ministerie of his seruants, whom (so
preuenting vs) we must also heare, and follow him home, that being instructed by
him, we may also instruct others. 1 Where is thy lodging,

thou, that we may giue an answer to them
 that sent vs: What sayest thou of thy selfe?

23 Hee said, I am * the voice of him that
 crieth in the wilderness, Make straight
 the way of the Lord, as said the Prophet
 Esaias.

24 12 Now they which were sent, were
 of the Pharises.

25 And they asked him, and saide vnto
 him, 1 Why baptizest thou then, if thou be
 not that Christ, neither Elias, nor that Pro-
 phet?

26 Iohn answered them, saying, I bap-
 tize with water: but there is one m among
 you, whom yee know not:

27 * He it is that commeth after me,
 which was before mee, whose shoe latchet
 I am not worthy to vnloose.

28 These things were done in Bethabara
 beyond Iordan, where Iohn did baptize.

29 ¶ 13 The next day Iohn seeth Iesus
 comming vnto him, and saith, Behold n that
 Lambe of God, which o taketh away the
 p sinne of the world.

30 This is he of whom I said, After me
 commeth a man, which was before me: for
 hee was better then I,

31 And i I knew him not: but because
 hee should be declared to Israel, therefore
 am I come, baptizing with water.

32 14 So Iohn bare record, saying, I be-
 held* that Spirit come downe from heauen,
 like a doue, and it abode vpon him,

33 And I knew him not: but he that sent
 me to baptize with water, he said vnto me,
 Vpon whom thou shalt see that Spirit come
 downe, and tarie stil on him, that is he which
 baptizeth with the holy Ghost.

34 And I sawe, and bare record that this
 is r that Sonne of God.

35 ¶ 15 The next day Iohn stood againe,
 and two of his disciples:

36 16 And he beheld Iesus walking by,
 and said, Behold that Lambe of God.

37 17 And the two disciples heard him
 speake, and followed Iesus.

38 Then Iesus turned about, and sawe
 them follow, and saide vnto them, What
 seeke yee? and they saide vnto him, Rabbi
 (which is to say by interpretation, Master)
 where dwellest thou?

39 He saide vnto them, Come, and see.
 They came and sawe where he dwelt, and
 abode with him that day: for it was about

the tenth houre.

40 Andrew, Simon Peters brother, was
 one of the two which had heard it of Iohn,
 and that followed him.

41 The same found his brother Simon
 first, and saide vnto him, We haue found
 that Messias, which is by interpretation, that
 u Christ.

42 And he brought him to Iesus. And
 Iesus beheld him, and said, Thou art Simon
 the sonne of Iona: thou shalt bee called Ce-
 phas, which is by interpretation, a stone.

43 ¶ The day following, Iesus would
 goe into Galile, and found Philip, and said
 vnto him, Follow me.

44 Now Philip was of Bethsaida, the ci-
 tie of Andrew and Peter.

45 18 Philip found Nathanael, and saide
 vnto him, we haue found him of whome
 * Moses did write in the Law and the * Pro-
 phets, Iesus that sonne of Ioseph, that was
 of Nazareth.

46 19 Then Nathanael said vnto him, Can
 there any good thing come out of Naza-
 reth? Philip said to him, Come, and see.

47 20 Iesus sawe Nathanael comming to
 him, and said of him, Behold indeede an
 Israelite, in whom is no guile.

48 21 Nathanael said vnto him, Whence
 knewest thou mee? Iesus answered, and said
 vnto him, before that Philip called thee,
 when thou wast vnder the figge tree, I saw
 thee.

49 Nathanael answered, and said vnto
 him, Rabbi, thou art that sonne of God: thou
 art that King of Israel.

50 Iesus answered, and said vnto him, Be-
 cause I said vnto thee, I saw thee vnder the
 figtree, beleuest thou? thou shalt see grea-
 ter things then these.

51 And he said vnto him, Verily, verily I
 say vnto you, hereafter shall yee see heauen
 open, and the Angels of God * ascending,
 and descending vpon that Sonne of man.

CHAP. II.

1 Christ turneth water into wine, 11 which was the be-
 ginning of his miracles, 12 He goeth downe to Caperna-
 um, 13 from thence he goeth Cp to Hierusalem, 11 and
 casteth the marchandise out of the Temple, 19 Hee for-
 telleth that the Temple, that is his body shall be destroyed
 of the Iewes. 23 Many beleue in him: seeing the miracles
 which hee did.

And the third day was there a marriage
 in Cana a towne of Galile, and the mo-
 ther of Iesus was there.

2 And Iesus was called also, and his disci-
 ples vnto the marriage.

3 * Now when the wine failed, the mo-
 ther of Iesus said vnto him, They haue no
 wine.

a *After the talke which he had with Nathanael, or after that he departed from Iohn, or after that*
he came into Galile. 2. Christ is carefull enough of our saluation, and therefore
hath no neede of others to put him in mind of it.

2 The night before

u *That is, among*
red, or king after the
manner of the Iewish
people

18 The good
 indeuous euen
 of the vnclan-
 ned, God do-
 eth so allow, that
 he maketh them
 masters to the
 learned.

* *Gen. 49. 10.*
deut. 18. 18.

* *Isa. 4. 2. and*
40. 10. and 45. 8.
iere. 23. 5. and
33. 14. ezech.
34. 23. and 37.
24. dan. 2. 24

19 We must et-
 specially take
 heed of false
 presumptions,
 which shut vp
 against vs the
 entrance to
 Christ.

20 Simple vp-
 rightnesse discer-
 neth the true
 Israelites from
 the false.

21 The end of
 miracles is to set
 before vs Christ
 the Almighty, &c
 also the only au-
 thor of our sal-
 uation, that we
 may apprehend
 him by faith.

* *Gene. 28. 12.*

x *By these words*
the power of God is
signified which
should appeare in
his ministerie by the
Angels seruing him,
as the heade of the
Church.

1 Christ decla-
 ring openly in an
 assembly by
 a notable mira-
 cle, that hee had
 power ouer
 the nature of
 things to feede
 mans body, lea-
 deth the minde
 of all men to his
 spirituall and sa-
 uing vertue and
 power.

4 Iesus

6 Mine appointed time.

4 These were vessels appointed for water, wherein they washed themselves. 4 Every skin contained an hundredth pound, at twelve ounces the pound: Whereby we gather that Christ helps them with a thousand and eight hundredth pounds of wine.

6 Word for word, are drunken: Now this speech, to be drunken, is not always taken in evil part in the Hebrew tongue, but signifieth sometime such store, and plentiful use of wine, as doth not passe measure, as Gen 43:34.

3 Christ being made subject to the Law for vs, satisfieth the Lawe of the Pascheouer.

4 Christ being ordeined to purge the Church, doth with great zeale begin his office both of Priest and Prophet.

2 Zeale in this place is taken for a wrathful indignation and displeasure of the minde, conceived of some naughty and euill dealing towards them whom we loue well.

5 Against them which so binde God to an ordinary calling which they themselves most shamefully abuse, that they will not admit an extraordinary one, which God confirmeth from heaven (and they although in vaine would haue it extinguished) unless it be sealed with outward and bodily miracles.

6 With what miracle doeth thou come forth is, that we may see that heavenly power and vertue, which giueth thee authority to speake and do thus.

4 Iesus saide vnto her, Woman, what haue I to doe with thee? mine^b houre is not yet come.

5 His mother saide vnto the seruants, Whatsoeuer he saith vnto you, doe it.

6 And there were set there fixe^c waterpots of stone, after the maner of the purifying of the Iewes, containing two or three^d hkins a piece.

7 And Iesus saide vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he saide vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: but the seruants, which drew the water, knew) the gouernour of the feast called the bridgrom

10 And saide vnto him, All men at the beginning set forth good wine, and when men haue^e well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, & shewed forth his glory: and his disciples beleued on him.

12 After that, hee went downe into Capernaum, he and his mother, and his^f brethren, and his disciples: but they continued not many dayes there:

13 For the Iewes Pascheouer was at hand. Therefore Iesus went vp to Hierusalem.

14 And he found in the Temple those that sold oxen, and sheepe, and doves, and changers of money, sitting there.

15 Then he made a scourge of small cordes, & draue them al out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables,

16 And saide vnto them that sold doves, Take these things hence: make not my fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, * The^g zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and saide vnto him, What^h signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and saide vnto them, * Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then saide the Iewes, Fourtie and fixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of theⁱ Temple of his bodie.

22 Assoone therefore as hee was risen from the dead, his disciples remembred that hee thus saide vnto them: and they beleued the Scriptures, and the word that Iesus had saide.

23 Now when he was at Hierusalem, at the passeouer in the feast, many beleued in his Name, when they sawe his miracles which hee did.

24 But Iesus did not commit himselfe vnto them, because he knew them all,

25 And had not neede that any should testifie of man: for he knew what was in man.

CHAP. III.

1 Christ teacheth Nicodemus the verie principles of christiam regeneration. 14 The serpent in the wildeerne sse. 23 Iohn baptizeth, 27 And teacheth his, that he is not Christ.

There^a was now a man of the Pharises, named Nicodemus, a^a ruler of the Iewes.

2 This man came to Iesus by night, and saide vnto him, Rabbi, we know that thou art a^b teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

3 Iesus answered, and saide vnto him, Verilie, verilie I say vnto thee, Except a man be borne againe, he cannot^d see the^c kingdome of God.

4 Nicodemus saide vnto him, How^e can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verilie, verilie I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is^f flesh: and that which is borne of the spirit, is spirit.

7 Marueile not that I saide vnto thee, Yee must be borne againe.

8 The winde bloweth where it^h listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whether it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and saide vnto him, How can these things be?

10 Iesus answered, and saide vnto him,

a The Church: for Christ sheweth in this place, how wee come to be christians, and so haue ought to doe in the churche of God. f How can I that am olde, be borne againe? for he answereth, as if Christ his words belonged to none but to him. g That is fleshly, to wit, wholly vnclen and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrarie to which is the (Spirit) that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is everlasting and immortal, though the strife of the flesh remaineth. h With free and wondrous blasse as it listeth. 3 The secret mystrie of our regeneration which cannot be comprehended by mans capacite, is perceived by faith, and that in Christ only, because that he is both God on earth, and man in heauen, that is to say, in such sort man, that he is God also, and therefore almightie: and in such sort God, that he is man also, and therefore his power is manifest vnto vs.

1 This is, of left body.

6 It is not good crediting them, which stand only vpon miracles. 7 Christ is the searcher of hearts, and therefore true God.

1 There are none sometimes more vnlearned, then the learned, but as well the learned as the vnlearned must desire wilddome of Christ only, as a man of great estimation and a ruler among the Iewes.

6 VV^e know that there are sent from God to teach vs. a But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowne Christ aright, he would not only haue said, that God was with him, but in him, as Paul doeth, 2. Cor. 1. 19.

2 The beginning of Christi-anitie consisteth in this, that wee know our selues not only to be corrupt in part, but to be wholly dead in sinne: so that our nature hath need to be created anew, as touching the qualities thereof which can be done by no other vertue, but by the diuine and heavenly, whereby we were first created.

d This is going, or enter, as he expounded himselfe afterward, verse 5.

Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily I say vnto thee, Wee speake that we know, and testifie that wee haue seene: but ye receiue not our witnes.

12 If when I tell you earthly things, yee beleue not, how should ye beleue, if I shal tell you of heauenly things?

13 For no man is ascended vp to heauen, but hee that hath descended from heauen, ^m that Sonne of man which ^a is in heauen.

14 * And as Moyses lift vp the serpent in the wilderness, so must that Sonne of man be lift vp,

15 That whosoever beleueth in him, should not perish, but haue eternall life.

16 * For God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoever beleueth ^a in him, should not perish, but haue euerlasting life.

17 * For God sent not his Sonne into the world, that hee should ^pcondemne the world, but that the ^a world through him might be saued.

18 He that beleueth in him, is not condemned: but he that beleueth not, is condemned already, because hee hath not beleued in the Name of that onely begotten Sonne of God.

19 * And this is the ^a condemnation, that that light came into the world, and men loued darkenesse rather than that light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, lest his deedes should be reprooued.

21 But he that ^a doeth truth, commeth to the light, that his deedes might be made manifest, that they are wrought ^a according to God.

22 ¶ After these things, came Iesus and his disciples into the lande of Iudea, and there taried with them, and ^a baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 ¶ Then there arose a question betwene Iohns disciples & the Iewes, about purifying.

26 And they came vnto Iohn, and saide vnto him, Rabbi, he that was with thee beyond Iorden, to whome ^a thou barest wit-

nesse, beholde, hee baptizeth, and all men come to him.

27 Iohn answered and said, A man ^a can receiue nothing, except it bee giuen him from heauen.

28 Ye your selues are my witness, that ^a I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He must increase, but I ^a must decrease.

31 He that is come from an high, is above all: hee that is of the earth, is of the ^a earth, and ^a speaketh of the earth: he that is come from heauen is aboute all.

32 And what hee hath ^a seene and heard, that he testifieth: but ^a no man receiueh his testimonie.

33 He that hath receiued his testimonie, hath sealed that ^a God is true.

34 For hee whom God hath sent, speaketh the words of God: for God giueth ^a him not the spirit by measure.

35 The father loueth the sonne, and hath ^a giuen all things into his hand.

36 * Hee that beleueth in the Sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shall not ^a see life, but the wrath of God abideth on him.

CHAP. III.

6 Iesus being wearie asketh drink of the woman of Samaria.

21 He teacheth the true worship. 26 He confesseth that he is the Meffias. 31 His meate. 39 The Samaritans beleue in him. 46 He healeth the ruler's sonne.

NOW ^a when the Lord knew, how the Pharises had heard, that Iesus made ^a and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not, but his disciples)

3 He left Iudea, and departed againe into Galile.

4 And he must needs goe through Samaria.

5 ^a Then came he to a citie of Samaria called Sichar, neere vnto the possession that ^a Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate ^a thus on the well: it was about the ^b fixt houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue mee drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then saide the woman of Samaria vnto him, How is it, that thou being a Jew,

monies of the Law, did regard, and had a respect vnto. ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

24-33. ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

I

ask e

^a VVhat meane you to goe about to better my estate? this is euery mans lot and portion, that they cannot better themselves one iote.

^a Chap. i. 28.

^a Is nothing else but man, a piece of worke made of the styme of this earth. ^b Sawmeth of nothing, but corruption, ignorance, dulnesse, &c.

^c VVhat he knoweth fully and perfectly.

^d That is, very few ^e Rom. 3. 4.

^a Matth. ii. 27

^b Committed them to his power and will.

^c Abac. 2. 4.

^d Iohn. 5. 10.

^e Shall not enioy.

^a This measture is to be kept in doing of our dutie, that neither by feare we be terrified from going forward, neither by rashnes procure or plucke dangers vpon our heads.

^b Chap. 3. 22.

^c Christ leaving the proud Pharises communicateth the treasures of euerlasting life with a poore sinful woman and stranger, refelling the grosse errors of the Samaritanes, and defending the true seruice of God, which was deliuered to the Iewes, but yet so that hee calleth both of them backe to himselfe, as one whom only all the fathers, and also all the eere-

^a I am handle doubtfull things, and such as you haue no certaintie without for, and yet man beleue you: but I teach these things that are of a truth, and well knowne, and you beleue me not. ^b Only Christ can teach vs beauenly things, for no man is ascended vp. ^c That is, hath any spiritual light and understanding, or euer had but onely that Sense of God, which came downe to vs. ^d VVhen as he is said to haue come downe from heauen, that might be vnderstood of his Godhead, and of the manner of his conception: for Christ his birth was by the earth was humanly, and not earthly, for hee was conceived by the holy Ghost. ^e That which is proper to the diuinitie of Christ, is here spoken of whole Christ, to giue vs to understand that hee is but one person, wherein two natures are united, and this kind of speech is common to all the communicants of proprietie. ^f Numb. 2. 1. 9. chap. 12. 32.

^a Iohn 4. 9. ^b Nothing else but the free loue of the Father, is the beginning of our saluation, and Christ is he in whom our righteousness and saluation is resident: & faith is the instrument or meane whereby we apprehend it, and life euerlasting is that which is set before vs to apprehend. ^c It is not all one to beleue in a thing, and to beleue of a thing, for we may not beleue (in any thing) false onely in God, but we may beleue (of any thing) whosoever, this faith is a gift of the Spirit.

^a Christ doeth condemne. ^b That is, to be the cause of condemning of the world, or in deede some are the cause of death, but Christ shall iudge the quicke and the dead. ^c Not onely the people of the Iewes, but whosoever shall beleue in him. ^d Chap. 1. 9. ^e Only wickednesse is the cause, why men refuse the light that is offered them. ^f That is, the cause of condemnation, which sticketh fast in men, unless through God his great benefite they be deliuered from it. ^g That is, he that leadeth an honest life, and void of all craft and deceit. ^h That is, with God God as it were going before. ⁱ Chap. 4. 1. ^j Satan inflameth the disciples of Iohn with a fond emulation of their master, to hinder the course of the Gospel: but Iohn being mindfull of his office, doeth not onely breake off their inuicements, but also taketh occasion thereby, to giue testimonie of Christ, how that in him onely the Father hath set forth life euerlasting. ^k Chap. 1. 24.

e There is no familiaritie nor friendship betweene the Iewes, and the Samaritanes.

d By this word (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of himselfe, whom his father offered to this woman.

e This euerglasting water, that is to say, the exceeding loue of God, is called liuing, or of life, so make a difference betweene it, and the water that should be drawn out of a well: and these metaphors are very much vsed of the Iewes, Ierem. 2. 13. Joel 3. 18.

zech. 13. 11. 3 All the religion of superstitious people, standeth for the most part vpon two pillars, but very weake, that is to say, vpon the examples of the fathers, peruerred, and a foolish opinion of outward things: against which errors we haue to set the word and nature of God.

*f The name of this mountaine is Garizim, whereupon Samoballeta the Cumite built a Temple by Alexander of Macedonie his leau, after the victorie of Istick: and made there Manasses his some in law, high Priest, Iosaph. booke 11. *Deut. 12. 6.*

**2 King. 17. 29 g This word (spirit) is to be taken here, as it is set against that commandment which is called carnall Heb. 7. 16. as the commandment is considered in itselfe: and so he speaketh of (Trueth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the lawe, which did onely shadow that which Christ performed in deeds *2 Cor. 3. 27 h By the word (spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.*

askest drinke of me, which am a woman of Samaria: for the Iewes meddle not with the Samaritanes.

10 Iesus answered and said vnto her, If thou knewest that gift of God, and who it is that faith to thee, Giue me drinke, thou wouldest haue asked of him, and hee would haue giuen thee water of life.

11 The woman said vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee himselfe dranke thereof, and his sonnes, and his cattell?

13 Iesus answered, and saide vnto her, Whosoever drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euerglasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus saide vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and saide, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband,

18 For thou hast had fise husbands, and he whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman said vnto him, Sir, I see that thou art a Prophet,

20 Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre commeth, when ye shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the father in spirit, and trueth: for the father requireth euen such to worship him.

24 God is a spirit, and they that worship him, must worship him in spirit and trueth.

25 The woman saide vnto him, I knowe wel that Messias shall come which is called Christ: when he is come, hee will tell vs all things.

26 Iesus saide vnto her, I am hee, that

speake vnto thee.

27 And vpon that, came his disciples, & marueiled that he talked with a woman: yet no man said vnto him, What askest thou: or why talkest thou with her?

28 The woman then left her water-pot, and went her way into the citie, and saide to the men,

29 Come, see a man which hath tolde me all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 In the meane while, the disciples prayed him, saying, Master, eate.

32 But he said vnto them, I haue meate to cate that ye know not of.

33 Then saide the disciples betweene themselves, Hath any man brought him meate?

34 Iesus saide vnto them, My meate is, that I may doe the will of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth haruest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiueeth reward, and gathereth fruit vnto life eternall, that both he that soweth, and he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 Now many of the Samaritanes of that citie beleued in him, for the saying of the woman which testified, Hee hath tolde me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that he would tarie with them: and he abode there two dayes.

41 And many moe beleued because of his owne word.

42 And they said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, and knowe that this is indeede that Christ the Sauour of the world.

43 So two dayes after hee departed thence, and went into Galile.

44 For Iesus himselfe had testified, that a Prophet hath none honour in his owne countrey.

45 Then when he was come into Galile, the Galileans receiued him, which had sene all the things that hee did at Hierusalem

4 We may haue care of our bodies, but yet so, that we preferre willingly and freely the occasion which is offered vs to enlarge the kingdome of God, before all necessities of this life whatsoever.

*5 When the spirituall corn is ripe, we must not linger, for so the children of this world would condemne vs. *Matth. 9. 37. luke 10. 2. 6 The doctrine of the Prophets was as it were a sowing time: & the doctrine of the Gospell as the haruest, and there is an excellent agreement betweene them both, and the ministers of them both.*

i That promise. 7 The Samaritanes doe most ioyfully imbrace that, which the Iewes most stubbornly reiect. 8 The disciples of Christ deprecate themselves of his benefite: yet Christ prepareth a place for himselfe.

*k Into the townes and villages of Galile, for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefite was hindered through their malicious stiffneckedness. *Matth. 13. 57. Marke 6. 4. luke 4. 24.*

at the feast: for they went also vnto the feast.

46 And Iesus came againe into * Cana a towne of Galile, where hee had made of water, wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would go downe, and heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleue.

49 The ruler saide vnto him, Sir, goe downe before my sonne die.

50 Iesus saide vnto him, Goethy way, thy sonne liueth: and the man beleueed the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then inquired he of them the houre when hee began to amend. And they saide vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleueed, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

One lying sicke at the poole, 5 is healed of Christ on the Sabbath. 10 The Iewes that rashly finde fault with that his deed, 17 he conuinceth with the authoritie of his Father. 19. 20 He proueth his diuine power by many reasons, 45 and with Moses testimonie.

After that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

2 And there is at Hierusalem by the place of the sheepe, a poole called in Ebrew Bethesda, hauing fve porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased eight and thirty yeeres.

6 When Iesus saw him lie, and knew that hee now long time had bene diseased, hee said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haueno man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore saide to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carie thy bed.

11 He answered them, He that made me whole, he said vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which saide vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Behold, thou art made whole: sinne no more, lest a worfe thing come vnto thee.

15 ¶ The man departed and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath, but said also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and saide vnto them, Verily, verily I say vnto you, The Sonne can doe nothing of himselfe, saue that he seeth the Father doe: for whatsoeuer things he doeth, the same things doeth the Sonne in like maner.

20 For the Father loueth the Sonne, and sheweth him all things, whatsoeuer hee himselfe doeth, and he wil shew him greater workes then these, that ye should marueile.

21 For likewise as the Father raiseth vp the dead, and quickneth them, so the Sonne quickneth whom he will.

22 For the Father iudgeth no man, but hath committed al iudgement vnto the Sonne.

23 Because that al men should honour the Sonne, as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

¶ This word (Iudgeth) is taken by the figure Synecdoche, for all gouernment. In those words are not so to be taken, as though they simply denied that God gouerned the world, but as the Iewes imagined it, which separate the Father from the Sonne, whereas indeed, the Father doth not gouerne the world, but only in the person of his Sonne, being made manifest in the flesh: so saith he afterward verse 30. that he came not to do his owne will: that his doctrine is not his owne, chap. 7. 16. that the blinde man and his parents sinned not, &c. chap. 9. 3.

2 True religion is not more cruelly assaulted by any meanes, then by the pretence of religion it selfe.

* Ierem, 17. 23.

3 The worke of God was neuer the breach of the Sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doth not worke but in the Sonne.

* Chap. 7. 19.

c That is, his onely, and no mans eld, which they gather by that, that he saith, (and I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himselfe equall to God.

d Not onely without his Fathers authority, but also without his mightie working and power.

e This must be vnderstood of Christ his person, which consisteth of two natures, and not simply of his Godhead: so then hee saith that his Father moueth and gouerneth him in all things, but yet notwithstanding when he saith he worketh with his Father, he voucheth his Godhead.

f In like sort, jointly and together. Not for that the Father doeth some things, and then the Sonne worketh after him and doeth the like, but because the might and power of the Father and the Sonne do worke equally and jointly together.

4 The Father maketh no partaker of euerglasting life, but in Christ, in whom onely also he is truly worshipped.

9 Although Christ be absent in body, yet he worketh mightily in the beleeuers by his word
* Chap. 2. 1. 12.
1 Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the loserie name onely except, he was a King, or at least the people called him a King.

* Leuit. 23. 3
deut. 1. 6. 1.
1 There is no disease so old, which Christ can not heale.
a VVhereof castell dwells, and used to be plunged in, whereof there could not be but great store at Hierusalem.
b That is to say, the house of pouring out, because great store of water was poured out into that place.

5 The Father is not worshipped but by his Sonnes worde apprehended by faith, which is the onely way that leadeth to eternall life.

6 We are all dead in sinne & cannot be quickened by any other meanes, then by the worl of Christ apprehended by faith.

i That is, his and soueraine power to rule and gouerne all things, inasmuch that he hath power of life and death.

k That is, he shall not onely iudge the world as he is God, but also as he is man he receiued this of his father to be iudge of the world.

7 All shall appeare before the iudgement seate of Christ at length to be iudged.

8 Faith and infidelitie shall be iudged by their fruits.

Of their graues.

Matth. 25. 41. m To that resurrection which hath life euertlasting following it: against which is set the resurrection of condemnation that is which condemnation following.

9 The Father is the author and approouer of all things which Christ doeth.

n Look vnto 22.

o As my Father directeth me, who dwelleth in me.

* Chap. 8. 14.

p Faithfull, that is, worthy to be credited, Look chap. 8.

14.

* Matth. 3. 17.

* Chap. 1. 27.

10 Christ is declared to be the onely Sauour by Iohns voyce, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets and desirous to seeme religious, seeth none of all these things.

q A little while.

* Matth. 3. 17.

and 17. 5.

Deut. 1. 12.

18. 107. 11.

r Lete reward God.

24 Verily, verily I say vnto you, hee that heareth my word, & beleueth him that sent mee, hath euertlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verily, verily I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Marueile not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne self: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witnesse of my selfe, my witnesse were not true.

32 There is another that beareth witnesse of me, and I know that the witnesse, which he beareth of me, is true.

33 Yee sent vnto Iohn, and hee bare witnesse vnto the truth.

34 But I receiue not the record of man: neuertheless these things I say, that yee might be sau'd.

35 He was a burning, and a shining candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I doe, beare witnesse of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, beareth witnesse of mee. Yee haue not heard his voyce at any time, neither haue ye seene his shape.

38 And his word haue yee not abiding in you: for whom he hath sent, him ye beleue not.

39 Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to me, that yee might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can yee beleue, which receiue honour one of another, and seeke not the honour that commeth of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleueed Moses, ye would haue beleueed me: for he wrote of me.

47 But if yee beleue not his writings, how shall ye beleue my words?

CHAP. VI.

5 Five thousand are fedde with five loaves and two fishes.

15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 hee cometh to them walking on the water. 26 He reasoneth of the true, 27 and euertlasting 35 bread of life. 41. 52 The Iewes murmure, 60 and many of the disciples 66 depart from him. 69 The Apostles confesse him to be the Sonne of God.

After these things, Iesus went his way ouer the sea of Galilee, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now the Passeouer, a feast of the Iewes, was neere.

5 Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, hee said vnto Philip, Whence shall we buy bread, that these might eate?

6 (And this he said to proue him: for he himselfe knew what he would doe.)

7 Philip answered him, Two hundred penie worth of bread is not sufficient for them, that euery one of them may take a little.

8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe in number, about five thousand.

11 And Iesus tooke the bread, and gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, hee said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate

* Chap. 12. 43

s This deniall doeth not put away that which is here said, but correcteth it, as if Christ said, the Iewes shall haue no power to accuse them.

* Gen. 3. 15. &

22. 18. and 49.

10. deut. 18. 15.

a Not that hee was ouer the lake of Tiberias, but by reason of the large creeker, his sailing made his iourney the shorter: therefore he is said to haue gone ouer the sea, when as he passed ouer from one side of the creek to the other.

* Lewis. 23. 7.

deut. 16. 1.

* Mat. 14. 16,

marke 6. 37.

luke 9. 13.

1 They that follow Christ, doe sometime hunger, but they are neuer deficiate of helpe.

of the five barley loaves, which remained vnto them that had eaten.

14 Then the men, when they had seene the miracle that Iesus did, saide, This is of a trueth that Prophet that should come into the world.

15 * When Iesus therefore perceiued that they would come, & take him to make him a king, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe vnto the sea,

17 * And entred into a ship, and went ouer the sea, towards Capernaum: and now it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five and twenty, or thirtie furlongs, they sawe Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: bee not afraid.

21 Then * willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, saw that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?

26 * Iesus answered them, and saide, Verily, verily I say vnto you, yee seeke me not because yee sawe the miracles, but because yee ate of the loaves, and were filled.

27 * Labour not for the meate which perissheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath * God the Father sealed.

28 Then said they vnto him, What shall we doe, that we might worke the * workes of God?

29 * Iesus answered, and said vnto them, * This is the worke of God, that ye beleue in him whom he hath sent.

30 * They saide therefore vnto him, What signe shewest thou then, that we may see it, and beleue thee? what doest thou worke?

31 Our fathers did eate Manna in the desert, as it is * written, He gaue them bread from heauen to eate.

32 * Then Iesus said vnto them, Verily, verily I say vnto you, Moses gaue you not that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus saide vnto them, I am that bread of life: he that commeth to me, shall not hunger, and hee that beleueth in mee, shall neuer thirst.

36 But I said vnto you, that ye also haue seene me, and beleue not.

37 * All that the Father giueth me, shall come to me: and him that commeth to me, I cast not away.

38 For I came downe from heauen, not to doe mine * owne will, but his wil which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that every man which seeth the Sonne, and beleueth in him, should haue euerlasting life: & I wil raise him vp at the last day.

41 * The Iewes then murmured at him, because he saide, I am that bread, which is come downe from heauen.

42 And they said, * Is not this Iesus that sonne of Ioseph, whose father and mother we know? how then saith he, I came downe from heauen?

43 Iesus then answered, and saide vnto them, Murmure not among your selues.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him vp at the last day.

45 It is written in the * Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me,

46 * Not that any man hath seene the Father, * saue he which is of God, he hath

changed our nature, so that we being inspired of him, may abide and saued by Christ. * Math. 13. 55. * Isa. 54. 13. iere. 31. 33. m In the booke of the Prophets, for the olde Testament was diuided by them into three severall parts, into the Law, the Prophets, and the holy writ. n To wit, they shall be children of the Church, for so the Prophet Esai expoundeth it, chap 54. 13. that is to say, ordained to life, Abi 19. 48. and therefore the knowledge of the heavenly trueth is the gift and worke of God, and standeth not in any power of man. * Math. 11. 17. o If the Sonne only hath seene the Father, then it is he only that can teach and instruct vs truly.

6 The spirituall vertue of Christ is contemned of them that are desirous of earthly miracles

* Exod. 16. 14. num. 11. 7.

psal. 78. 25.

7 Christ, who is the true and only author and giuer of eternall life, was signified vnto the Fathers in Manna.

8 He denieth that Manna was that true heavenly bread, and saith that he himselfe is that true bread, because he feedeth to the true and euerlasting life.

9 And as for that, as Paul, 1 Cor. 10. calleth Manna spirituall food, it maketh nothing against this place, for he signifieth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Iewes after their own opinion and conceit of the matter, and they had no further consideration of the Manna, but in that it fed the bellie.

10 Which haue life, and giue life.

11 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore faith in Christ Iesus is a sure witnesse of our election, and therefore of our glorification, which is to come.

12 Look about Chap 5. verse 22.

13 Seeing and beleuing are ioyned together: for there is another kind of seeing which is generall, which the deuil haue, for they see, but here he speaketh of that kinde of seeing, which is proper to the elect.

14 Flesh cannot perceiue spirituall things, & therefore the beginning of our saluation commeth from God, who

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10 The true vse of Sacraments is to ascend from them to the thing it self, that is, to Christ: by the partaking of whom onely, we get euerlasting life.

* Exod. 16. 15. p He pointeth out himselfe when he spake these words.

11 Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea, meate and drinke, are to the vse of this transitorie life.

q Which giueth life to the world.

r That is to say, whosoever is partaker of Christ in deed, who is our feeder.

12 Flesh cannot put a difference betweene fleshly eating, which is done by the help of the teeth, and spirituall eating, which consisteth in faith: and therefore it condemneth that which it vnderstandeth not: yet notwithstanding, the truth must be preached & taught.

13 If Christ be present, life is present, but when Christ is absent, then is death present.

* 1. Cor. 11. 27.

p In that that Christ is man, he receiueth that power, which quickeneth and giueth life to them that are his, of his Father: and he addeth this worde (That) to make a difference betweene him and all other fathers.

q Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and drawe out of the Father that power which is hath to giue life.

13 The reason of man cannot comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe. * Chap. 3. 13. 14 The flesh of Christ doeth therefore quicken vs, because that hee that is man, is God: which myserie is onely comprehended by faith, which is the gift of God, proper only to the elect. r Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh both to liue in it selfe, and to giue life to vs:

scene the Father.

47 Verily, verily I say vnto you, he that beleeueth in me, hath euerlasting life.

48 10 I am that bread of life.

49 * Your fathers did eat Manna in the wildernesse, and are dead.

50 p This is that bread, which commeth downe from heauen, that he which eateth of it, should not die.

51 11 I am that a liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread which I will giue, is my flesh, which I will giue for the life of the world.

52 12 Then the Iewes stroue among themselues, saying, How can this man giue vs his flesh to eate?

53 Then Iesus saide vnto them, Verily, verily I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.

54 Whosoever * eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate in deede, and my blood is drinke in deede.

56 Hethat eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that liuing Father hath sent mee, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is that bread which came down from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Capernaum.

60 13 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, saide vnto them, Doeth this offend you?

62 What then if ye should see that Sonne of man ascend vp * where he was before?

63 14 It is the spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake to you, are spirit and life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleued not, and who should betray him.

65 And hee saide, Therefore said I vnto you, that no man can come vnto mee, except it be giuen vnto him of my Father.

66 15 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus vnto the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whome shall wee goe? thou hast the wordes of eternall life:

69 And we beleue and know that thou art that Christ that Sonne of the liuing God.

70 16 Iesus answered them, Haue not I * chosen you twelue, and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though hee was one of the twelue.

CHAP. VII.

a Christ, after his cousins were gone vp to the feast of Tabernacles, so goeth thither priuily. 12 The peoples sundrie opinions of him. 14 He teacheth in the Temple. 32 The Priests command to take him. 41 Strife among the multitude about him, 47 and betweene the Pharisees and the officers that were sent to take him, 50 and Nicodemus.

A fter these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * a feast of the Tabernacles was at hand.

3 His brethren therefore saide vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doth any thing secretly, and he himselfe seeketh to bee famous. If thou doest these things, shewe thy selfe to the world.

5 For as yet his b brethren beleued not in him.

6 3 Then Iesus saide vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I testifie of it, that the workes thereof are euill.

8 Goe ye vp vnto this feast: I will not go vp yet vnto this feast: * for my time is not yet fulfilled.

9 ¶ These things he saide vnto them, and abode still in Galilee.

10 3 But as soone as his brethren were gone vp, then went hee also vp to the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some saide, Hee is a good man: other saide, Nay: but he deceiueth the people.

knowe him, condemne him rashly, very fewe thinke well of him, and that in secret.

15 Such is the malice of men that they take occasion of their owne destruction, euen of the very doctrine of saluation, vnlesse it be a fewe, which beleue through the singular gift of God.

16 The number of the professors of Christ is very smal, & amongst them also there be some hypocrites, and worse then all other.

* Math. 26. 16.

* Lewis. 23. 34. a This feast was so called, because of the booths and tents which they pitch of diuers kinds of boughs, and fasten der them seven dayes together, all which time the feast lasted.

1 The grace of God commeth not by inheritance, but it is a gift that commeth other wayes: whereby it commeth to passe, that oftentimes the children of God suffer more affliction by their owne kindred then by strangers.

b His kindred, for so vsd the Hebrewes to speake. 2 Wee must not follow the foolish desires of our friends.

* Chap. 8. 20. 3 An example of horrible confusion in the very bosome of the Church. The Pastors oppress the people with terror & feare: the people seek Christ, when he appeareth not: when he offereth himselfe, they neglect him. Some also that

Or boldly and freely: For the chief of the Iewes sought nothing so much as to buy his fame and name.

4 Christ striueth with goodnesse, against the wickednesse of the world: In the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bene stured vp to embrace Christ.

4 About the fourth day of the feast. 5 Therefore are there few to whom the Gospel sheweth very well, because the studie of godlines is very rare.

6 Look about chap. 5. ver. 22. and he speaketh this after the opinion of the Iewes, as if he said, My doctrine is true, mine, that is, is mine, whom you take to be a man as others are, and therefore fight by him, but is it without sent me.

6 The true doctrine of saluation differeth from the false in this, that the same setteth forth the glorie of God, and thus by puffing vp of man, darkneth the glorie of God.

7 Exod. 24. 3. 7 None do more confidently boast themselves to be the defenders of the Law of God, then they that do most impudently breake it.

8 Chap. 5. 11. 8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods workes amongst which the loue of our neighbours is the chiefest.

9 Lewis. 12. 3.

*9 Gen. 17. 10. f. That is to say, if the Law of circumcision which Moses gave be of so great account amongst you, that you doubt not to circumcise upon the Sabbath, doe you rightly reprove me for boasting a man throughly. * Deut. 1. 16. 9 Wee must iudge according to the truth of things, lest the persons of men doe turne vs and carie vs away. 9 By the shew that I make for I seeme to be but an abieft and rasall of Galile, and a carpenters sonne, whom no man maketh account of: but marke the matter it selfe well, and iudge the true by the fruit. 10 Many doe maruell that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God. 11 Men are very wise to procure stoppes and stayes to themselves. 12 The truth of Christ doth not hang vpon the iudgement of man. 13 The wicked cannot do what they list, but what God hath appointed.*

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned!

16 Iesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, hee shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glorie that sent him, the same is true, and no vnrighteousnesse is in him.

19 Did not Moses giue you a Lawe, and yet none of you keepeth the Law? Why goe yee about to kill me?

20 The people answered and said, Thou hast a deuill: who goeth about to kill thee?

21 Iesus answered, and said to them, I haue done one worke, and yee all marueil.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not bee broken, be yee angry with mee, because I haue made a man euerie white whole on the Sabbath day?

24 Iudge not according to the appearance, but iudge righteous iudgement.

25 Then said some of them of Hierusalem, Is not this he, whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: do the rulers know in deede, that this is in deede that Christ?

27 Howbeit we know this man whence he is: but when that Christ commeth, no man shall know whence he is.

28 Then cried Iesus in the Temple as he taught, saying, Yee both knowe me, and know whence I am: yet am I not come of my selfe, but he that sent mee is true, whom yee know not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but

no man layed hands on him, because his houre was not yet come.

31 Now many of the people beleueed in him, and said, When that Christ commeth, will hee doe moe miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priestes sent officers to take him.

33 Then said Iesus vnto them, yet am I a little while with you, and then goe I vnto him that sent me.

34 Ye shall seeke me, and shal not finde me, and where I am can yee not come.

35 Then saide the Iewes among themselves, Whether will he goe that we shall not finde him? Will hee goe vnto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee said, Ye shall seeke mee, and shall not finde mee? and where I am can yee not come?

37 Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst let him come vnto me, and drinke.

38 He that beleueeth in me, as sayeth the Scripture, out of his belly shall flowe riuers of water of life.

39 This spake hee of the Spirit, which they that beleueed in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, sayd, Of a truth this is that Prophet.

41 Other saide, This is that Christ: and some saide, But shall that Christ come out of Galile?

42 Sayeth not the Scripture, that that Christ shal come of the seede of Dauid, and out of the towne of Beth-leem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layde hands on him.

45 Then came the officers to the high Priestes and Pharises, and they saide vnto them, Why haue yee not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the rulers, or of the Pharises beleuee in him.

that occupie the seat of truth: yet cannot they doe what they would. * Deut. 18. 15. * Mich. 5. 2. math. 2. 5. 17 God from heauen scorneth such as are his sonnes enemies. 18 False pastors are so fond and foolish, that they esteeme the Church of God, according to the multitude and outward sheyfe.

14 As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vaine seeke for those blessings absent, which they despised when they were present.

* Chap. 13. 33. b VVord for word, (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians he understandeth the Iewes which were dispersed amongst the Gentiles 1 Pet. 1. 1.

15 There are two principles of our saluation, the one to be thoroughly touched with a true feeling of our extreme power: tie the other, to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

i The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.

* Lewis. 23. 36.

* Deut. 18. 15.

k This is not read word for word in any place, but it seemeth to be taken out of many places, where mention is made of the gifts of the holy Ghost, as Ios. 2. Esai. 44. but especially in Esai. 55.

* Ios. 2. 28.

actes 2. 17.

l VVhat is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleueed in him should receiue. So that by the name of holy Ghost are meant the vertues and mighty workings of the holy Ghost.

m That is, ghostly things were not yet scene and perceived, which were to shew and set forth the glory of the only begotten.

16 There is contention euen in the Church it selfe about the chiefest point of religion: neither hath Christ any more cruell enemies then those

* Chap. 3. 2.

* Deut. 17. 8.

and 19. 15.
* VVhat he hath
committed, who is
accused.

19 There is no
counsell against
the Lord.

* While the
wicked goes a-
bout to make a
snare for good
men, they make
a snare for them-
selves.

* Leuit. 24. 10.

2 Against hypo-
crites which are
very seure iud-
ges against other
men, and flatter
themselves in
their owne
sinnes.

* Deut. 17. 7.
3 Christ would
not take vpon
him the ciuill
magistrates of-
fice: he conten-
ted himselfe to
bring sinners to
faith and repen-
tance.

4 The world,
which is blinde
in it selfe, cannot
come to haue a-
ny light but in
Christ onely.
* Chap. 1. 5.

and 9. 5.
5 Christ is with-
out al exception,
the best witnesse
of the trueth, for
he was sent by
his Father for
that purpose, &
was by him ap-
proved to the
world by infi-
nite miracles.

49 But this people which know not the Lawe, are cursed.

50 Nicodemus saide vnto them, (* he that came to Iesus by night, and was one of them.)

51 Doeth our Lawe iudge a man before it heare him, * and knowe what he hath done?

52 They answered, and saide vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 19 And euery man went vnto his owne house.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiven her. 12 Christ is the light of the world. 19 The Pharises aske where his father is, 39 The sonnes of Abraham. 42 The sonnes of God, 44 The deuill the father of lying. 56 Abraham saw Christs day.

And Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe and taught them.

3 1 Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the mids,

4 And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

5 * Now Moses in our Lawe commanded, that such should be stoned: what sayest thou therefore?

6 And this they saide to tempt him, that they might haue whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 2 And while they continued asking him, he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their own conscience, they went out one by one, beginning at the eldest, euen to the last: so Iesus was left alone, and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, & saw no man but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 Shee saide, No man, Lorde. And Iesus said, Neither doe I condemne thee, go and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, I * am that light of the world: hee that followeth me, shall not walke in darke-nesse, but shall haue that light of life.

13 5 The Pharises therefore saide vnto

him, * Thou bearest record of thy selfe: thy record is not true.

14 * Iesus answered, and said vnto them, b Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I goe: but yee cannot tell whence I come, and whither I goe.

15 Yee iudge after the flesh: I * iudge no man,

16 And if I also iudge, my iudgement is true: for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Lawe, * that the testimonie of two men is true.

18 d I am one that beare witnesse of my selfe, and the father that sent me, beareth witnesse of mee.

19 6 Then saide they vnto him, Where is that Father of thine? Iesus answered, Ye neither know mee, nor that father of mine. If ye had knowen me, ye should haue known that Father of mine also.

20 These words spake Iesus in the * treasure, as he taught in the Temple, and no man laide hands on him: for his houre was not yet come.

21 8 Then saide Iesus againe vnto them, I goe my way, and yee shall seeke me, and shall die in your sinnes. Whither I goe, can yee not come.

22 Then said the Iewes, will hee kill him selfe, because he saith, Whither I goe, can yee not come?

23 And he saide vnto them, Ye are from beneath, I am from aboue: yee are of this worlde, I am not of this worlde.

24 I saide therefore vnto you, That yee shall die in your sinnes: for except yee beleue, that I am he, ye shal die in your sinnes.

25 9 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you from the beginning.

26 10 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him those speake I to the world.

27 11 They vnderstood not that he spake to them of the Father.

28 Then saide Iesus vnto them, When yee haue lift vp the Sonne of man, then shall yee knowe that I am he, and that I doe nothing of my selfe, but as my Father hath taught mee, so I speake these things.

29 For he that sent me, is with me: the father hath not left me alone, because I do al-

necessitie perish, because it refuseth the life that is offered vnto it. 9 Hee shall at length know who Christ is, which wil diligently heare what he saith. f This is I, am Christ, and the Saviour, for so I tolde you from the beginning that I was. 10 God is the re- uenger of Christs doctrine despised. 11 Euen the contempt of Christ, maketh for his glory: which thing his enemies shal fee at length to their great smart.

waies.

a Thou bearest wit-
nesse of thy selfe,
which thing by all
men opinion is
naught, and for a
man to commend
himselfe is very
discommendable.

* Chap. 5. 31.

b That which he
denied afore, Chap.
5. 31. must be ta-
ken by a manner of
granting, for in that
place he framed
himselfe somewhat
to the humour of
his hearers which
acknowledged no-
thing in Christ but
his humantie, and
therefore he was
content they should
see light by his
owne witnesse, vn-
lesse it were othe-
wise confirmed. But
in this place, he
standeth for the
maintenance of his
Godhead, and pray-
seth his Father,
who is his twinesse,
and agreeth with
him.

c I do not only
teach you, I con-
demne no man: but
yet if I lust to doe it,
I might lawfully
doe it, for I am not
alone, but my Fa-
ther is with mee.

* Deut. 17. 6.

and 19. 15. mat.

18. 16. 2 cor. 13.

1. heb. 10. 28.

d The Godhead is
plainly distingui-

shed from the man-

hood, else there were

not two witnesses:

for the partie accu-

sed is not taken for

a witnesse.

6 No man can

know God, but

in Christ onely.

e This was some

place appointed for

the gathering of the

offerings.

7 Wee liue and

die at the plea-

sure of God, and

not of men:

therefore this

one thing re-
maineth, that we

goe forward

constantly in our

vocation.

8 Because that

men do natur-
ally abhorre hea-

uently things,

no man can be

a fit disciple of

Christ, vnlesse

the Spirit of

God frame him:

in the meane

season notwith-

standing, the

world must of

12 The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sinne, into the true libertie of righteousness and life.

From the slauerie of sinne.

Some of the multitude, not they that beleued, for this is not the speech of men that consent vnto him, but of men that are against him.

Borne and begotten of Abraham.

Rom. 6.20.

3. pet. 2.19.

13 Our wicked manners declare, that we are plainly borne of a deuillish nature: but we are changed, and made of the household of God, according to the couenant which he made with Abraham, by Christ only, apprehended and laid hold on by faith, which faith is known by a godly and honest life.

Or language, as though he said, you do no more understand what I say, than if I spake in a strange and unknown language to you.

1. Iohn. 3.8.

From the beginning of the world: for as soon as man was made, the deuill cast him headlong into death.

That is, continue not constantly, or remained not.

That is, in faithfulness and uprightnesse, that is, he kept not his creation.

Enemies of his ownne head, and of his owne braine or disposition.

The author thereof

14 Christ did thoroughly execute the office that his Father inioyned him.

1. Iohn. 4.6.

15 The enemies of Christ make their brauery for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the person of his sonne.

waies those things that please him.

30 ¶ As he spake these things, many beleued in him.

31 ¶ Then said Iesus to the Iewes which beleued in him, If yee continue in my worde, yee are verily my disciples,

32 And shall knowe the trueth, and the trueth shall make you free.

33 ¶ They answered him, We be Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shalbe made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, yee shall be free in deede.

37 ¶ I know that yee are Abrahams seede, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and yee doe that which yee haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, if yee were Abrahams children, yee would doe the workes of Abraham.

40 But now yee goe about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then saide they to him, We are not borne of fornication: we haue one father, which is God.

42 Therefore Iesus saide vnto them, If God were your Father, then would yee loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe yee not vnderstand my talke? because yee can not heare my word.

44 ¶ Yee are of your father the deuill, and the lusts of your father yee will doe: he hath bene a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him. When hee speaketh a lie, then speaketh he of his owne: for hee is a liar, and the father thereof.

45 And because I tell you the trueth, ye beleue me not.

46 ¶ Which of you can rebuke mee of sinne? and if I say the trueth, why doe yee not beleue me?

47 ¶ Hee that is of God, heareth Gods words: yee therefore heare them not, because yee are not of God.

48 ¶ Then answered the Iewes, and said

vnto him, Say wee not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 ¶ Verily, verily I say vnto you, If a man keepe my word, he shall neuer see death.

52 ¶ Then saide the Iewes to him, Now knowe we that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, hee shall neuer tast of death,

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 ¶ Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom yee say, that he is your God.

55 ¶ Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be liar like vnto you: but I know him, and keepe his word.

56 ¶ Your father Abraham reioyced to see my day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus saide vnto them, Verily, verily I say vnto you, before Abraham was, I am.

59 ¶ Then tooke they vp stones, to cast at him: but Iesus hid him selfe, and went out of the Temple: and hee passed through the mids of them, and so went his way.

¶ VV as very desirous. In A day is a space that a man liueth in, or doeth any notable act, or suffereth any great thing. ¶ VVith the eyes of faith, Heb. 11.13. ¶ Christ as he was God, was before Abraham: and he was the Lambe slaine from the beginning of the world. ¶ Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

CHAP. IX.

¶ Christ giueth sight on the Sabbath day to him that was borne blinde: 13 Whome, after he had long reasoned against the Pharisees, 22. 35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the euermouing light.

¶ And as Iesus passed by, hee sawe a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blind?

3 Iesus answered, ¶ Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 ¶ I must worke the workes of him that sent me, while it is day: the night cometh

whereupon he answereth that there was another cause of this mans blindness, and that was, that Gods worke might be seene. 2 The workes of Christ are as it were a light, which lighten the darkenesse of the world. ¶ By (day) is meant the light, that is, the lightesome doctrine of the heavenly truth, and by night, it meaneth the darkenesse which cometh by the blindness of the same doctrine.

when

¶ That is, that will reuenge both your despising of me, and of him.

16 The only doctrine of the Gospel apprehended by faith, is a sure remedy against death.

¶ That is, he shall not find it: for even in the midst of death, the faithful see life.

17 Against them which abuse the glory of the Saints to darken Christs glory.

18 There is nothing further off from all ambition then Christ, but his Father hath set him above all things.

¶ This is spoken by manner of a grant: as if he had said, be it so, let this report which I giue of my selfe, be of no force, yet there is another that glorifieth mee,

that is, that honoureth my Name.

19 There is no sight knowledge of God, without Christ, neither any right knowledge of Christ, without his word.

20 The vertue of Christ shewed it selfe thorow all formes ages in the fathers, for they sawe in the promises, that he should come, and did very joyfully lay hold on him with a lively faith.

¶ Sin is the beginning euen of all bodily diseases, &c. yet doth it not follow, that God alway respecteth their sinnes, whom he most sharply punisheth.

¶ Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases, but for sinnes onely.

* Chap. 1. 9. and
8. 12. and 12.
35.

3 Christ healing the man borne blinde, by taking the signe of clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth hee againe restore both his body and soule: and yet so, that hee himselfe cometh first of his owne accord, to heale vs.

4 A true image of all men, who as they are of nature blinde, do neither themselves receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe amongst themselves.

e This is an Herbrew kinde of speech, for they call a mans eyes flour, when they cannot receiue any light: And therefore they are said to haue their eyes opened, which of blinde men are made to see.

5 Religion is not assaulted by any meanes more, then by pretence of religion: but the more it is pressed downe, the more it riseth vp.

when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 3 As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anoynted the eyes of the blind with the clay,

7 And saide vnto him, Goe wash in the poole of Siloam (which is by interpretation Sent,) He went his way therefore, and washed, and came againe seeing.

8 4 Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some saide, This is he: and other saide, He is like him: but he himselfe said, I am he.

10 Therefore they saide vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and saide vnto mee, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how hee had receiued sight. And he said vnto them, He layed clay vpon mine eyes, and I washed, and doe see.

16 5 Then said some of the Pharises, this man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a diffension among them.

17 Then spake they vnto the blind againe, What sayest thou of him, because he hath opened thine eyes? And he said, Hee is a Prophet.

18 Then the Iewes did not beleue him, (that hee had bene blinde and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blind? How doeth he now see then?

20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is old ynough: aske him: hee shall answer for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any man did confesse that hee was Christ, hee should

be excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

24 Then againe called they the man that had bene blind, and saide vnto him, 4 Giue glory vnto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? How opened he thine eyes?

27 He answered them, I haue tolde you already, and yee haue not heard it: wherefore would yee heare it againe, will yee also be his disciples?

28 6 Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and saide vnto them, Doubtles, this is a marueilous thing, that yee know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world beganne, was it not heard, that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and saide vnto him, 6 Thou art altogether borne in sinnes, and dost thou teach vs? so they cast him out.

35 7 Iesus heard that they had cast him out: and when he had found him, he saide vnto him, Dost thou beleue in the Sonne of God?

36 He answered, and saide, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee said, Lord, I beleue, and worshipped him.

39 8 And Iesus saide, I am come vnto judgement into this worlde, that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blind also?

41 Iesus said vnto them, If ye were blind, ye should not haue sinne: but now yee say, We see: therefore your sinne remaineth.

such as take themselves to be wise, them will I drowne in most grosse darkness of ignorance. h In this world (of seeing and not seeing) there is a secret taunting and checke to the Pharises: for they thought all men blinde but themselves. * Chap. 9. 7. and 12. 47.

d A solemn order, whereby men were constrained in old time: to acknowledge their faults before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore for thy reverence his Maestie, and do him his honour rather to confess the whole matter openly, then to lie before him. Ioh. 7. 19. 1. Sam. 6. 5. 1. He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of sinning. 6 Proud wickedness must needs at length breake forth, which in vaine lieth hid vnder a zeale of godlinesse.

f Thou art naughty even from thy cradle, and as we vs to say, there is nothing in us but sinne. 7 Most happy is their state which are cast furthest out of the Church of the wicked (which proudly boast themselves of the name of the Church) that Christ may come nearer to them.

8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darkness, but such as seeme to themselves to see cleerely enough, those he altogether blindeth: of which sort are they oftentimes, which haue the highest place in the Church.

g With great power and authority, to doe what is righteous and iust: as if he said, these men take vpon them to gouerne the people of God after their own lust, as though they sawe all things, and no man but they: but I will rulee otherwise them: these men doe for whom they account for blinde men, whom will I lighten, and such as take themselves

CHAP. X.

Christ prooueth that the Pharises are the euill shepheards, 8 and by many reasons that himselfe 11. 14. is the good shepheard: 19 And thereof diffension ariseth. 31 They take vp stones, 39 and goe about to take him, but he escapeth.

Verily, verily I say vnto you, He that entreth not in by the doore into the sheepfold, but climeth vp another way, he is a thiefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers.

6 This^b parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verily, verily I say vnto you, I am that doore of the sheepe.

8^a All that euer came before mee, are theecues and robbers: but the sheepe did not heare them.

9^c I am that doore: by me if any man enter in, he shall be saued, and shall^d goe in, and goe out, and find pasture.

10 The thiefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11^e I am that good shepheard: that good shepheard giueth his life for the sheepe,

12 But an hireling, and he which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, and know mine, and am knowen of mine.

15 As the Father^e knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16^f Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and^g there shall be^h one sheepfold, and one shepheard.

17ⁱ Therefore doeth my Father loue mee, because^j I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this^k commandement haue I receiued of my Father.

19^l Then there was a diffension againe among the Iewes for these sayings,

20 And many of them saide, He hath a deuill, and is madde: why heare ye him?

21 Other saide, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hierusalem the feast of the^m Dedication, and it was winter.

23ⁿ And Iesus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and saide vnto him, How long doest thou make vs doubt: If thou be that Christ, tell vs plainly.

25^o Iesus answered them, I told you, and ye beleue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26^p But yee beleue not: for yee are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke them out of mine hand.

29 My Father which gaue them me, is greater then al, and none is able to take them out of my fathers hand.

30 I and my Father are one.

31^q Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my^r Father, for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, I said, Ye are gods?

35 If he called them gods, vnto whom the word of God was giuen, and the Scripture cannot be^s broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I doe not the workes of my Father, beleue me not.

38 But if I doe, then though yee beleue not me, yet beleue the workes, that yee may know and beleue, that the Father is in me,

3 Christ is by the decree of the Father, the only true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life.

* *Isa. 53. 7. g. He speaketh in the time that now is, because Christ's whole life, was as it were a perpetuall death.*

* *Act. 2. 24. 6 The Gospel discouereth hypocritie, and therefore the world must needs rage when it commeth forth.*

h. The feast of the dedication was instituted by Iudas Maccabees and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garison.

i. Mat. 23. 39. 7 The vnbeleuers and proud men accuse the Gospel of darkness, which darknesse indeed is within themselves.

8 The doctrine of the Gospel is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no maruile that there doe but a fewe beleue, seeing that all men are by nature vntrained beasts: yee notwithstanding God hath his,

which he turneth into his sheepe, and committeth them vnto his Sonne, and pre-serueth them against the crueltye of all wilde beasts.

j. He giueth a reason why they beleue not, because they are vntrained beasts.

* *Chap. 8. 59. 10 Christ proueth his dignitie by diuine workes.*

*k. Through my Fathers autoritie and power. * Psalme. 82. 6. I voyd and of mine office.*

1 Seeing that by Christ onely we haue access to the Father, there are neither other true shepheards, the those which come to Christ themselves and bring other thither also, neither is any to be thought the true sheepfold, but that which is gathered to Christ.

a In those dayes they used to haue a sermon alwayes sitting at the doore, and therefore he speaketh after the manner of those dayes.

b This word (parable) which the Evangelist useth here, significth a darke kind of speech, when words are taken from their naturall meaning, to signifye another thing.

c It maketh no matter, how many, neither how old the false teachers haue bene.

d These large termes must be applied to the man he speaketh of. And therefore when he calleth himselfe the doore, he calleth all them theecues and robbers which take vpon them this name of doore, which none of the Prophets can, for they shewed the sheepe that Christ was the doore.

e Onely Christ is the true Pastor, and that onely is the true Church, which acknowledgeth him to be proper by their only Pastor: To him are opposite, theecues which feed not the sheepe, but kill them, and hirelings also, which forsake the flocke in time of danger, because they forde it only for their owne profit and gins.

f That is, shall liue safely: So use the Iewes to speake, as Deu. 26. 6. and yet there is a peculiar alluding to the shepheards office.

*g Isa. 40. 11. c. 34. 23. e. Loueth me, alloweth me. 4 The calling of the Gentiles. * Eze. 37. 22. f The certaine marke of the Catholik Church through-out the world, which hath one head, that is, Christ, the only keeper, and only shepheard of it.*

and

11 Christ feeth danger, not of mistrust, nor for feare of death, nor that hee would be idle, but to gather a Church in another place.

and I in him.

39 ¹¹ Again they went about to take him: but hee escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleueed in him there.

CHAP. XI.

¹ Christ to shewe that he is ²⁵ the life and the resurrection, ¹⁴ cometh to Lazarus being dead, ^{17. 34} and buried ⁴³ and raiseth him vp. ⁴⁷ As the Priests were consulting together, ⁴⁹ Caiaphas ⁵⁰ prophesieth that one must die for the people, ^{56. 57} They command to seeke Christ out, and to take him.

And a certaine man was sicke, named Lazarus of Bethania, the ^a towne of Mary, and her sister Martha.

2 (And it was that ^{*} Mary which anoynted the Lord with oyntment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore ^{his} sisters sent vnto him, saying, Lord, behold, he whome thou louest, is sicke.

4 When Iesus heard it, he said, This sickness is not vnto ^b death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 ² And after he had heard that hee was sicke, yet abode he two dayes stil in the same place where he was.

7 Then after that, said he to his disciples, Let vs goe into Iudea againe.

8 ³ The disciples saide vnto him, Master, the Iewes lately sought to ^{*} stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not ^{*} twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after, he said vnto them, Our friend Lazarus ⁴ sleepe: but I goe to wake him vp.

12 Then said his disciples, Lord, if he sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead:

15 And I am glad for your sakes, that I was not there, that yee may beleue: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also goe that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hierusalem, about fiftene furlongs off.)

19 ⁴ And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meet him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, If thou haddest bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall ^e rise againe.

24 Martha said vnto him, I knowe that he shal rise againe ^{*} in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: ^{*} he that beleueeth in me, though he were dead, yet shall he liue.

26 And whosoever liueth, and beleueeth in me, shall neuer die: Beleueest thou this?

27 Shee said vnto him, Yea, Lord, I beleue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when shee had so saide, shee went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickly, and came vnto him,

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary that she arose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue, to weep there.

32 Then when Marie was come where Iesus was, and sawe him, shee fell downe at his feet, saying vnto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 ⁵ When Iesus therefore saw her wepe, and the Iewes also weepe which came with her, he ^f grieved in the spirit, and was troubled in himselfe,

34 And saide, Where haue yee layed him? They said vnto him, Lord, come & see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how he loued him.

37 And some of them saide, Could ^{*} not he, which opened the eyes of the blind, haue made

⁴ God who is the maker of nature, doeth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith,

^e This is, shall thou liue againe.
^{*} Chap. 5. 29.
Iude 14. 14.

^{*} Chap. 6. 35.

¹ Christ in restoring the skinning carcass of his friend to life, sheweth an example both of his mighty power, & also of his singular good will toward me, which is also an image of the resurrection to come.

^a Where his sisters dwell.

^{*} Chap. 12. 3.

Marth. 26. 7.

^b That is to say, sent for the purpose to kill him.

² In that, that God seemeth sometimes to linger in helping of vs, he doeth it both for his glorie, and for our saluation, as the falling out of the matter in the ende, plainly proueth.

³ This only is the sure and right way to life, to follow God boldly without feare, who calleth vs and shineth before vs in the darknes of this world.

^{*} Chap. 7. 30.

and 8. 59. and 10. 33.

^e All things are first wrought and brought to passe in their season.

^f The Iewes vsed a milder kinde of speech, and called death a sleepe, whereupon in other languages the place of buriall where the dead are laid was called for the resurrection: called a sleeping place.

⁵ Christ tooke vpon him together with our flesh, all affections of man (sin onely excepted) and amongst the especially mercy and compassion. ^f These are tokens that hee was greatly moued, but yet they were without sinne: and these affections are proper to mans nature.

^{*} Chap. 9. 6.

made also, that this man should not haue died.

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take yee away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath bene deade foure dayes.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shouldest see the glory of God?

41 Then they tooke away the stone from the place where the dead was layed. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I saide it, that they may beleue, that thou hast sent mee.

43 As he had spoken these things, he cried with a loud voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to Marie, and had seene the things which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the high Priests, and the Pharises a councill, and saide, What shall wee doe? for this man doeth many miracles.

48 If we let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 ¶ Then one of them named Caiaphas, which was the high Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 * Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 ¶ This spake he not of himselfe: but being high Priest that same yeere, he prophesied that Iesus should die for that nation.

52 And not for that nation onely, but that he should gather together in one the children of God which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 ¶ Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there conti-

nued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Hierusalem before the Passeouer, to purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stood in the Temple, What thinke ye that he cometh not to the feast?

57 Now both the high Priests and the Pharises had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

1 As Christ is at supper with Lazarus, 3 Marie anoynteth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Hierusalem, 18 The people meete him. 20 The Grecians desire to see him. 42 The chiefe rulers that beleue in him, but for feare, doe not confesse him. 44 he exhorteth to faith.

¶ Then Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whome he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of oymntment of spikenard very costly, and anoynted Iesus feete, and wiped his feete with her haire, and the house was filled with the saueur of the oymntment.

4 Then said one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him:

5 Why was not this oymntment solde forthree hundreth pence, and giuen to the poore?

6 Now he saide this, not that hee cared for the poore, but because hee was a thiefe, and had the bagge, and bare that which was giuen.

7 ¶ Then saide Iesus, Lether alone: against the day of my burying she kept it:

8 For the poore alwayes yee haue with you, but me yee shall not haue alwayes.

9 ¶ Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 ¶ On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

* Chap. 26. 7.
marke 14. 31

1 An horrible example in Iudas of a minde blinded with couetousnesse, and yet pretending godlinesse.

* Chap. 13. 29.

2 This extraordinary dinarie anoynting which was for a signe, is allowed of God; that he witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

3 When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought to be open enemies: others in a rage honour him; whom they will straightway fall from: and very few doe so reverently receive him as they ought. Notwithstanding Christ beginneth his spirituall kingdom in the midst of his enemies.

* Mathe. 21. 8.
marke 11. 8.
luke 19. 35.

4 The last point of hard & yron-like stubbornnesse is this, to proclaime open warre against God, and yet sealeth not to make a pretence both of godliness, and of the profit of the common wealch. The Iewes called this councill, Sanhedrim and the word that Iohn useth is Synedrion. 5 That is spake away from us by himselfe as that through the high Priests authority was greatly lessened and decayed, yet there was some kind of government left among the Iewes. 7 The raging and mad compaignie of the false church perswade themselves that they cannot be in safetie, vnlesse he be taken away, who onely upholdeth the Church. And so likewiseudgeth the wisdom of the flesh in worldly affaires, which is gouerned by the spirit of wisdomnesse or of folly. 8 Sometimes to many tongues, men of the wicked, that euen in cursing they blesse. 9 For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the East to the West. 9 We may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee swaue not from Gods vocation.

* Zech. 9. 9.
4 Euen they which go about to oppresse Christ, are made instruments of his glory.

a After the solemne custome:

the Grecians were first so called by the name of the country of Greece, where they dwell; but afterwards, all that were not of the Jewes religion, but worshipped false gods, and were also called heathens, were called by this name.

5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but in deed is the cause of a farre greater haruest, and such as is the condition of the head, so shall it be of the members.

b A wheate come dieth when it is changed by vertue of the ground, and becommeth roos of a fruitfull blade.

* Matthe. 10. 39.

and 16. 25.

marke 8. 35.

luke 9. 24. *

and 17. 33.

* Chap. 17. 34.

6 Whiles Christ went about to suffer all the punishment which is due to our finnes, and whilest his diuinitie did not yet shew his might and power so farre as this satisfacti- on might bee throughly wrought, now when he is stricken with the great feare of the curse of God, he crieth and prayeth, and desireth to be released: yet notwithstanding he prefereth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen.

c To wit, of death shal be now as hand,

d So then the Fathers glory is Christ his glory.

7 Christ foretelleth to the deafe, the manner of his death, the ouercomming of the deuill and the world, & in conclusion his triumph.

13 Tooke branches of palme trees, and went forth to meete him, and cryed, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written:

15 * Feare not, daughter of Zion: behold, thy King commeth, sitting on an asses colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 * And the Pharises said among themselves, Perceiue yee how yee preuaile nothing: Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 * Verily, verily I say vnto you, Except the wheate come fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruit.

25 * He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 * Now is my soule troubled: and what shall I say? Father, saue mee from this houre: but therfore came I vnto his houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, & wil glorifie it again.

29 Then saide the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 Iesus answered, and said, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world bee cast out.

32 * And I, if I were lift vp from the earth, will draw all men vnto me.

33 Now this said hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Law, that that Christ bideth for euer: and how sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 * Then Iesus saide vnto them, Yet a little while is the * light with you: walke while ye haue that light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither hee goeth.

36 While yee haue that light, belecue in that light, that ye may be the * children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleueed they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleueed our report? and to whome is the arme of the Lord reueiled?

39 Therefore could they not beleuee, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should bee conuerted, and I should heale them.

41 These things said Esaias when he saw his glory, and spake of him.

42 * Neuerthelesse, euen among the chiefe rulers, many beleueed in him: but because of the Pharises they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 * And Iesus cryed, and said, He that beleueeth in me, beleueeth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I * am come a light into the world, that whosoever beleueeth in me, should not abide in darkenesse.

47 * And if any man heare my words, and beleuee not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth mee, and receiueh not my words, hath one that iudgeth him: * the word that I haue spoken, it shal iudge him in the last day.

here spoken of, but is in way of correction rather, as if hee saide, Hee that beleueth in mee, doeth not so much beleuee in mee, as in him that sent mee. So is it in Marke 9. 37. * Chap. 3. 19. & 39. * Chap. 17. * Marke 16. 7.

* Chap. 3. 14.

a Christ used a word, which hath a double meaning, for it signifieth either to life vp, or to rid out of the way, for his meaning was to put them in remembrance of his death, but the Jewes seeme to take it another way. f Chrysost. and Theophyl. referre this word vnto, to all nations: that is, not to the Jewes only.

* Psal. 89. 36. and 110. 4. and 117. 2.

Isai. 40. 8.

ezecch. 37. 25.

8 Vnn estimable is the merce of God, but an horrible iudgement followeth, if it be contemned.

* Chap. 1. 9

9 That is, purgation of light.

9 Faith is not of nature but of grace.

* Isai. 53. 1.

rom. 10. 16.

h The arme of the Lord, is the Gospell, which is, the power of God to saluation to all that beleue.

And therefore the arme of the Lord is not reueiled to them, whose hearts the Lord hath not opened.

* Isai. 6. 9.

matth. 13. 14.

marke 4. 12.

luke 8. 10.

actes 28. 26.

rom. 11. 8.

10 Such as beleuee are not only few in number, but they be conuerted with the vnbeleueers, but also the most of those fewe, and therefore al- ly do not receiue God.

* Chap. 3. 44.

11 The summe of the Gospell, and therefore of saluation, which Christ witnesseth in the midde of Hierusalem by his crying out, is this: to rest vpon Christ through faith, as the onely Sauiour appointed and giuen vs of the Father.

i This word, Not, doeth not take any win of this from Christ which is

49 For I haue not spoken of my selfe: but the Father which hath sent me, he gaue mee a commandement what I should say, and what I should speake.

50 And I know that his commandement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father said vnto me.

CHAP. XIII.

Christ rising from Supper, 15 to commend humilitie to his Apostles, washeth their feet. 21 He noteth the traitor Iudas 26 with an euident token. 34 Hee commendeth charitie. 37. 39 He foretelleth Peter of his daniell.

Now ¹ before the feast of the Pascheouer, when Iesus knewe that his houre was come, that hee should depart out of this world vnto the Father, forasmuch as he loued his ^a owne which were in the world, vnto the end he loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all things into his ^b handes, and that hee was come foorth from God, and went to God.

4 He ^c riseth from supper, and layeth aside his *upper* garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a bason, and began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came hee to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered, and saide vnto him, What I doe, thou knowest not nowe: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue no part with me.

9 Simon Peter saide vnto him, Lord, not my feete onely, but also the handes and the head.

10 Iesus said to him, He that is washed, needeth not, saue to wash *his* feete, but is cleane euery whit, and ye are ^{*} cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, & had taken his garments, and was set downe againe, he saide to them, Knowe ye what I haue done to you.

13 Yee call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feet, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that

ye should doe, euen as I haue done to you.

16 Verily, verily I say vnto you, ^{*} The seruant is not greater then his master; neither the [†] ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ I speake not of you all: I knowe whom I haue chosen: but *it is* that the Scripture might be fulfilled, ^{*} Hee that eateth bread with me, hath lift vp his heele against me.

19 From hencefoorth tell I you before it come, that when it is come to passe, yee might beleue that I am he.

20 ^{*} Verily, verily I say vnto you, If I send any, he that receiueh him, receiueh me, and hee that receiueh mee, receiueh him that sent me.

21 When Iesus had said these things, he was troubled in the Spirit, and ^{*} testified, and said, Verily, verily I say vnto you, that one of you shall betray me.

22 ^{*} Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which [†] leaned on Iesus bosome, whom Iesus loued.

24 To him beckned therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shall giue a sop, when I haue dipt it: and hee wet a sop, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then saide Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue need of against the feast: or that hee should giue some thing to the poore.

30 As soone then as he had receiued the sop, he wet immediatly out, & it was night.

31 ¶ When he was gone out, Iesus said, Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 [†] Little children, yet a little while am I with you: yee shall seeke me, but as I said vnto the ^{*} Iewes, Whither I goe, can ye not come: also to you say I now,

34 ^{*} A newe commandement giue I vnto

^{*} Chap. 15. 30. math. 10. 24. luke 6. 40.

[†] The words signify an Apostle, which is any one that is sent from another.

2 The betraying of Christ was not casual, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

^{*} Psal. 41. 9. ^{*} Math. 10. 40. luke 10. 16.

[†] He affirmed it openly and testified it.

^{*} Math. 26. 21. marke 14. 18. luke 22. 21.

[†] Iohn his leaning was such, as was sitting downe in his bed, his head was toward Iesus his head, so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in old time men used to sit at the table but to lie downe on the one side.

3 Wee haue to consider the glorying of Christ in his Ignominie.

4 This verse and the next following are a most plain and euident testimony of the divinitie of Christ.

5 The eternall glory shall flow by little and little from the head into the members. But in the meane time, we must take good heed, that wee passe ouer the race of this life in brotherly love.

^{*} Chap. 7. 34. ^{*} Lewis. 19. 18. math. 22. 39. chap. 15. 12. 1. iohn 4. 21.

vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that yee are my disciples, if ye haue loue one to another.

36 Simon Peter saide vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow mee now: but thou shalt follow me afterward.

37 Peter saide vnto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verily, verily I say vnto thee, The cocke shall not crow, till thou haue denied me thrise.

CHAP. XIII.

1 He comforteth his disciples, 2. 7. declaring his diuinitie and the fruite of his death, 16 promising the Comforter, 17 euen the holy Spirit, 26 whose office he setteth out. 27 He promisseth his peace.

Let not your heart be troubled: yee beleue in God, beleue also in me.

2 In my Fathers house are many dwelling places: if it were not so, I would haue tolde you: I goe to prepare a place for you.

3 And if I go to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye bee also.

4 And whither I goe, ye know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can wee then know the way?

6 Iesus saide vnto him, I am that way, and that trueth, and that life. No man cometh vnto the Father, but by me.

7 If ye had knowen me, ye should haue knowen my Father also: and from henceforth yee knowe him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philip? hee that hath seene mee, hath seene my Father: How then sayest thou, Shew vs thy Father?

10 Beleueest thou not, that I am in the Father, and the Father is in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleue me, that I am in the Father, and the Father is in me: at the least, beleue me for the very workes sake.

12 Verily, verily I say vnto you, Hee that beleueeth in me, the workes that I doe, he shall doe also, and greater then these shall he doe: for I goe vnto my Father.

13 And whatsoever ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I will doe it.

15 If ye loue me, keepe my commandements,

16 And I will pray the Father, and hee shal giue you another Comforter, that hee may abide with you for euer:

17 Euen the Spirit of trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, & shalbe in you.

18 I will not leaue you fatherlesse: but I will come to you.

19 Yet a little while, and the world shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shall yee know that I am in my Father, and you in me, and I in you.

21 Hee that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, shall be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

22 Iudas said vnto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and wee will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my wordes, and the word which yee heare is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you:

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, which I haue told you.

27 Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If yee

5 The approving of the vertue of Christ is not included within his owne person, but it is spread through the body of his whole Church.

6 That is, I not only doe them, but I can also giue other men power to do greater.

7 Chap. 16. 23. mat. 7. 7. mark. 11. 24. i. am. 1. 5

6 He loueth Christ aright which obeyeth his commandments: and because the same is accompanied with an infinite sort of miseries,

although he be absent in bodie, yet doeth hee comfort his with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

7 The holy Ghost is called the Spirit of trueth, of the effect which he worketh, because hee inspirith the trueth into vs, whereas otherwise he hath trueth in himselfe.

8 VVordly men. 9 The Sonne is in the Father after such sort, that he is of one selfsame substance with the Father, but he is in his disciples in a certaine respect as an aid and helper of them.

10 I will forme my selfe to him, and be knowne of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily but spiritual, yet so plain as none can be missed.

11 We must not aske the Gospel to be led to some rather then to another, but we must rather take heed, that we embrace Christ who is offered vnto vs, & that we truly loue him, that is to say, that we giue ourselues wholly to his obedience.

12 It is the office of the holy Ghost, to imprint in the mindes of the

elect, in their times and seasons, that which Christ once spake. Chap. 15. 26. 9 All true felicitie cometh to vs by Christ alone. 10 So farre is it that we should be sorry for the departing of Christ from vs according to the flesh, that we should rather reioyce for it, seeing that al the blessing of the members dependeth vpon the glorifying of the head,

loued

3 An heauy example of rash trust and confidence.

4 Marth. 26. 33. marke 14. 29. luke 22. 33.

1 Hee beleueth in God that beleueth in Christ and there is no other way to confirme our mindes in greatest distresses.

2 That is, if it were not so as I, tell you, so wis, unless there were place enough, not onely for me, but for you also, in my Fathers house, I would not thus deuide you with a vaine hope, but I would haue tolde you so plainly.

3 All this speech is by the way of an allegorie, whereby the Lord comforteth his owne, declaring to them his departure into heauen, which is, not to reigne there alone, but to goe before and prepare a place for them.

4 Christ went not away from vs, to the end to forsake vs, but rather that hee might at length take vs vp with him into heauen.

5 These wordes are to be referred to the whole Church, and ther efore the angels said to the disciples, when they were astonished, what stand you gazing up into heauen? This Iesus shall come as you saw him goe up. Acts. 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

6 Christ onely is the way to true and euertlasting life, for he it is in whom the Father hath reueiled himselfe.

7 This saying sheweth vnto vs both the nature, the will and office of Christ. 8 It is plain by this place, that to know God, and to see God, is all one: Now whereas he said before, that no man saw God at any time, that is to be vnderstood thus, without Christ, or were it not through Christ, no man could euer see, nor saw God at any time: for as Chrysostome saith, the Sonne is a very light and easie setting forth of the Fathers nature vnto vs. 9 The maiestie of God sheweth itselfe most evidently, both in Christs doctrine and deedes.

This is spoken, in that that he is Mediator, for so the Father is greater than he, in as much as the person to whom request is made, is greater than he that maketh the request.
11 Christ goeth to death, not unwillingly, but willingly, not as yielding to the deuil, but obeying his Fathers decree.
12 As who would say, Satan will by and by set upon me with all the might he can, but hee hath no power over mee, neither shall hee finde any such thing in me as he thinketh he shall.

1 Wee are of nature drie and fit for nothing, but, the fire: Therefore that we may liue and be fruitfull, wee must first be grafted into Christ, as it were into a vine, by the Fathers hand: and then be daily filled with a continual meditation of the word and the crosse: otherwise it shall not auail any man at all to haue bene grafted, vntill he cleaue fast vnto the vine, & so drawe iuice out of it.
** Matth. 15. 13.*
** Chap. 13. 10.*
** Colos. 1. 23.*
** 1. Iohn. 3. 22.*
1 Hee abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such as one nothing.
2 As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.
3 The loue of the Father towarde the Sonne, and of the Sonne towarde vs, and ours toward God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweet and pleasant then it is.

*Now this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibith vnto vs. b That is, in that loue, wherein I do loue you, which loue is on both parts, * Chap. 13. 34. 1. Ioh. 4. 19. and 4. 21.*

loued me, ye would verily reioyce, because I said, I goe vnto the Father: for the Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath nought in me.

31 But it is that the world may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 5, 6, he declareth how the disciples may beare fruit. 12 17 He commendeth mutuell loue. 18 Hee exhorteth them to beare afflictions patiently, 20 by his owne example.

I Am that true vine, and my Father is that husbandman.

2 Euerie branch that beareth not fruit in me, he taketh away: and euerie one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now are yee cleane through the word, which I haue spoken vnto you.

4 Abide in mee, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches: hee that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 If a man abide not in mee, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, & be made my disciples.

9 As the father hath loued me, so haue I loued you: continue in that my loue.

10 If ye shall keep my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

Now this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibith vnto vs. b That is, in that loue, wherein I do loue you, which loue is on both parts, * Chap. 13. 34. 1. Ioh. 4. 19. and 4. 21.

14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chosen me, but I haue chosen you, and ordeined you, that yee goe and bring forth fruite, and that your fruite remaine, that whatsoeuer yee shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would loue his own: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, The seruant is not greater then his master. If they haue persecuted me, they will persecute you also: if they haue kept my word, they will also keepe yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their law, They hated me without a cause.

26 But when that Comforter shall come, whom I will sende vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of mee.

27 And yee shall witnesse also, because yee haue bene with mee from the beginning.

them, and they claime refuse me, they can haue no clocke for their wickednes.

*word, Law, are meane the five booke of Moses, but in this place, the whole Scripture for the place alledged is in the Psalmes. * Psal. 35. 19. 8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee spake by the mouth of the Apostles.*

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 He promisseth the Comforter, and declareth his office. 21 He compareth the afflictions of his, to a woman that travaileth with child.

4 The doctrine of the Gospell (as it is uttered by Christs owne mouth) is a most perfect and absolute declaration, of the counsell of God, which pertaineth to our saluation and is committed vnto the Apostles.

5 Christ is the authour and pre-ferer of the ministry of the Gospell, euen to the worlds end, but the ministers haue aboue all things neede of prayer and brotherly loue.

6 This place teacheth vs plainly, that our saluation cometh from the onely fauour and gracious goodnesse of the euerglasting God: reward vs, and of nothing that we doe or can deserve.

** Matth. 28. 19. 6 It ought not only not to feare but rather confirme the faithfull Ministers of Christ, when they shall be hated of the world as their Master was.*

** Chap. 13. 16.*

matth. 10. 24.

** Matth. 24. 9.*

7 The hatred that the world beareth against Christ, proceedeth of the blindness of the minde, which notwithstanding is voluntarie blinde, so that the world can pretende no excuse, to couer their fault.

** Chap. 16. 4.*

d As who would say, if I had not come, these men would not haue stricke to haue said still before Gods iudgements seate, that they are religious, and void of sinne: but seeing I came to

Some time by this

** Chap. 14. 26.*

¹ The ministers of the Gospel must look for all maner of reprocher, not only of them which are open enemies, but euen of them also which seeme to be of the same householde, and the very pillars of the Church.

² Chap. 15. 21.

The absence of Christ according to the flesh, is profitable to the Church, that we may wholly depend vpon his spirituall power.

³ The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse it owne vnrightheousnesse, and Christs rightheousnesse and almightines.

^a He will so repossesse the world, that the worldlings shall be able to pretend no excuse.

^b He respecteth the time that followed his ascension, when as all gainesayers were manifestly reprooued, through the pouring out of the holy Ghost vpon the Church: So that the very enemies of Christ were reprobated of sinne, in that they were constrained to confesse that they were deceived, in that they beleued not, and therefore they said to Peter, After, 2. Men and brethren, what shall we doe?

^c Of Christ himselfe: for when the world shall see, that I haue powred out the holy Ghost, they shall be constrained to confesse that I was iust, and was not condemned of my Father when I went out of this world.

^d Of that authoritie and power, which I haue both in heauen and earth.

^e That is, because they shall then vnderstand and knowe indeede, that I haue overcome the deuill, and do gouerne the world, when all men shall see, that they see themselves against you in vaine, for I will arme you with that heauenly power, whereby you may destroy every high thing which is lifted up against the knowledge of God, 2. Corin. 10. 12.

^f VVhen a little time is once past.

^g For I passe to eternall glory, so that I shall be much more present with you than I was before: for when you shall see in deeds what I am, and what I am able to doe.

THele things haue I said vnto you, that ye should not be offended.

² They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doeth God seruice.

³ And these things will they doe vnto you, because they haue not knowne the Father, nor me.

⁴ *But these things haue I told you, that when the houre shall come, yee might remember, that I tolde you them. And these things said I not vnto you from the beginning, because I was with you.

⁵ But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

⁶ But because I haue saide these things vnto you, your hearts are full of sorowe.

⁷ ^a Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter wil not come vnto you: but if I depart, I will send him vnto you.

⁸ ^b And when hee is come, hee wil ^a reprove the ^b world of sinne, and of rightheousnesse, and of iudgement:

⁹ Of sinne, because they beleue not in me:

¹⁰ Of ^c rightheousnesse, because I goe to my Father, and ye shall see me no more:

¹¹ Of ^d iudgement, ^e because the prince of this world is iudged.

¹² ^f I haue yet many things to say vnto you, but ye cannot beare them now.

¹³ Howbeit, when he is come which is the Spirit of trueth, hee will leade you into all trueth: for hee shall not speake of himselfe, but whatsoever he shall heare, shall he speake, and he will shew you the things to come.

¹⁴ ^g He shall glorifie mee: for hee shall receiue of mine, and shall shewe it vnto you.

¹⁵ All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.

¹⁶ ^h A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I goe to the Father.

¹⁷ Then said some of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see me, and

againe, a little while, and ye shall see me, and, for I goe to the Father?

¹⁸ They said therefore, What is this that he saith, A little while? wee know not what he saith.

¹⁹ Now Iesus knewe that they would aske him, and said vnto them, Doe yee enquire among your selues, of that I saide, A little while, and ye shall not see mee: and againe, a little while, and ye shall see me?

²⁰ Verily, verily I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorow, but your sorow shall be turned to ioy.

²¹ A woman when shee trauaileth, hath sorow, because her houre is come: but as soone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world.

²² And ye now therefore are in sorowe, but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

²³ And in that day shall ye aske me nothing. * Verily, verily I say vnto you, Whatsoever ye shall aske the father in my Name, he will giue it you.

²⁴ Hitherto haue yee asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

²⁵ ⁱ These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainly of the Father.

²⁶ ^k At that day shall yee aske in my Name, and I say not vnto you, that I will pray vnto the Father for you:

²⁷ For the Father himselfe loueth you, because ye haue loued me, * and haue beleued that I came out from God.

²⁸ I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

²⁹ ^l His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

³⁰ Now know we that thou knowest all things, and needest not that any man should aske thee. By this wee beleue that thou art come out from God.

³¹ Iesus answered them, Doe you beleue now?

³² * ^m Behold, the houre commeth, and is already come, that ye shall be scattered euerie man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

³³ ⁿ These things haue I spoken vnto you, that ^h in mee ye might haue peace: in

* Chap. 14. 13.

mat. 7. 7. and

21. 22. mar. 11

24. ioh. 11. 9.

iames 1. 5.

7 The holy

Ghost, which

was powred vp-

on the Apostles

after the Ascen-

sion of Christ,

instructed both

them in all the

chiefest myster-

ies and secrets

of our saluation,

& also by them

the Church, and

will also instruct

it to the ende of

the world.

8 The summe of

the worship of

God, is the inuo-

cation of the Fa-

ther in the Name

of the Sonne the

Mediatour, who

is already heard

for vs, for whom

he both abased

himselfe, and is

now also glori-

fied.

* Chap. 17. 8.

9 Faith and foo-

lish securitie dif-

fer very much.

* Mat. 26. 31

marke 14. 27.

10 Neither the

wickednesse of

the world, nei-

ther the weak-

nesse of his owne

can diminish a-

ny thing of the

vertue of Christs

11 The suretie

and stay of the

Church depen-

deth onely vpon

the victory of

Christ.

h That in me ye

might be thoroughly

quieted. For by

(peace) is meant

in this place, that

quiete state of minde

which is cleane

contrarie to disqui-

etnesse and heau-

iness.

the world yee shall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. xvii.

1 Christ prayeth that his glory together with his Fathers may be made manifest. 9 He prayeth for his Apostles, 20 And for all beleeuers.

THese things spake Iesus, and lift vp his eyes to heauen, and said, ^a Father, that thine Sonne also may glorifie thee,

² * As thou hast giuen him power ouer ^a all flesh, that he should giue eternall life to al them that thou hast giuen him.

³ And this is life eternal, that they know thee ^a to be the ^b onely very God, and whome thou hast sent, Iesus Christ.

⁴ I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

⁵ And now glorifie me, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

⁶ ^a I haue declared thy Name vnto the me which thou gauest me out of the world: ^c thine they were, and thou ^d gauest them mee, and they haue kept thy word.

⁷ * Now they know that all things whatsoever thou hast giuen me, are of thee.

⁸ For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and haue beleueed that thou hast sent me.

⁹ I pray for them: I pray not for the world, but for them which thou hast giuen mee: for they are thine,

¹⁰ And all mine are thine, and thine are mine, and I am glorified in them.

¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, ^{euen} them whom thou hast giuen mee, that they may be ^a one as we are.

¹² While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the ^a scripture might be fulfilled.

¹³ And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in them.

¹⁴ I haue giuen them thy word, and the world hath hated them, because they are

not of the world, as I am not of the world.

¹⁵ ^a I pray not that thou shouldest take them out of the world, but that thou keepest them from euill.

¹⁶ They are not of the world, as I am not of the world.

¹⁷ ^a Sanctifie them with thy trueth: thy word is trueth.

¹⁸ ^a As thou diddest send me into the world, so haue I sent them into the world.

¹⁹ And for their sakes sanctifie I my selfe, that they also may be sanctified through the ^a trueth.

²⁰ ^a I pray not for these alone, but for them also which shall beleue in me, through their word,

²¹ That they all may be one, as thou, O Father, art in me, and I in thee: ^{euen} that they may be also one in vs, that the world may beleue that thou hast sent me.

²² And the glory that thou gauest me, I haue giuen them, that they may be one, as wee are one,

²³ I in them, and thou in me, that they may be made perfite in one, and that the world may knowe that thou hast sent mee, and hast loued them, as thou hast loued me.

²⁴ * Father, I will that they which thou hast giuen me, be with me, euen where I am, that they may behold that my glorie, which thou hast giuen mee: for thou louedst me before the foundation of the world.

²⁵ O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

²⁶ ^a And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

from him, and at length being together beloued in him, may also with him enioy euertlasting glory. * Chap. 12. 16. 7 Hee communicateth with his by litle and litle, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. xviii.

1 By Christs power, whom Iudas betrayeth, & the souldiers are cast downe to the ground. 13 Christ is led to Annas and from him to Caiaphas. 22 23. His answer to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 he declareth his kingdome.

WHen Iesus had spoken these things, hee went forth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entred, and his disciples.

² And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

³ * Iudas then, after hee had receiued a band of men & officers of the high Priests,

luke 22. 39. * Mat. 26. 47. marke 14. 43. luke 22. 47. 3 Christ who was innocent, was taken as a wicked person, that we which are wicked might be let go as innocent and

⁴ He sheweth what manner of deliuerance he meaneth, not that they should be in no danger; but that they being preferred from all might, prouue by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other.

⁵ That is, make them holy, and that is said to be holy, which is dedicated and made proper to God onely.

⁶ He addeth moreouer, that the Apostles haue a vocation common with him, and therefore that they must be holden vp by the selfe same vertue to giue vp themselves wholly to God, whereby he being first, did consecrate himselfe to the Father.

⁷ The true and substantiall sanctification of Christ, is against the outward purifying.

⁸ Secondly, he offereth to God the Father all his, that is, how many fouer shall beleue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father, receiuing from him all fulnesse, so they being ioyned with him, may receiue life

from him, and at length being together beloued in him, may also with him enioy euertlasting glory.

⁹ Hee communicateth with his by litle and litle, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

¹⁰ Christ goeth of his owne accord into a garden, which his betrayer knewe, to be taken: that by his obedience he might take a way the sinne that entred into the world by one mans rebellion, and that in a garden.

* Mat. 26. 36 marke 14. 32.

¹ Iesus Christ the euertlasting hie Priest, being ready straightwayes to offer vp himselfe, doth by solemne prayers consecrate himselfe to God the Father, as a Sacrifice, and vs together with himselfe. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God. ² He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory in sauing his elect, so he applied himselfe to that onely: and therefore desireth of the Father, that he would bless the worke which he hath finished. * Mat. 28. 18. ³ Ouer all men. ⁴ He calleth the Father the onely very God, to set him against all false gods, and not to shew out himselfe and the holy Ghost, for straightwaies he teacheth the knowledge of the Father & the knowledge of himselfe together, and according to his accustomed manner setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto himselfe, Rom. 16. 27. * 1. 17. ⁵ First of all hee prayeth for those his disciples, by whom he would haue the rest to be gathered together, and commendeth them vnto the Father (hauing once reiected the whole companie of the reprobate) because he receiued them of him, into his custodie, and for that they embracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. ⁶ Hee sheweth hereby that euertlasting election and choise which was hidden in the good will and pleasure of God, which is the groundworke of our saluation. ⁷ He sheweth how that euertlasting and hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if we lay holde on him by faith: that as length we may come to the glory of the election. * Chap. 16. 27. ⁸ He prayeth that his people may peaceably agree and be ioynd together in one, that as the Godhead is one, so they may be of one minde and one consent together. * Psal. 133. 1.

3 Christs person (but not his vertue) was bound of the aduersaries, when and howe he would.

4 Christ doeth not neglect the office of a good pastour, no not in his greatest danger.

* Chap. 17. 12

5 Wee ought to containe the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might bee quitted of the eueralsting high Priest himselfe.

* Luke 3. 2.

* Chap. 11. 50.

7 A lively example of the fragilitie of man euen in the best, when they be once left to themselves.

* Matthe. 26. 58

marke 14. 54.

luke 22. 54.

8 Christ defended his cause, but slenderly, not that hee would withdraw himselfe from death, but to shew that hee was cou'dmnd as an innocent.

and of the Pharises, came thither with lanterns and torches, and weapons.

4 3 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whome seeke yee?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am hee. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am hee, they went away backwards, and fell to the ground.

7 Then hee asked them againe, Whome seeke yee? And they said, Iesus of Nazareth.

8 4 Iesus answered, I said vnto you, that I am he: therefore if yee seeke me, let these goe their way.

9 This was that the word might be fulfilled which he spake, * Of them which thou gauest me, haue I lost none.

10 5 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then saide Iesus vnto Peter, Put vp thy sword into the sheath: shal I not drinke of the cuppe which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 6 And led him away to * Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ 7 * Now Simon Peter followed Iesus, and another discipule, and that discipule was knowne of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other discipule which was knowne vnto the hie Priest, and spake to her that kept the doore, & brought in Peter.

17 Then said the maide that kept the doore, vnto Peter, art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coles: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ 8 The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes re-

fort continually, and in secret haue I saide nothing.

21 Why askest thou mee? aske them which heard me what I said vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rodde, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 * 9 And Simon Peter stood and warmed himselfe, and they said vnto him, Art not thou also of his disciples? Hee denyed it, and said, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, said, Did not I see thee in the garden with him?

27 Peter then denyed againe, and immediately the cocke crew.

28 ¶ * 10 Then ledde they Iesus from * Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should be * defiled, but that they might cate the Passeouer.

29 Pilate then went out vnto them, and saide, What accusation bring yee against this man?

30 They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take yee him, and iudge him after your owne Lawe. Then the Iewes said vnto him, b It is not lawfull for vs to put any man to death.

32 It was that the word of Iesus * might be fulfilled which he spake, c signifying what death he should die.

33 * So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 ¶ Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one

* Mathe. 26. 57.

luke 22. 54.

* Mathe. 26. 69

marke 14. 59.

luke 22. 55.

9 After that

men haue once

fallen, they can

not onely not

lift vp themselves

by their owne

strength, but also

they fall more

and more into

worke, vntill they

be raised vp a-

gain, by a newe

vertue of God,

* Mathe. 27. 2

marke 15. 1.

luke 23. 1.

10 The sonne of

God is brought

before the iudge-

ment seate of an

earthly and pro-

phane man, in

whom there is

found much lesse

wickednes, then

in the princes of

the people of

God: A liuely

image of the

wrath of God

against sinne,

and therewithall

of his great mer-

cie, & last of all,

of his most se-

uere iudgement

against the stub-

borne contem-

ners of his grace

when it is offer-

red vnto them.

a From Caiaphas

house.

* Actes 10. 28.

and 11. 3.

b For iudgements

of life and death

were taken from

them foure yeeres

before the destru-

tion of the Temple.

* Mathe. 20. 19

c For Christ had

foretold that he

should be crucified.

* Mathe. 17. 11

marke 25. 2.

luke 23. 2.

11 Christ auoucheth his spiritu-

all kingdome,

but reiecteth a

worldly.

12 It was requi-
sit that Christ
should be pro-
nounced inno-
cent, but not
withstanding
(in that that hee
tooke vpon him
our person) was
to be condem-
ned as a most
wicked man.
4 He spaketh this
disdainfully and
scorningly, and not
by way of asking a
question.
* Mat. 27. 15.
* Marke 15. 6.
* Luke 23. 17.
* Actes 4. 17.
* VVord for word,
made a great and
sole voice.

* Mat. 27. 27.
* Marke 15. 16.
1 The wisdom
of the flesh, chu-
seth of two euils
the least, but God
curseth that same
wisdom.

2 Christ is again
quitted by that
same mouth
wherewith he
was afterward
condemned.

3 They will haue
him crucified, vborne
by an olde custome
of theirs, they should
haue stoned and han-
ged up as consuet
of blasphemie: but they
desire to haue him
crucified after the
manner of the Romans
3 Pilates consci-
ence fighteth for
Christ, but
straightway it
yeeldeth, because
it is not vphol-
den with the sin-
gular vertue of
God.

one that is of the trueth, heareth my voyce.
38 13 Pilate said vnto him, 4 What is trueth?
And when he had said that, he went out a-
gaine vnto the Iewes, and said vnto them, I
finde in him no cause at all.

39 * But you haue a custome that I
should deliuer you one loose at the Passeo-
uer, Will ye then that I loose vnto you the
King of the Iewes?

40 * Then *cryed they all againe, saying,
Not him, but Barabbas: Now this Barab-
bas was a murderer.

CHAP. XIX.

1 Pilate when Christ was scourged, 2 and crowned with
thorne, 4 was desirous to let him loose: 8 but being o-
uercome with the outrage of the Iewes, 16 he deliuereth
him to be crucified. 26 Iesus committeth his mother to
the disciple. 30 Having tasted vineger, he dyeth. 34
And being dead, his side is pearced with a speare. 40
He is buried.

Then *Pilate tooke Iesus and 1 scourged
him.

2 And the souldiers platted a crowne of
thornes, and put it on his head, and they put
on him a purple garment,

3 And said, Haile king of the Iewes. And
they smote him with their roddes.

4 * Then Pilate went forth againe, and
said vnto them, Behold, I bring him forth
to you, that yee may know, that I finde no
fault in him at all.

5 Then came Iesus forth wearing a
crowne of thornes, and a purple garment.
And Pilate said vnto them, Behold the man.

6 Then when the hie Priests and officers
saw him, they cryed, saying, *Crucifie, cru-
cifie him. Pilate said vnto them, Take ye him
and crucifie him: for I finde no fault in
him.

7 The Iewes answered him, We haue a
law, and by our law he ought to die, because
he made him selfe the Sonne of God.

8 ¶ When Pilate then heard that word,
he was the more afraid,

9 And went againe into the common
hall, and said vnto Iesus, Whence art thou?
But Iesus gaue him none answer.

10 Then saide Pilate vnto him, Speakest
thou not vnto mee? Knowest thou not that
I haue power to crucifie thee, and haue
power to loose thee?

11 Iesus answered, Thou couldest haue
no power at all against mee, except it were
giuen thee from aboue: therefore he that
deliuered me vnto thee, hath the greater
sinne.

12 From thence forth Pilate sought to
loose him, but the Iewes cryed, saying, If
thou deliuer him, thou art not Cefars friend,
for whosoever maketh himselfe a King,
speaketh against Cefar.

13 ¶ When Pilate heard this word, hee
brought Iesus forth, and fate downe in
the iudgement seate, in a place called the
Pauement, and in Hebrew, ^b Gabbatha.

14 And it was the preparation of the
Passeouer, and about the sixt houre: and he
said vnto the Iewes, Behold your King.

15 But they cryed, Away with him, a-
way with him, crucifie him. Pilate said vn-
to them, Shall I crucifie your King? The
high Priests answered, We haue no King
but Cefar.

16 5 Then deliuered he him vnto them
to be crucified, *And they tooke Iesus, and
led him away.

17 And hee bare his owne crosse, and
came into a place named of dead mens skules
which is called in Hebrew, Golgotha:

18 Where they crucified him, and two
other with him, on either side one, and Ie-
sus in the middes.

19 ¶ And Pilate wrote also a title, and
put it on the Crosse, and it was written,
IESVS OF NAZARETH THE
KING OF THE IEVVES.

20 This title then reade many of the
Iewes for the place where Iesus was cruci-
fied, was neere to the citie: and it was writ-
ten in Hebrew, Greeke and Latine.

21 Then saide the high Priests of the
Iewes, to Pilate, Write not, The king of the
Iewes, but that he saide, I am king of the
Iewes.

22 Pilate answered, What I haue writ-
ten, I haue written.

23 ¶ Then the * souldiers, when they
had crucified Iesus, tooke his garments (and
made foure parts, to euery souldier a part)
and his coate: and the coate was without
seame wouen from the toppe throughout.

24 Therefore they said one to another,
Let vs not diuide it, but cast lots for it, whose
it shal be. This was that the Scripture might
be fulfilled, which saith, * They parted my
garments among them, and on my coat did
cast lots. So the souldiers did these things
in deede.

25 ¶ Then stood by the crosse of Iesus
his mother, and his mothers sister, Marie the
wife of Cleopas, and Marie Magdalene.

26 And when Iesus saw his mother, and
the disciple standing by, whom hee loued,
he said vnto his mother, Woman, beholde
thy sonne.

27 Then said he to the disciple, Behold
thy mother: and from that houre the disci-
ple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all
things were performed, that the * Scripture
might be fulfilled, he said, I thirst.

4 Pilate con-
demneth him-
selfe first, with
the same mouth
wherewith he
afterward con-
demned Christ.
b Gabbatha signifi-
eth an hie place,
as iudgement seate
a'6.

5 Christ faste-
neth Satan, sinne
and death to the
crosse.
* Mat. 27. 31.
* Marke 15. 25.
* Luke 23. 26.

6 Christ sitting
vpon the throne
of the crosse, is
openly written
euerlasting king
of all people,
with his owne
hand, whose
mouth condem-
ned him for v-
surping a king-
dome.

7 Christ signi-
fied by the di-
uision of his gar-
ments amongst
the bloudie bou-
chers, (his coate
except that had
no seame) that it
shall come to
passe, that he will
shortly diuide
his benefites, and
enrich his very e-
nemies through-
out the world:
but so notwith-
standing that
treasure of his
Church shall
remain whole.
* Mat. 16. 27. 35
* Marke 15. 24.
* Psal. 22. 18.

8 Christ is a
perfect example
of all righteous-
nes, not only in
the keeping of
the first, but also
of the second
table.

9 Christ when
he hath taken
the vineger, yeel-
deth vp the
ghost, drin-
king vp in deede
that most bitter
and sharpe cup
of his Fathers
wrath in our
name.
* Psal. 69. 22.

29 And

*e Galatius wit-
nesseth out of the
booke called Sanhe-
drin, that the Iewes
were wont to giue
them that were exe-
cuted, vinegar mix-
ed with frankincense
to drinke, to make
their braines some-
what troubled: so
charitably the Iewes
provided for the poore
mens consciences,
which were execu-
ted.*

*10 The body of
Christ which
was dead for a
season, (because
it so pleased
him) is wound-
ed, but the least
bone of it is not
broken: and
such is the state
of his mysticall
body.*

*11 Christ being
dead vpon the
crosse, witnesseth
by a double
signe, that he
onely is the true
satisfaction, and
the true wash-
ing for the beleeu-
ers.*

*d This wound was a
most manifest witness
of the death of
Christ, for the water
that issued out of
this wound, gave vs
plainly to under-
stand, that the wea-
pon pierced the very
skinne that compas-
seth the heart, which
is the vessel that
containeth that wa-
ter, and that being
once wounded, that
essence which is so
pierced, and stricken
cannot chuse but die.*

** Exod. 12. 46.*

numb. 9. 12.

** 2. 12. 10.*

** Matthe. 27. 57.*

marke 15. 42.

luke 25. 50.

*12 Christ is o-
penly buried,
and in a famous
place, Pilate wri-
ting and suffe-
ring it, and that
by men which
did fauour
Christ, in such
wise, that yet be-
fore that day,
they neuer open-
ly followed him:
so that by his bu-
rial, no man can
iustly doubt ei-
ther of his death,
or resurrection.*

** Chap. 3. 2. e That no man might call at his resurrection, as though some other that had bene
buried there, had risen. Theophyl.*

29 And there was set a vessel full of vine-
ger: and they filled a sponge with vinegar,
and put it about an hyssope stalke, and put
it to his mouth.

30 Now when Iesus had receiued of the
vineger, hee said, It is finished, and bowed
his head, and gaue vp the ghost.

31 ¹⁰ The Iewes then (because it was the
Preparation, that the bodies should not re-
maine vpon the crosse on the Sabbath day:
for that Sabbath was an high day) befought
Pilate that their legges might bee broken,
and that they might be taken downe.

32 Then came the souldiers and brake
the legges of the first, and of the other which
was crucified with Iesus.

33 But when they came to Iesus, and saw
that he was dead already, they brake not his
legges.

34 ¹¹ But one of the souldiers with a
speare^d pearced his side, and foorthwith
came there out blood and water.

35 And he that sawe it, bare record, and
his record is true: and hee knoweth that he
saith true, that ye might beleuee it.

36 For these things were done, that the
Scripture should bee fulfilled, * Not a bone
of him shall be broken.

37 And againe another Scripture saith,
* They shal see him whom they haue thrust
through.

38 ¹² And after these things, Ioseph of
Arimathea (who was a disciple of Iesus, but
secretly for feare of the Iewes) befought Pi-
late that he might take downe the bodie of
Iesus. And Pilate gaue him licence. He came
then and tooke Iesus bodie.

39 And there came * also Nicodemus
(which first came to Iesus by night) and
brought of myrrhe and aloes mingled to-
gether about an hundreth pound.

40 Then tooke they the bodie of Iesus,
and wrapped it in linnen clothes with the
odoures, as the maner of the Iewes is to
burie.

41 And in that place where Iesus was
crucified, was a garden, and in the garden
a new sepulchre, wherein was * neuer man
yet laid.

42 There then laide they Iesus, because
of the Iewes Preparation day, for the sepul-
chre was neere.

NOW ^{*} the first day of the weeke came
Mary Magdalene, early when it was
yet darke, vnto the sepulchre, and sawe the
stone taken away from the tombe.

2 Then sheeranne, and came to Simon
Peter and to the other disciple whom Iesus
loued, and said vnto them, They haue taken
away the Lord out of the sepulchre, and we
know not where they haue laid him.

3 Peter therefore went foorth, and the
other disciple, and they came vnto the se-
pulchre.

4 So they ranne both together, but the
other disciple did outrunne Peter, and came
first to the sepulchre.

5 And he stouped downe, and sawe the
linnen clothes lying: yet went he not in.

6 Then came Simon Peter following
him, and went into the sepulchre, and sawe
the linnen clothes lie,

7 And the kerchiefe that was vpon his
head, not lying with the linnen clothes, but
wrapped together in a place by it selfe.

8 Then went in also the other disciple,
which came first to the sepulchre, and hee
saw it, and beleueed.

9 For as yet they knew not the Scripture,
that he must rise againe from the dead.

10 And the disciples went away againe
vnto their owne home.

11 ¶ * But Mary stood * without at the
sepulchre weeping: and as shee wept, shee
bowed her selfe into the sepulchre,

12 ² And saw two Angels in ^b white, sit-
ting, the one at the head, and the other at
the feete, where the bodie of Iesus had
lyen.

13 And they said vnto her, Woman, why
weepest thou? Shee said vnto them, They
haue taken away * my Lord, and I know not
where they haue laid him.

14 ³ When she had thus saide, she turned
her selfe backe, and sawe Iesus standing, and
knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why
weepest thou? whom seekest thou? Shee sup-
posing that hee had bene the gardener, said
vnto him, Sir, if thou hast borne him hence,
tell me where thou hast laid him, and I will
take him away.

16 Iesus saith vnto her, Marie. Shee tur-
ned her selfe, and said vnto him, Rabboni,
which is to say, Master.

17 ⁴ Iesus saith vnto her, Touch me not:
for I am not yet ascended to my father: but
goe to my ^d brethren, and say vnto them, I
ascend vnto * my Father, and to your Fa-
ther, and to my God, and your God.

18 Marie Magdalene came and tolde the
disciples that shee had seene the Lord, and
that

** Marke 16. 1.
luke 24. 1.*

*1 Marie Mag-
dalene, Peter
and Iohn, are
the first witnes-
ses of the resur-
rection: and such
as cannot iustly
be suspected, for
that they them-
selues could
scarcely be per-
suaded of it, so
farre is it off,
that they should
inuent it of set
purpose.*

** Matthe. 28. 1.*

marke 16. 5

*a That is, without
the cause, which the
sepulchre was cut
out of.*

*2 Two Angels
are made wit-
nesses of the
Lords resurrec-
tion.*

b In white clothing.

*c Mary saith as
the common people
use to speake: for
they speake of a dead
carkeise, as they doe
of a whole man.*

*3 Iesus witnesseth
by his pre-
sence, that he is
truly risen.*

*4 Christ which
is risen, is not to
be sought in this
world, accord-
ing to the flesh,
but in heauen by
faith: whither he
is gone before vs
d By his brethren
he meaneth his dis-
ciples: for in the
next verse following,
it is said, that Ma-
ry told his disciples.*

*e He calleth God
his father, because
he is his Father
naturally in the
Godhead, and he
saith your father,
because he is our
Father by grace,
through the adop-
tion of the sonnes
of God, that is, by
taking vs of his free
grace to be his sons,
Epiphanius.*

CHAP. XX.

*a Marie bringeth word that Christ is risen. 3 Peter and
Iohn 4 runne to see it. 15 Iesus appeareth to Marie, 19
and to the disciples that were together in the house. 25
Thomas, before faithlesse, 29 now beleagueth.*

* Marke 16.14.

luke 24.36.

1. cor. 15.5.

Christ in that

that he presented

himselfe before

his disciples sud-

denly through

his diuine pow-

er, when the

gates were shut,

doth fully assure

them both of his

resurrection, and

also of their A-

postleship, inspi-

ring them with

the holy Ghost,

who is the di-

rectour of the

ministrie of the

Gospel.

† Either the doores

opened to him of

their owne accord,

or the very walls

themselves were a

passage to him.

* Mat. 28.18

6 The publish-

ing of the for-

giuenesse of

finnes by faith

in Christ, and

the setting forth

and denouncing

the wrath of

God in retaining

the finnes of the

vnbeleuers, is

the summe of

the preaching of

the Gospel.

7 Christ draw-

eth out of the

vnbelieve of

Thomas, a cer-

taine and sure

testimonie of

his resurrection.

8 True faith de-

pended vpon

the mouth of

God, & not vpon

flethly eyes.

* Chap. 21. 25

9 To beleeue in

Christ the sonne

of God and our

onely Sauour is

the end of the

doctrine of the

Gospel and e-

specially of the

historie of the

resurrection.

1 In that, that

Christ here is

not onely pre-

sente but also

teach with his

Disciples, he gi-

ueth a most full

assurance of his

resurrection.

that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the middes, and said to them, Peace be vnto you.

20 And when hee had so said, hee shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

21 * Then saide Iesus to them againe, Peace be vnto you: as my Father sent mee, so send I you.

22 And when he had saide that, he breathed on them, and said vnto them, Receiue the holy Ghost.

23 Whoso euer sinnes yee remit, they are remitted vnto them: and whoso euer sinnes yee retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, Wee haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the middes, and said, Peace be vnto you.

27 After, saide he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lord and my God.

29 Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue, that Iesus is that Christ that Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing, 6 7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter. 18 and fortelleth him of the manner of his death.

After these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, and

Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will goe with thee. They went their way, and entered into a ship straight way, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuerthelesse the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue yee any meate? They answered him, No.

6 Then he said vnto them, Cast out the nette on the right side of the ship, and yee shall find. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coate to him (for he was naked) and cast himselfe into the sea,

8 But the other disciples came by ship (for they were not far from land but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hoate coles, and fishes laide thereon, and bread.

10 Iesus saide vnto them, Bring of the fishes, which yee haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred and threescore and three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come and dine. And none of the disciples durst aske him, Who art thou? seeing they knew that hee was the Lord.

13 Iesus then came and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee said vnto him, Feede my lambes.

16 Hee said vnto him againe the second time, Simon the sonne of Iona, louest thou mee? Hee saide vnto him, Yea Lord thou knowest that I loue thee. Hee said vnto him, Feede my sheepe.

17 He said vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said vnto him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that

a It was a linen garment, which could not let him swimming.

2 Peter by his triple confession is restored into his former degree. fro whence he fell by his triple denial: and therewithall is aduertised, that he is indeed a pastour, which sheweth his loue to Christ, in feeding his sheepe. b It was meete that hee that had denied him thrise should confesse him thrise, that Peter might neither doubt of the forgiveness of his so grievous a sinne, nor of his restoring to the office of the Apostleship.

3 The violent death of Peter is foretolde.

4 They that took farre journeyes, especially in the East countrey and in those places where the people used long garments, had neede to be girded and trusted vp.

5 He meant that kinde of girding which is used toward captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, & goes whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall binde thee with chaines, and carie thee whither thou wouldst not. 6 Not that Peter suffered ought for the truth of God against his will, for we reade that he came with ioy and gladnesse, when he returned from the Councill where he was whipped, but because this will cometh not from the flesh, but from that gift of the Spirit which is giuen vs from above, therefore he shewed there should be a certaine striving and conflict or repugnance, which also is in vs, in all our sufferances as touching the flesh. 7 That is, that Peter should die by a violent death. 8 Wee must take heed, that whiles wee cast our eyes vpon other, we neglect not that which is inioyned vs. * Chap. 13. 23.

that I loue thee. Iesus said vnto him, Feede my sheepe.

18 Verilie, verilie I say vnto thee, When thou wast young, thou girdedst thy selfe, & walkedst whither thou wouldst: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whither thou wouldst not.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 Then Peter turned about, and saw the disciple whom Iesus loued, following, which had also leaned on his breast at sup-

per, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore saw him, hee said to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that hee tarie till I come, what is it to thee? followe thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus said not to him, He shall not die: but, if I wil that he tarie til I come, what is it to thee?

24 This is that disciple, which testifieth of these things, and wrote these things, and wee know that his testimonie is true.

25 Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written, Amen.

5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. * Cha. 20-30.

The description of the countreyes and places mentioned in

the Actes of the Apostles, from Italie on the West part, vnto the Medes and Persians towards the East, conteining about 2200. mile in length. The which description serueth for the peregrination of S. Paul, & other of the Apostles, & for the vnderstanding of manie things contained in this booke.

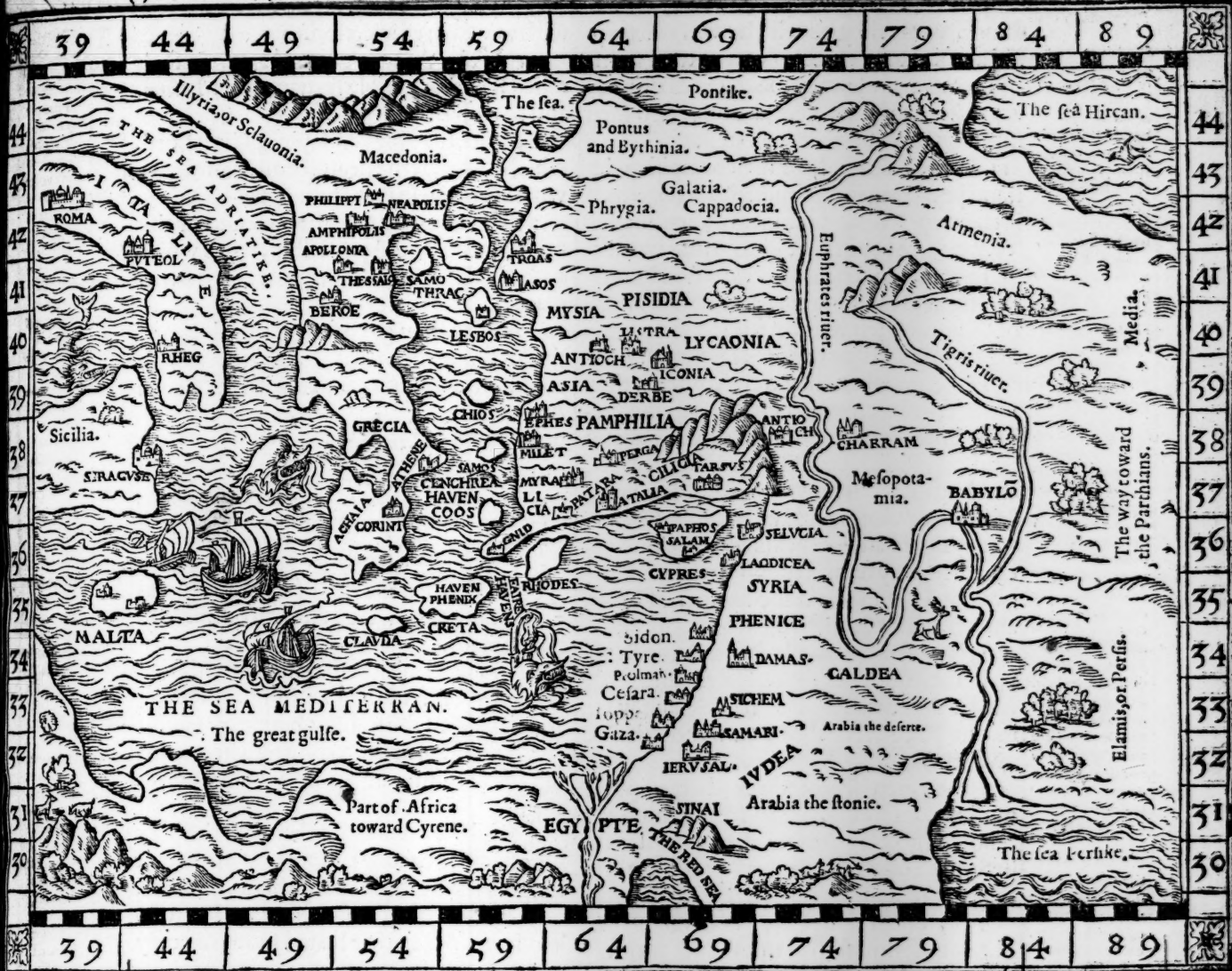
The names of the yles and countreyes mentioned in this mappe.

| | | | |
|---------------------|------------------------|-------------|------------------|
| Achaia. | Clauday. | Lefbos yle. | Pontus. |
| Arabia the deserte. | Coos yle. | Lycaonia. | Phenicia. |
| Arabia the stonie. | Creta or Candia yle. | Lycia. | Pisidia. |
| Armenia. | Cyprus. | Malta yle. | Phrygia. |
| Asia the lesse. | Galatia. | Macedonia. | Rhodes yle. |
| Bythinia. | Grecia. | Myfia. | Samos yle. |
| Cappadocia. | Italie. | Media. | Samothracia yle. |
| Chios yle. | Illyria, or Sclauonie. | Pamphilia. | Sicilia yle. |
| Cilicia. | Iudea. | Perfia. | Syria. |
| Chaldea. | | | |

The townes specified in this map and their situation with the obseruation of the length & breadth.

| | | | |
|----------------------|--------------|------------------------|--------------|
| Amphipolis | 50,0:41,30. | Lystris | 64,0:39,0. |
| Antiochia of Syria | 70,15:37,20. | Miletum | 58,0:37,0. |
| Antiochia of Pisidia | 62,30:39,0. | Myra | 61,36,40,0. |
| Apollonia | 49,30:40,30. | Mytelene | 55,0:35,0. |
| Affos | 56,0:40,15. | Neapolis | 51,15:41,40. |
| Athenes | 52,45:37,15. | Paphos in Cyprus | 65,0:36,0. |
| Attalia | 62,15:36,30. | Patara | 60,30:36,0. |
| Babylon | 79,0:35,0. | Perge | 62,15:36,56. |
| Beroe | 48,45:39,50. | Phenix an hauen | 53,45:34,20. |
| Cenchrea hauen | 51,20:37,0. | Philippi | 50,45:41,46. |
| Cesarea Straton. | 66,16:32,25. | Ptolemais | 66,50:32,58. |
| Charram | 73,55:37,10. | Puteoli | 39,50:41,0. |
| Corinthus | 51,15:36,55. | Rhegium | 40,0:39,0. |
| Damascus | 68,55:33,0. | Rome | 56,40:41,40. |
| Derbe | 64,20:38,15. | Salamine yle of Cyprus | 66,40:35,30. |
| Ephesus | 57,40:37,40. | Samaria | 66,20:32,19. |
| Fayre hauens | 56,46:35,10. | Seleucia | 68,35:25,40. |
| Gaza | 65,10:31,40. | Sidon | 67,15:33,30. |
| Gnidum | 57,10:35,30. | Syracuse | 39,30:37,15. |
| Iconium | 64,30:38,45. | Tarbus | 67,40:36,50. |
| Ierusalem | 66,0:31,55. | Theffalonica | 49,50:40,30. |
| Ioppe | 66,40:31,55. | Troas | 55,0:41,0. |
| Laodicea | 68,30:35,5. | Tyrus | 67,3:33,20. |

THE



THE ACTES OF THE HOLY APOSTLES, written by L V K E the Euangelist.

CHAP. I.

1 Luke tieth this historie to his Gospel. 9 Christ being taken into heauen, 10 the Apostles 11 beeing warned by the Angels, 12 returne, 14 and giue themselves to prayer. 15 By Peters motion 18 into Iudas the traytours place, Matthias is chosen.



I have made the former treatise, O Theophilus, of all that Iesus began to do, & teach. Vntill the day that he was taken vp, after that he through the holy Ghost, had giuen comādemēt

vnto the Apostles, whom he had chosen: 3 To whom also he presented himselfe alive after that he had suffered, by many infallible tokens, being seene of thē by the space of fourtie dayes, & speaking of those things which appertaine to the kingdome of God.

4 And when hee had gathered them

together, hee commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which said he, ye haue heard of me.

5 For Iohn in deede baptized with water, but yee shall be baptized with the holy Ghost within these few dayes.

6 Whē they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be witnesse vnto me both in Hierusalem and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.

9 And when hee had spoken these

things, he was taken vp into heauen, and he appeared to some of them. After that Christ had promised the full vertue of the holy Ghost, wherewith he would gouerne his Church, although he should be absent in body, hee tooke vp his body from vnto the heavenly tabernacles, there to continue: vntill the latter day of iudgement, as the Angels witnesse.

* Iohn 14.25.

* Matth. 3.11.

mar. 1.8. Lukē

3.16. chap. 2.2.

and 11.16. and

19.4.

d Either of the Fa

ther, or of me: so

that either the Fa

ther, or Christ, is

set here against

Iohn, as the holy

Ghost is against the

water, as things an

swerable the one to

the other.

3 We must fight

before we tri

umph: and wee

bought not curi

ously to search

after these things

which God hath

not reuiled.

o To the old and an

ony it ate

f That is, the

fit occasion that

serue as thing of

matters, which the

Lord hath appoin

1 A passing o-
uer from the hi-
storie of the Go-
spel, that is, from
the historie of
the sayings, and
doings of Christ
vnto the Acts of
the Apostle.

a The actes of Iesus
are the miracles &
doings which shewed
his Godhead and his
most preste holiness
and examples of his
doctrine.

2 Christ did not
straightwaies
ascend into hea-
uen after his re-
surrection, be-
cause he would
thoroughly proue
his resurrection,
and with his
preence con-
firmes his Apo-
stles in the do-
ctrine, which they had heard. b He calleth these infallible tokens, which are otherwise termed
necessarie: now in that, that Christ spake, and walked and ate, and was seene of many, these are sure
tokens, and tokens that he truly rose againe. c Luke 24.49. d They were dispersed here and
there, but hee gathered them together, that they might altogether be witnesse of his resurrection.

I things

g That is, out of your sight.

h About two miles.

i Ecclesiasticall assemblies to heare the word, and to make common prayer, were first instituted and kept in private houses by the Apostles.

j They went into the house, which the Church had chosen at that time to be a repository for the whole assembly.

k The Greeke word signifieth an inuincible constancie, and steadfastness.

l It is to good purpose that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing minds and wils.

m The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers, where-with they were beset.

n For it was behou-able, to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands.

o VVith his kind-folkes.

p Peter is made the mouth and interpreter of the whole company of the Apostles, either by secreet reuelation of the holy Ghost, or by expres iudgement of the congregation.

q Because men are commonly billed and enrolled by their names.

r Peter preuen-teth the offence that might be taken of the fal-ling away of Iu-das the betrayer, shewing that all things which came vnto him, were foretold by God.

** Psal. 41. 9.*

** Iohn 13. 27.*

q Luke considered no: Iudas his purpose but that that follow-ed of it, and so wee vs to say, that a man hath procured him selfe harme, not that his will and

purpose was so iust in respect of that which followed.

** Mat. 27. 5.*

** The Greeke word signifieth thus much, that Iudas fell downe flat & was rent in sunder in the midt with a maruileous huge noise.*

** Psal. 69. 26.*

** Psal. 109. 7.*

f His office and ministerie. David wrote these words against Doeg the King's heartman: And these words, Shepheard, Sheepe, and Flocke, are put ouer to the Church office and ministerie: so that the Church and the offices thereof are called by these names.

g The A-postles deliberate vpon nothing, but first they consult & take aduise-ment by Gods word: and againe they do nothing that concerneth & is behouable for the whole body of the Congregation, without the making the Congregation priuie vnto it.

h VVord for word, went in and out, which kinde of speech betokeneth as much in the Hebrew tongue, as the exercising of a publike & painful office, Dew. 31. 2. 1. Chron. 27. 1.

i From our companie.

things, while they beheld, he was taken vp for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, two men stood by them in white apparell,

11 Which also said, Ye men of Galile, why stand ye gazing into heauen? this Iesus which it taken vp from you into heauen, shall so come, as ye haue seene him go into heauen.

12 ¶ Then returned they vnto Hierusalem from the mount that is called the mount of Oliues, which is neere to Hierusalem, being from it a Sabbath ^h dayes iourney.

13 ^s And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames the sonne of Alpheus, & Simon Zelotes, and Iudas Iames brother.

14 These all ^k continued with one accord in ^m prayer, and supplication with the ⁿ women, and Marie the mother of Iesus, and with his ^o brethren.

15 ¶ And in those dayes Peter stood vp in the middes of the disciples, and saide (nowe the number of ^p names that were in one place were about an hundreth and twenty.)

16 ^r Yemen and brethren, this Scripture must needes haue bene fulfilled, which the ^{*} holy Ghost by the mouth of Dauid spake before of Iudas, which was ^{*} guide to them that tooke Iesus.

17 For he was numbred with vs: and had obtained fellowship in this ministrat[i]on.

18 He therefore hath ^q purchased a field with the reward of iniquitie: and when ^{*} he had ^r throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Hierusalem, in so much that that field is called in their owne language, Acl-dama, that is, The field of blood.

20 For it is written in the booke of Psalmes, ^{*} Let his habitation be voyde, and let no man dwell therein: ^{*} also, Let another take his ^s charge.

21 ^g Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuerfant among vs,

22 Beginning from the baptisme of Iohn vnto the day that hee was taken vp from vs, must one of them bee taken a witness

with vs of his resurrection.

23 ⁹ And they ^x presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That he may take the ^y roome of this ministrat[i]on and Apostleship, from which Iudas hath ^z gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost 8 speake with diuers tongues: 12 They are thought to be drunke, 15 but Peter disproueth that: 34 He teacheth that Christ is the Messias. 37 And seeing the hearers astonied, 38 he exhorteth them to repentance.

AND ¹ when the day of Pentecoste was come, they were ^b all with one accord in one place.

2 And suddenly there came a sound from heauen, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire, and it sate vpon each of them.

4 And they were all filled with the holy Ghost, and beganne to speake with ^c other tongues, as the ^d Spirit gaue them vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noysed, the multitude came together, and were astonied, because that euery man heard them speake his owne language.

7 And they wondred all, and marueiled, saying among themselues, Behold, are not all these which speake of Galile?

8 ^e How then heare wee euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, & the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus & Asia,

10 And of Phrygia, and Pamphilia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, and ^f Iewes, and Profelites,

11 Cretes, and Arabians: wee heard them speake in our owne tongues the won-

9 The Apostles must be chosen immediately from God, and therefore after prayer Matthias is chosen by lot, which is as it were.

Gods own voice

x Openly, and by the voice of all the whole companie.

y That he may be fellow and partaker of this ministrat[i]on.

z Departed from, or fallen from: And it is a Metaphore taken from the waye For Callings are signified by the name of wayes, with the Hebrewes.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might evidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double signe from heauen authorized, and anoynted with al the most excellent gifts of the holy Ghost, and especially with an extraordinary & needfary gift of tongues.

a VVord for word, was fulfilled: that it was begun, as Luke 2. 21. For the Hebrewes say, that a day, or a yere is fulfilled, or ended, when the former dayes or yeres are ended, and the other began, Iere. 25. 12.

And it shall come to passe, that when seuentie yeres are fulfilled, I will visit &c. For the Lord did not bring home his people, after the seuentie yeres were ended, but in the seuentie yeres.

Now the day of Pentecoste was the fifteth day after the feast of the Passouer.

b The twelve Apostles, which were to be the Patriarches as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them newe tongues.

d Hereby we vnderstand, that the Apostles vsed not new one tongue, & then another by bapthazme & as al aduancement, or as fantastical men vs to doe, but with good consideration of their hearers, and to be short, that they spake nothing, but as the holy Ghost governed their tongues.

e Not that they spake with our vnto and many languages were heard, but that the Apostles spake with strange tongues: for erst the miracle had rather bene in the hearers, whereas now it is in the speakers, Nazianzen in his oration of VVhat-sunday.

f By Iewes he meaneth them that were both Iewes by birth, and Iewes by profession of religion, though they were borne in other places: and they were Profelites, which were Gentiles born, and subraed the Iewish religion.

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f By Iewes he meaneth them that were both Iewes by birth, and Iewes by profession of religion, though they were borne in other places: and they were Profelites, which were Gentiles born, and subraed the Iewish religion.

g The twelve Apostles, which were to be the Patriarches as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them newe tongues.

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derfull workes of God.

12 ^a They were all then amazed, and doubted, saying one to another, What may this be?

13 And others ^b mocked, and said, They are full of new wine.

14 ¶ But Peter standing with the eleven, ^c lift vp his voyce, and said vnto them, Yee men of Iudea, and yee all that inhabite Hierusalem, be this knowen vnto you, and hearken vnto my words.

15 For these are not drunkē, as ye suppose, since it is but the ^d third houre of the day.

16 But this is that, which was spoken by the ^e Prophet * Iael,

17 ^f And it shal be in the last dayes, saith God, I will powre out of my spirit vpon ^g all flesh, & your sonnes, & your daughters shal prophetic, and your yong men shal see visions, & your old men shal dreame dreames.

18 And on my seruants, and on mine handmaides I will powre out of my spirit in those dayes, and they shal prophetic.

19 And I will shewe wonders in heaven aboue, and tokens in the earth beneath, blood, and fire, and vapour of smoke.

20 The Sunne shall be turned into darkness, and the Moone into blood, before that great & notable day of the Lord come.

21 ^h And it shall be, that whoeuer shal ⁱ call on the Name of the Lord, shal be saued.

22 ^j Ye men of Israel, heare these words, Iesus of Nazareth, a man ^k approoued of God among you with great works, & wonders, and signes, which God did by him in the mids of you, as ye your selues also knowe:

23 Him, ^l I say, being deliuered by the determinate counsell, and ^m foreknowledge of God, after you had taken with wicked ⁿ hands, you haue crucified and ^o slaine:

24 ^p Whom God hath raised vp, and loosed the ^q sorowes of death, because it was impossible that he should be holden of it.

25 For Dauid saith concerning him, ^r I beheld the Lord alwaies before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not ^s leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast ^t shewed me the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speak vnto you of the Patriarke Dauid, ^u that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore seeing he was a Prophet, and knew that God had ^v sworne with an oth to him, that of the fruit of his loynes he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that ^w his soule should not be left in graue, neither his flesh should see corruption.

32 ^x This Iesus hath God raised vp, whereof we are al witnesses.

33 Since the that he by the right hand of God hath bene exalted, & hath receiued of his Father the promise of the holy Ghost, he hath shed forth this which ye now see & hear

34 For Dauid is not ascended into heaven, but hee saith, ^y The Lord saide to my Lord, Sit at my right hand,

35 Vntil I make thine enemies thy footstool.

36 Therefore, let all the house of Israel knowe for a suretie, that God hath ^z made him both Lord, and Christ, this Iesus, ^{aa} I say, whom ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter, and the other Apostles, Men and brethren, what shal we doe?

38 ^{ab} Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of finnes: and yee shall receiue the gift of the holy Ghost.

39 For the ^{ac} promise is made vnto you, & to your children, and to all that are as farre off, ^{ad} euen as many as the Lord our God shal call.

40 ^{ae} And with many other words he besought and exhorted ^{af} them, saying, Saue your selues from this froward generation.

41 ^{ag} Then they that gladly receiued his worde, were baptized: and the same day there were added to the Church about three thousand soules.

42 ^{ah} And they continued in the Apostles doctrine, and ^{ai} fellowship, and ^{aj} breaking of bread, and prayers.

43 ¶ ^{ak} And feare came vpon euery soule, and many wonders and signes were done by the Apostles.

44 ^{al} And all that beleued, were in

^{am} them: So by breaking of bread, they understood that lining together, and the bankers which they used to keepe. And when they kept their loue feastes, they used to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul amendeth it, 2. Cor. 11. 12 So oft as the Lord thinketh it expedient, he brideleth the rage of strangers, that the Church may be planted, and haue some refreshing. 13 Charitie maketh all things common con- serring the vse, according as necessitie requireth.

^{an} I haue opened me the way to true life
* 1. King. 2. 10.
chap. 13. 35.

* Psal. 132. 13.
* Had sworne solemnely.

* Psal. 16. 10.
chap. 13. 35.

7 Peter witnesseth that Iesus Christ is the appointed euertlasting king, which he proueth manifestly by the gifts of the holy Ghost and the testimonie of Dauid.

7 Might and power of God.

* Psal. 110. 1.

7 Christ is said to be made, because he was

advanced to that dignitie, and therefore it is not spoken of his nature, but of his estate & high dignity

8 Repentance and remission of finnes in Christ, are two principles of the Gospel, & therefore of our saluation: and they are obtained by the promises apprehended by faith, and are ratified in vs by Baptisme, wherewith is ioyned the vertue of the holy Ghost.

9 He is truly ioyned to the Church, which separateth him selfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.

11 The markes of the true Church are the doctrine of the Apostles, the duties of charitie, the pure & simple administration of the Sacraments, and true inuocation of all the faithfull.

12 Communicating of goods and of all other duties of charitie, as is shewed afterwards.

13 The letters used thin loaves, & thereof they did rather than the bread which they used to keepe.

14 So oft as the Lord thinketh it expedient, he brideleth the rage of strangers, that the Church may be planted, and haue some refreshing.

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one place, and had all things common.

45 And they solde their possessions and goods, and parted them to all men, as euery one had need.

46 ¹⁴ And they continued dayly with one accord in the Temple, and breaking bread at home, did eat their meate together with gladnesse and singlenesse of heart,

47 Praising God, & had fauour with al the people: and the Lord added to the Church from day to day, such as should be saued.

CHAP. III.

¹ Peter going vp into the Temple with Iohn, ² healeth the creeple. ³ To the people gathered together to see the miracle, ¹² he expoundeth the myserie of our saluation through Christ, ¹⁴ accusing their ingratitude, ¹⁹ and requiring their repentance.

NOW ¹ Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they laide dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple:

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he ^a gaue heed vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and gold haue I none, but such as I haue, that giue I thee: in the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, and lift ^b him vp, and immediatly his feet and ankle bones receiued strength.

8 And he leaped vp, stood, and walked, and entred with them into the Temple; walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knewe him, that it was hee which fate for the almes at the Beautifull gate of the Temple, and they were amased, and fore astonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed, ^b held Peter and Iohn, all the people ran amased vnto them in the porch which is called Solomons.

12 ^a So when Peter saw it, hee answered vnto the people, Ye men of Israel, why marueile yee at this? or why looke yee so stedfastly on vs, as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Iacob, the ^{*} God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and

denied in the presence of Pilate, when hee had iudged him to be deliuered.

14 But ye denied the Holy one and the Iust, & desired a murtherer to be giuen you,

15 And killed the Lord of life, whome God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom yee see and knowe, through faith in his Name: ^d and the faith which is by him, hath giuen to him this perfit health of his whole body in the presence of you al.

17 ³ And now, brethren, I knowe that through ignorance ye did it, as ^{did} also your gouernours.

18 But those things which God before had shewed ^e by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may bee put away, when the time of refreshing shal come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you,

21 ^f Whom the heauen must containe vntill the time that all things bee restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 ^{*} For Moses said vnto the fathers, The Lord your God shall raise vp vnto you a Prophet, ^{even} of your brethren like vnto me: ye shall heare him in all things, whatsoeuer he shall say vnto you.

23 For it shall be that euery person which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets ^h from Samuel, and thencefoorth as many as haue spoken, haue likewise foretold of these dayes.

25 ⁴ Ye are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, ^{*} Euen in thy seede shall al the kinreds of the earth be blessed.

26 First vnto you hath God ^k raised vp his Sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.

CHAP. III.

¹ Peter and Iohn, ³ are taken and brought before the counsell, ⁷ and ¹⁹ They speake boldly in Christs cause. ²⁴ The disciples pray vnto God. ³² Many sell their possessions, ³⁶ Of whom Barnabas is one.

AND ^a as they spake vnto the people, the Priests and the ^a Captaine of the

such as professe themselves to be head builders: but the more they rage, the more constantly the faithfull seruants of God doe continue. ^a The Iewes had certaine garisons for the garde and safetie of the Temple and holy things, Matth. 26. 65: These garisons had a Captaine, such as Eleazarus Ananias the High Priestess sonne, was in the time of the warre that was in Iudea being a very impudent and proude young man, Iosaph. lib. 2. of the taking of Iuda.

^f Who hath life in himselfe, and giueth life to others.

^d Because he belieued on him being raised from the dead, whose Name he heard of by vs.

³ It is befit of all to receiue Christ so soone as he is offered vnto vs: but such as haue neglected so great a benefit through mans weakness, haue yet repentance for a mean:

As for the ignorance of the crosse, wee haue to set against that, the decree and purpose of God, foretold by the Prophets, of Christ, how that first of all hee should be crucified here vpon earth, and then he should appeare from heauen the iudge and restorer of all things, that all belecuers might be saued, and all vnbelecuers utterly perishe.

^e Though there were many Prophets, yet he speaketh but of one mouth, to shew vnto vs the constant and agreement of the Prophets.

^f Or, he taken vp into heauen.

^{*} Deut. 18. 15.

^g This promise was of an excellent and singular Prophet.

^h At what time the kingdome of Israel was established.

⁴ The Iewes that beleue are the first begotten in the kingdome of God.

ⁱ For whom the Prophets were specially appointed.

^{*} Gen. 12. 3.

^{gala. 3. 8.}

^k Given to the world, or raised from the dead, and advanced to his kingdome.

^a None are commonly more diligent or bold: enemies of the Church, then

such as professe themselves to be head builders: but the more they rage, the more constantly the faithfull seruants of God doe continue.

^a The Iewes had certaine garisons for the garde and safetie of the Temple and holy things, Matth. 26. 65: These garisons had a Captaine, such as Eleazarus Ananias the High Priestess sonne, was in the time of the warre that was in Iudea being a very impudent and proude young man, Iosaph. lib. 2. of the taking of Iuda.

Temple

¹⁴ The faithfull came together at the beginning with great fruit, not only to the hearing of the word but also to prayer.

¹ Christ, in healing a man that was borne lame, and well known to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirme them which beleeued, and partly also calleth other to beleeue.

^a Both with heart, and eyes.

^b Either because hee laudeth them, who had healed him: or because he feareth that if he once let them goe out of his sight, he should be lame againe.

² Miracles are appointed to conuince the vnbelecuers, and therefore they doe wickedly abuse them, who standing amased either at the miracles themselves or at the instruments & meanes which it pleaseth God to vse, take an occasion to establish idolatry and superstition, by that which God hath provided for the knowledge of his true worship, that is, Christianity.

^{*} Chap. 5. 30.

While they thought to diminish the number, they increased them. These were they that made the Sanhedrim, which were all of the tribe of Judah, until Herod said that cruetie against Dauid's sake. Of whom the high Priests were wont to be chosen and made, the execution of the yearly office being now changed. Against such as bragge of a succession of persons, without a succession of doctrine, and by that means beate downe the true ministers of the word, so farre forth as they are able. By what authoritie The wolues which succede true Pastours, plead their owne cause and not Gods, neither the Churches. He is in deede a true shephard that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hands. P sal. 118. 22. Ier. 23. 16. matth. 23. 14. Marke 12. 10. Luke 20. 17. rom. 9. 33. 1. pet. 2. 7. of God. There is no other man, no other power and authoritie whatsoeuer, which kinde of speech being vsuall among the Iewes, rest vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe. In any where: and this setteth forth vnto vs the largesse of Christes kingdom. The good liberie and boldnesse of the seruants of God, doeth yet thus much good, that such as lay hid vnder a vizard of zeale, doe at length bewray themselves to be in deede wicked men. The word vsed here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a private man: but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accomps of honour and estimation, it importeth one of base degree, and no estimation. Laid their heads together. He that flattereth himselfe in ignorance, commeth at length to doe open wickednesse, and that against his owne conscience.

Temple, & the Sadduces came vpon them,
2 Taking it grieuously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laid hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleueed, and the number of the men was about fise thousand.

5 ¶ And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priests.

7 And when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 For as much as wee this day are examined of the good deed done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whom ye haue crucified, whome God raised againe from the dead, *enen* by him doeth this man stand here before you, whole.

11 * This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is giuen none other Name vnder heauen, whereby we must be saued.

13 Now when they saw the boldenesse of Peter and Iohn, and vnderstood that they were vnlearned men and without knowledge, they were marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall wee doe to these men? for surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Hierusalem, and we cannot denie it.

17 But that it bee noyed no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it bee right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 So they threatned them, and let them go, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was about fourtie yeeres olde, on whom this miracle of healing was shewed.

23 Then as soone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruant Dauid hast saide, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the Rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whome thou haddest anointed, both Herod & Pontius Pilate, with the Gentiles, and the people of Israel gathered themselves together,

28 To doe whatsoeuer thine hande, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that beleueed, were of one heart, and of one soule:

7 We must so obey men to whom wee are subiect, that especially and before all things we obey God. 8 So farre off are the wicked fro doing what they list, that contrariwise God vseth euil that to the setting forth of his glorie, which hee giueth them leaue to doe. 9 The Apostles communicate their troubles with the Congregation. 10 We ought neither to bee afraide of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs: but wee haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we doe manifestly beholde in Christ) and so flee to the aide and succour of our Father. P sal. 2. 1. Although the people of Israel was but one people, yet the plural number is here vsed, not so much for the twelue tribes, every one of which made a people, as for the great multitude of it, as though many nations had assembled themselves together, as Iudges 5. 14. The wicked execute Gods counsell, though they thinke nothing of it, but they are not there fore without fault. Thou haddest determined of thine almightie and horrid power. 11 God winneth to his Church by a visible signe, that it is he that will. 12 An example toward another: And the Pastours deliuer true doctrine both sincerely, and constantly. They agreed both in counsell, will, and purpose.

stablish it, by making the powers both of heauen and earth. of the true Church, wherein there is consent as well in doctrine as in charitie one toward another: And the Pastours deliuer true doctrine both sincerely, and constantly.

* Chap. 2. 44.

13 True charitable helpeth the necessitie of the poore with his owne losse: but so that al things be done wel and orderly.

neither any of them said, that any thing of that which he possessed, was his owne, but they had all things * common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: & great grace was vpon them al.

34 Neither was there any among them, that lacked: for as many as were possessours of landes, or houses, sold them, and brought the price of the things that were sold,

35 And laid it downe at the Apostles feet, and it was distributed vnto euery man, according as he had neede.

36 Also Ioses which was called of the Apostles, Barnabas, (that is by interpretation the sonne of consolation) beeing a Leuite, and of the countrey of Cyprus,

37 Whereas hee had lande, sold it, and brought the money, and laide it downe at the Apostles feete.

CHAP. V.

1 Ananias, for his deceit in keeping backe part of the price, 5 falleth downe dead, 10 and likewise Sapphira his wife, 12 Through diuers the Apostles miracles, 14 the faith is increased. 18 The Apostles that were imprisoned 19 are deliuered by an Angell, 26 and being before the Synode of the Priests, 36 through Gamaliels counsell they are kept aliue, 40 and beaten. 41 they glorifie God.

BVt a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was sold, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, he fell downe, and gaue vp the ghost. Then great feare came on al them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together to tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall carie thee out.

10 Then shee fell downe straightway at

his feete, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other durst no man ioyn himselfe to them: neuerthelesse the people magnified them.

14 Also the number of them that belieued in the Lord, both of men and women, grew more and more)

15 In somuch that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And laid hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord, by night opened the prison doores, and brought them forth, and said,

20 Goe your way, and stand in the Temple, and speake to the people, all the words of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the councill together, and al the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came & found them not in the prison, they returned and told it.

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one and shewed them, saying, Behold, the men that ye put in prison,

1 The Lord by his maruclous vertue brideth some, that they may not hurt the Church: otherwise he kepeth in his awe and feare: and otherwise he allurth vnto him.

2 Highly praised be he.

3 The more that the Church increaseth, the more increaseth the rage of Satan, & therefore they proceed from threatnings to prisoning.

4 The word which is used here, is Hierusalem, which signifies a chiefe, and so is taken for a right forme of learning, or faith, or study, and course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length it came to be taken only in euill part, whereupon came the name of Heretike which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he stretcheth light by the iudgements of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.

5 Angels are made seruants of the seruants of God.

6 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies.

7 The more openly that Christs vertue sheweth itselfe, the more increaseth the madness of his enemies, which conspire against him.

1 Luke sheweth by contrary examples, howe great a sinne hypocrisie is, especially in them which vnder a false pretence and cloake of zeale would seeme to shine and be chiefe in the Church.

a Craftilyooke away.

b Fully possessed. c For when they had appointed that forme or possession for the Church, they stucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterwards that they tempted God.

d Herely is declared an aduised and purposed deceit, and the fault of the man in admitting the devils suggestions.

e Look howe oft men doe things with an euill conscience, so oft they pronounce sentence against themselves, and as much as in them lyeth prouoke God to anger, as of set purpose, minding to see whether he be iust and almighty or no.

f Are at hand.

son, are standing in the Temple, and teach the people.

26 ⁸ Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 ⁹ Saying, did not wee straitly command you, that ye should not teach in this Name: and behold, yee haue filled Hierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 ¹⁰ Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 ¹¹ The ^{*} God of our fathers hath raised vp Iesus, whome yee slewe, and hanged on a tree:

31 Him hath God lift vp with his right hand, to bee a Prince and a Sauour, to giue repentance to Israel, and forgiuenes of sinnes.

32 ¹² And we are his witneses concerning these things which we say, yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they ¹³ braist for anger, and consulted to slay them.

34 ¹³ Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commanded to put the Apostles foorth a litle space.

35 And saide vnto them, Men of Israel, take heede to your selues, what yee intend to doe touching these men:

36 ¹⁴ For before these times, rose vp Theudas ^m boasting himselfe, to whome reformed a number of men, about a foure hundred, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drewe away much people after him: he also perished, and all that obeyed him were scattered abroad.

38 And now I say vnto you, ⁿ Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of ^o men, it will come to nought:

39 But if it be of God, yee cannot destroy it, least yee be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let

them goe.

41 ¹⁵ So they departed from the Councill reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the ^p Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

² The Apostles ³ appoint the office of Deaconship ⁵ to seuen chosen men: ⁸ Of whome Steuen full of faith is one: ¹² He is taken, ¹³ and accused as a transgressor of Moses Lawe.

And in those dayes, as the number of the disciples grew, there arose a murmuring of the ^a Grecians toward the Hebrewes, because their widowes were neglected in the ^b dayly ministring.

2 ² Then the twelue called the multitude of the disciples together, and said, It is not ^c meete that we should leaue the worde of God to serue the ^d tables.

3 ³ Wherefore brethren, looke yee out among you seuen men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministracion of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ^{*} Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Profelire of Antiochia,

6 ⁴ Which they set before the Apostles: and they prayed, and ^e layd their hands on them.

7 ⁵ And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great companie of the Priests were obedient to the ^f faith.

8 ⁶ Now Steuen full of faith and ^g power, did great wonders and miracles among the people.

9 ⁷ Then there arose certaine of the ^h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 ⁸ But they were not able to resist the

^a Chap. vi. 3. 4 The auncient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected. ^c This ceremonie of laying on of hands, came from the Iewes, who vsed this order both in puilike affaires, and offering of sacrifices, and also in private prayers and blessings, as appeareth, Gen. 28. and the Church obserued this ceremonie, 1 Tim. 5. 22. and 1 Pet. 1. 7. but here is no mention made either of cream, or shewing, or raising, or crossing, &c. ^e An happie ende of temptation. ^f This is the figure Metonymia, meaning by faith the doctrine of the Gospel which ingendred faith. ^g God exerciseth his Church first with euill words and slanders, then with imprisonments, a afterwarde with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan & the world, euen to the bloodshed and death, and that with good successe. ^h Excellent and singular good gifts. ⁱ Schooles and Vniuersities were of olde time addicted to false pastors, and were the instruments of Satan, to blow abroad and defend false doctrines. ^k Of the companie and Colledge, as it were. ^l False teachers, because they will not be ouercome, flee from disputation, to manifest and open slandering and false accusations.

¹⁵ The Apostles accustomed to suffer and beare words, are at length injured to beare stripes, and yet so, that by that means they become stronger. ^p Both publicly and privately.

¹ When Satan hath assailed the Church without, and that to small purpose: & in came, he assaileth it within, with diuile contention & strife betwixt themselves: But the Apostles take occasion thereby to set order in the Church.

^a Of their parts, which of Grecians became religious Iewes.

^b In the bestowing of almes according to their necessities.

² The office of preaching the word, and dispensing goods of the Church, are different one from another, and not raimly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

^c It is such a matter as we may in no wise accept of it.

^d Bankets: though by the name of tables, other offices are also meant, which are annexed to it, such as pertine to the care of the poore.

³ In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and manners of life.

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³ In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and manners of life.

¹ Tyrantes which feare not God are constrained to feare his seruants. ² It is the propertie of tyrants to set out their owne commandments as right and reason, be they neuer so wicked.

⁴ Make vs guilty of murdering that man whom yee will not vouchsafe to name.

¹⁰ Wee ought to obey no man, but so far forth as obeying him we may obey God.

¹¹ Christ is appointed and indeed declared Prince and preseruer of his Church in despite of his enemies.

^a Chap. 3. 13.

¹² It is not sufficient for vs, that there is a right ende, but we must also according to our vocation goe on forward till we come vnto it.

¹³ This betokeneth that they were in a most vehement rage, and maruailously disguised in minde, for it is a beword kinde of speech taken from the which we harshly cut in sunder with a sawe.

¹³ Christ finished defenders of his cause, euen in the very rout of his enemies, so oft as hee thinketh it needfull.

¹⁴ In matters of religion we must take good heede, that wee attempt nothing vnder a colour of zeale, beside our vocation.

^m To be of some same.

ⁿ He dissuaderh his followers from murdering the Apostles, neither doeth hee thinke it good to referre the matter to the Romanes Magistrates, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed.

^o If it be counterfeited and devised.

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^o If it be counterfeited and devised.

9 The first bloodie persecucion of the Church of Christ, begon and sprang from a council of Priestes, by the suggestion of the vniuersitie doctores.
10 An example of cauillers or false accusers, which gather false conclusions of things that are well vttered and spoken.
11 Herby it appeareth that Steuen had an excellens and goodly countenance, hauing a quiet and settled mind, a good conscience, and sure persuasion that his cause was iust: For seeing he was so speake before the people, God beautified his countenance, to and amazed.

1 Steuen is admitted to pleade his cause, but to this end & purpose, that vnder a cloake and colour of Law, he might be condemned.
2 Steuen witnesseth vnto the Iewes, that he acknowledged the true fathers, & the onely true God: and sheweth moreouer that they are more ancient then the temple, with all that seruice appointed by the Lawe, and therefore they ought to lay another foundation of true religion, that is to say, the free couenant that God made with the fathers.
* Gen. 12.4.
a That mightie God full of glory and maiestie.
b Vt he saith afterward, verse 4. that Abraham came out of Caldea, it is euident that Mesopotamia conueined Caldea which was neere vnto it, and bordering vpon it, and so writeth Plinius Booke 6. chap. 27. c Not so much ground as to set his foote vpon.
d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche: * Gen. 15.13. e There are reckoned foure hundred yeres, from the beginning of Abraham's progenie, which was at the birth of Isaac: and foure hundred and thirtie yeres, which are spoken of by Paul, Gal. 3.17. from the time that Abraham and his father departed together out of Ur of the Chaldeans. * Gen. 17.9.

wisdom, and the Spirit by the which he spake.

11 Then they suborned men, which said, We haue heard him speake blasphemous words against Moses, and God.

12 ⁹ Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

13 ¹⁰ And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Lawe.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Council, looked stedfastly on him, they saw his face as it had bene the face of an Angel.

and that with the very beholding of him, the Iewes mindes might be pauered

CHAP. VII.

1 Steuen pleading his cause sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built, 44 And that all outward ceremonies were ordeined according to the heavenly pattern, 54 The Iewes gnashing their teeth, 59 stone him.

Then ¹ saide the chiefe Priest, Are these things so?

2 ² And he said, Yee men, brethren and Fathers, hearken. * That God of a glory appeared vnto our father Abraham, while he was in ^b Mesopotamia, before he dwelt in Charran,

3 And saide vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shewe thee.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he ^d promised that he would giue it to him for a possession, and to his seede after him, when as yet hee had no childe.

6 But God spake thus, that his * seede should be a sojourner in a strange land: and that they should keepe it in bondage, and entreate it euill ^e foure hundred yeres.

7 But the nation to whom they shall be in bondage, wil I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 * Hee gaue him also the Couenant of

circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Iacob, and Iacob the twelue * Patriarkes.

9 ³ And the Patriarks moued with enuie, solde * Ioseph into Egypt: but God was ^f with him,

10 And deliuered him out of all his afflictions, and * gaue him ^g fauour and wisdom in the sight of Pharaos king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction that our fathers found no sustenance.

12 But when * Iacob heard that there was come in Egypt, he sent our fathers first:

13 * And at the second time, Ioseph was knowne of his brethren, and Iosephes kinred was made knowne vnto Pharaos.

14 Then sent Ioseph, and caused his father to be brought, and all his kinred, euen threescore and fiftene soules.

15 So * Iacob went downe into Egypt, and he ^k died, and our fathers,

16 And were ^h removed into Sychem, and were put in the sepulchre, that Abraham had bought * for money of the sonnes of E-mor, sonne of Sychem.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people * grew and multiplied in Egypt,

18 Till another King arose, which knew not Ioseph.

19 The same ⁱ dealt subtilly with our kinred, and euil intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 * The same time was Moses borne, and was ^k acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in al the wisdom of the Egyptians, and was mightie in wordes and in deedes.

23 Now when he was full fourtie yeere olde, it came into his heart to visite his brethren the children of Israel.

24 * And when he saw one of them suffer wrong, he defended him, and auenged his quarel that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance: but they

* Gen. 21.3.
* Gen. 25.24.
* Gen. 29.33.
and 30.5. and 35.23.
3 Steuen reckoneth vp diligently the horrible mischiefs of some of the Fathers, to teach the Iewes, that they ought not rashly to reit in the authoritie or examples of the Fathers.
* Gen. 17.28.
f By this kinde of speech, it meant the peculiar fauour that God sheweth men: for hee seemeth to be away from them, whom hee helpeth not: and on the other side, he is with them whom hee deliuereth out of whatsoeuer great troubles.
* Gen. 41.37.
g Gaue him fauour in Pharaohs sight for his wisdom.
* Gen. 42.1.
* Gen. 45.4.
* Gen. 46.5.
* Gen. 49.33.
h The Patriarkes the sonnes of Iacob, though there be mention made of no more then Ioseph, Iosh. 24.32.
* Gen. 23.16.

* Exod. 1.7.
i Hee deuised a subtill invention against our people, in that he commanded all the males to be cast out.
* Exod. 2.2.
k That childe was borne through Gods mercifull goodness, and fauour, to be of a goodly and faire countenance.

* Exod. 2.11.

*Exod. 2. 13.

understood it not.

26 * And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, yee are brethren: why doe yee wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a Prince, and a Iudge ouer vs?

28 Wilt thou kill mee, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the * wildernes of mount Sina, an Angel of the Lord in a bush of fire, in a bush.

And when Moses saw it, he wondred at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord saide to him, Put off thy shooes from thy feet, for the place where thou standest is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made the a Prince and a Iudge? the same God sent for a Prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 Hee * brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes * fourtie yeeres.

37 * This is that Moses, which said vnto the children of Israel, * A Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shall ye heare.

38 * This is he that was in the Congregation, in the wildernes with the Angel, which spake to him in mount Sina, and with our Fathers, who receiued the liuely oracles to giue vnto vs.

39 To whome our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we knowe not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and gaue them vp to serue the host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue ye offered to mee flaine beasts and sacrifices by the space of fourtie yeeres in the wildernes?

43 And yee tooke vp the Tabernacle of Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I will carie you away beyond Babylon.

44 * Our fathers had the Tabernacle of * witnes, in the wildernes, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene,

45 * Which Tabernacle also our Fathers * receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 * Who found fauour before God, and desired that he might find a Tabernacle for the God of Iacob.

47 * But Solomon built him an house.

48 Howbeit the most High * dwelleth not in Temples made with hands, as saith the Prophet,

49 * Heauen is my thorne, and earth is my footstool: what house will ye build for mee, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Yee stiffnecked and of * vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that Iust, of whom yee are now the betrayers and murtherers,

53 * Which haue receiued the Lawe by the ordinance of Angels, and haue not kept it.

54 * But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 * But he being full of the holy Ghost, looked stedfastly into heauen, and sawe the glory of God, and Iesus standing at the right hand of God.

n This was the justification of the Egyptians idolatry for they worshipped Apis a strange and maruileous calfe, and made goodly images of him, Herod. lib. 2.

o Being destitute and void of his spirit, hee gaue them up to Satans and wicked lusts, to worship starres.

p By the host of heauen here Iesus meaneth not the Angels, but the Moon and Sunne, and other starres, Deut. 17. 3.

** Amos 5. 25.*

q Thou tookst it upon your shoulders and carried it.

r Moses in deed erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.

s That is, of the covenant.

** Exod. 25. 40. hebr. 8. 5.*

** Iosh. 3. 14.*

t Delivered from hand to hand.

u By the figure Melchizedek for the countrey which the Gentiles possessed, u God draue them out, that they should yield up the possession of those countreys to our Fathers, when they entered into the land.

** 2 Sam. 7. 2.*

psal. 132. 5.

** 1 Chron. 17. 12.*

1 king. 6. 2.

v Salomon built a Temple, according to Gods commandment; but not with any such condition, that the Maiestie of God should be inclosed therein.

** Chap. 17. 24.*

** Esai. 66. 1.*

** Ierem. 9. 26.*

ezek. 44. 9.

w Steuen moved with the zeale of God, at length iudgeth his owne iudges.

x They are of vncircumcised hearts, which lie drowned still in the fumes of nature, and stick fast in them: for otherwise all the Iewes were circumcised as touching this flesh: and therefore.

*there were two kinds of circumcision, Rom. 2. 28. * Exod. 19. 16. gal. 3. 19. y By the ministerie of Angels. 8 The more Satan is pressed, the more hee brasteth out into an open rage. 9 The nearer that the Martyrs approach to death, the nearer they beholding Christ, doe rise vp euen into heauen. & Ready to confirme him in the confession of the truth, and to receive him to him.*

56 And

*Exod. 3. 2.

Now he calleth the Sonne of God an Angel, for hee is the Angel of great counsell, and sheweth straight wayes after hee sheweth him, saying to Moses, I am that God of thy Fathers, &c.

*By the power.

*Exod. 7. 8. 9.

10. 11. 14.

chapters.

*Exod. 16. 1.

4 He acknowledged Moses for the Lawgiuer, but so that he proueth by his owne witness, that the Law had respect to a more perfect thing, that is to say, to the propheticall office which tended to Christ, the head of all Prophets.

*Deut. 18. 15.

chap. 3. 22.

*Exod. 19. 2.

*Exod. 32. 1.

10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse.

d This was done in a rage and furie, for at that time the Jewes could put no man to death by law, as they confesse before Pilate, saying that it was not lawfull for them to put any man to death, and therefore it is reported by Ioseph lib. 20. that Ananias a Sadducee slew James the brother of the Lord, and for so doing was accused before A. Iustus the president of the countrey.

b It was appointed by the Law, that the witnesses should cast the first stone, Deut. 17. 9. 11 Faith and charitie neuer forsake the true seruants of God, euen to the last breath. *c* The word which he vseth here, noteth out such a kinde of imputing or laying to ones charge, as remaineth firme and stidie for aye, neuer to be remitted. *d* Look. 1 Thess. 4. 13.

CHAP. VIII.

2 The godly make lamentation for Steuen. 3 Saul maketh haucke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus 18 how cometoynesse reproveth. 26 Philip 27 cometh to the Ethiopian Eunuch, 38 and baptiseth him.

a Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.

2 The godly mourne for Steuen after his death, and bury him, shewing therein an example of singular faith and charitie but no man prayeth to him.

a Amongst all the duties of charitie which the godly vs, there is no mention made of forning up of reliques.

3 The dispersion or scattering abroad of the faithfull, is the ioyning together of Churches.

4 Philip who was before a Deacon in Hierusalem, is made of God extraordinarily Euan-gelist.

5 Christ ouercommeth Satan so oft as he lieth, and carcieth him about as in a triumph, in the sight of them whom he deceiued & bewitched.

b The word which is used in this place was at the first taken in good part, and is borrowd out of the persians language, who call their wife men by that name, but afterward it was taken in euill part. *c* He had so allured the Samaritanes with his witchcrafts, that at blind and mad bestraines they were wholly addid to him.

56 And saide, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 ¹⁰ Then they gaue a shout with a loud voyce, and stopped their eares, and ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the ^b witnesses laid downe their clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on God, and saide, Lord Iesus, receiue my spirit.

60 ¹¹ And he kneeled downe, and cried with a loud voyce, Lord, ^c lay not this sinne to their charge. And when hee had thus spoken, hee ^d slept.

AND ^a Saul consented to his death, and at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad through the regions of Iudea and of Samaria, except the Apostles.

2 ^a Then certaine men fearing God, ^a carried Steuen amongst them, to be buried, and made great lamentation for him.

3 ^b But Saul made haucke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ ^c Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vnclane spirits crying with a loud voyce came out of many that were possessed of them: and many taken with palfies, and that halted, were healed.

8 And there was great ioy in that citie.

9 ^d And there was before in the citie a certaine man called Simon, which vsed ^b witchcraft, and ^c bewitched the people of Samaria, saying, that he himselfe was some great man.

10 To whom they gaue heed from the

least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time he had bewitched them with forceries.

12 But as soone as they beleued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 ^e Then Simon himselfe beleued also, and was baptized, and continued with Philip, and wondred when he sawe the signes and great miracles which were done.

14 ¶ ^f Now when the Apostles which were at Hierusalem, heard say that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the ^d holy Ghost.

16 (For as yet, he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 ^g And when Simon sawe, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that on whomsoever I lay the hands, he may receiue the holy Ghost.

20 ^h Then saide Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this ⁱ businesse: for thine heart is not ^f right in the sight of God.

22 ¹⁰ Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the ^j gall of bitternesse, and in the ^k bond of iniquitie.

24 Then answered Simon, and said, Pray yee to the Lord for me, that none of these things which yee haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritanes.

26 ¹¹ Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and behold, a certaine Eunuch of Ethiopia, Candaces

6 The wicked and the reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

7 Peter, not chiefe but as an ambassadour sent from the whole companie of the Apostles, & Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had bene laid afore by Philip.

d These excellent gifts which are necessary, especially for them that were to be appointed rulers and gouernours of the Church.

8 Ambition, and couetousnesse doe at length plucke the hypocrites out of their dennes.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

e In this doctrine which I preach, f I am not upright in deede, and without dissimbling.

10 We must hope well euen of the vilest sinners, so long and so farre forth as we may.

g He calleth the inward malice of the heart, and that vnnatural & diuillish wickednes wherewith the Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

h Intrangled in the bonds of iniquitie.

11 Christ who calleth freely whom he listeth doeth now vs Philippe who thought on no such matter, to instruct and baptize the Eunuch at vnwares, & by this means extendeth the li-mites of his kingdome euen into Ethiopia.

A man of great
wealth and autho-
rity with Candaces.
Now this name
Candaces is a com-
mon name to all
the Queenes of E-
thiopia.

daces the Queene of the Ethiopiansⁱ chiefe
gouvernour, who had the rule of all her trea-
sure, and came to Hierusalem to worship.

28 And as he returned sitting in his cha-
ret, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe
neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard
him reade the Prophet Esaias, and said, But
vnderstandest thou what thou readeest?

31 And he said, How can I, except I had
a guide? And he desired Philip, that he
would come vp and sit with him.

32¹² Now the place of the Scripture
which he read was this, * He was ledde as a
sheepe to the slaughter, and like a Lambe
dumbe before his shearer, so opened he not
his mouth.

33 In hisⁱ humilitie his iudgement hath
bene exalted: but who shall declare his^m ge-
neration? for his life is taken from the earth.

34 Then the Eunuch answered Philip,
and said, I pray thee of whom speaketh the
Prophet this? of himselfe, or of some other
man?

35 Then Philip opened his mouth, and
began at the same Scripture, and preached
vnto him Iesus.

36 And as they went on their way, they
came vnto a certaine water, and the Eunuch
said, See heere is water: what doeth let mee
to be baptized?

37¹³ And Philip saide vnto him, if thou
beleeuest with all thine heart, thou mayest.
Then he answered, and said, I beleeue that
that Iesus Christ is that sonne of God.

38 Then he commanded the charet to
stand still: and they went downe both into
the water, both Philip and the Eunuch, and
he baptized him.

39 And as soone as they were come vp
out of the water, the Spirit of the Lord
caught away Philip, that the Eunuch sawe
him no more: so he went on his way reioy-
cing.

40 But Philip was found at Azotus, and
he walked to and fro preaching in all the ci-
ties, till he came to Cefarea.

CHAP. IX.

² Saul going toward Damascus, is stricken down to the ground
of the Lord: 10 Ananias is sent 18 to baptize him. 23 The
laying waite of the Iewes 25 hee escapeth, being let downe
through the wall. 33 Peter cureth Aeneas of the palsey, 36
and by him Tabitha being dead 40 is restored to life.

Andⁱ * Saul yet^a breasting out threat-
nings and slaughter against the disciples
of the Lord, went vnto the hie Priest,

And he sought him out, and brought him to the high priest, and
desired of him letters to Damascus, to the synagogues, that if he found any
of the way (either men or women) he might bring them bound vnto
Hierusalem.

Now as he journeyed, it came to passe
that as he was come neere to Damascus,
suddenly there shined round about him a
light from heauen.

And he fell to the earth and heard a
voice, saying to him, Saul, Saul, why per-
secutest thou mee?

And he saide, Who art thou, Lord?

And the Lord saide, I am Iesus whom thou
persecutest: it is hard for thee to kicke a-
gainst prickes.

Then both trembling and astonied,
saide, Lord, what wilt thou that I doe? And
the Lord said vnto him, Arise and goe into
the citie, and it shall be told thee what thou
shalt doe.

The men also which journeyed with
him, stood amased, hearing his^e voyce,
but seeing no man.

And Saul arose from the ground, and
opened his eyes, but sawe no man. Then led
they him by the hand, and brought him in-
to Damascus,

Where hee was three dayes with out
fight, and neither ate nor dranke.

And there was a certaine disciple at
Damascus named Ananias, and to him saide
the Lord in a vision, Ananias. And he said,
Behold, I am here Lord.

Then the Lord saide vnto him, Arise
and goe into the streete which is called
Straight, and seeke in the house of Iudas af-
ter one called Saul of Tarsus: for behold he
prayeth.

(And he saw in a vision a man named
Ananias comming in to him, and putting
his hands on him, that he might receiue his
fight.)

Then Ananias answered, Lord, I haue
heard by many of this man, how much euil
hee hath done to thy Saints at Hierusalem.

Moreouer here he hath authoritie of
the hie Priests, to binde all that call on thy
Name.

Then the Lord said vnto him, Goe thy
way: for he is a chosen vessell vnto mee, to
beare my Name before the Gentiles, and
Kings, and the children of Israel.

For I will shewe him, how many
things hee must suffer for my Names sake.

Then Ananias went his way, and en-
tered into that house, and put his hands on
him, and saide, Brother Saul, the Lord hath
sent me (euen Iesus that appeared vnto thee
in the way as thou camest) that thou might
test

^b Any trade of life
which a man taketh
himselfe vnto, the
Iewes call a way.

* Chap. 22. 6.
1. cor. 15. 8.

^c This is a prouerbe,
which is spoken of
them that through
their stubbornness
hurt themselves.

^d Stood still and
could not goe one
step forward, but
abode amased as if
they had bene very
stones.

^e They heard Pauls
voyce: for afterward
it is said in flat
termes, that they
heard not his
voice that spake: as
beneath chap. 22. 9.

But other goe a-
bout to set these
places at one which
seeme to be at a
iawre, after this
sort, so wit, that
they heard a sound
of a voyce, but no
perfect voyce.

^f Tarsus was a citie
of Cilicia name vnto
Anchiala, which
two citie Sardana-
palus is said to haue
built in one day.

^g To beare my name
on.

^h I will shewe
him plainly.

ⁱ Into Iudas his
house.

^k To show me the
way how to vnder-
stand it.

^l Those things
which I see
most to come
by chance or for-
tune (as men
term it) are go-
uerned by the
secret prouidence
of God.

* Esai. 53. 7.

¹ The Hebrew text
maketh it thus, out
of a narrow strait
and out of iudgement
was he taken, where
by the narrow strait
he meaneth the
groane, and the very
bond of death, and
by iudgement, the pu-
nishment which was
laid vpon him, and
that miserable state
which Christ tooke
vpon him for our
sakes, in bearing his
Fathers wrath.

^m How long his age
shall last, for Christ
hauing once risen
from the dead, dieth
no more. Rom. 6. 9.

ⁿ Profession
of faith is requi-
site in baptizing
of them which
are of yeres, and
therefore it is e-
uident that we
are not then first
ingrafted into
Christ, when we
are baptized, but
being already in-
grafted, are then
confirmed.

^o The summe of the
profession which is
necessary for bap-
tisme.

^p Saul (who is
also Paul) per-
secuting Christ
most cruelly,
who did as it
were see before
him, falleth into his handes, and is ouercome: and with a singular example of the
goodnesse of God in stead of punishment which he iustly deserued for his cruel-
ty, is not onely receiued to fauour, but is also quen by the mouth of God ap-
pointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

^q Rom. 9. gal. 1. 13. ^a This is a token that Sauls stomacke boyled and cast out great threatenings
to murther the disciples.

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goodnesse of God in stead of punishment which he iustly deserued for his cruel-
ty, is not onely receiued to fauour, but is also quen by the mouth of God ap-
pointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

2 Paul beginneth straight-
wayes to execute
the office which
was enioyned
him, new r con-
sulting with flesh
and blood,
3 Paul striveth
not with his
owne authority
alone, but with
the testimonies
of the Prophets.
4 By conferring pla-
ces of the Scripture
together, as cunning
craftesmen doe, when
they make up any
thing, they use to ga-
ther all parts toge-
ther, to make them
agree fitly one with
an other.

4 Paul who was
before a persecu-
tor, hath now
perfection laid
before himselfe,
but yet afraid
off.

* 2. Cor. 11. 32.

5 We are not
forbidden to a-
void and eschew
the dangers and
conspiracies that
the enemies of
God lay for vs,
so that we
swaue not from
our vocation.

6 In Ancient
time, no man
was rashly or
lightly receiued
into the number
of, and amongst
the sheepe of
Christ, much
lesse to be a Pa-
stour.

7 The constant
seruants of God
must looke for
danger after
danger: yet God
watcheth for
them.

11 With Peter and
James, for he saith
that he saw none of
the Apostles but
them, Gal. 1. 18. 19.

8 The ministers
of the worde
may change their
place by the ad-
uise and coun-
sell of the Con-
gregation and
Church.

9 The end of
persecution is the
building of the
Church, so that
we wil patiently
waite for the
Lord.

10 This is a borrowed
kind of speech which
signifieth establish-
ment and increase.

10 Peters Apo-
stleship is con-
firmed by hea-
ring of the man
that was sicke of
the palse.

test receiue thy sight, and he was filled with
the holy Ghost.

18 And immediatly there fell from his
eyes as it had bene scales, and suddenly hee
receiued sight, and arose and was baptized,

19 And receiued meat and was strengthe-
ned. So was Saul certaine dayes with the
disciples which were at Damascus.

20 And straight way hee preached
Christ in the Synagogues that hee was that
Sonne of God,

21 So that all that heard him, were a-
mased, and saide, Is not this hee, that
made hauocke of them which called on this
Name in Hierusalem, and came hither for
that intent, that hee should bring them
bound vnto the hie Priests?

22 But Saul encreased the more in
strength, and confounded the Iewes which
dwelt at Damascus, confirming that this
was that Christ.

23 And after that many dayes were
fulfilled, the Iewes tooke counsel together,
to kill him.

24 But their laying awaite was knowen
of Saul: now they watched the gates day
and night, that they might kill him.

25 Then the disciples tooke him by
night, and put him through the wall, and let
him downe by a rope in a basket.

26 And when Saule was come to Hie-
rusalem, he assayed to ioine himselfe with
the disciples: but they were al afraid of him,
and beleueed not that he was a disciple.

27 But Barnabas tooke him, and brought
him to the Apostles, and declared to them,
how he had seene the Lord in the way, and
that he had spoken vnto him, and how he
had spoken boldly at Damascus in the name
of Iesus.

28 And he was conuersant with them
at Hierusalem,

29 And spake boldly in the Name of the
Lord Iesus, & spake & disputed against the
Grecians: but they went about to slay him

30 But when the brethren knewe it,
they brought him to Cesarea, and sent him
foorth to Tarsus.

31 Then had the Churches rest through
all Iudea, and Galile, and Samaria, and were
edified and walked in the feare of the Lord
and were multiplied by the comfort of the
holy Ghost.

32 And it came to passe, as Peter wal-
ked throughout all quarters he came also to
the Saints which dwelt at Lydda.

33 And there he found a certaine man
named Aeneas, which had kept his couch
eight yeeres, and was sicke of the palse.

34 Then saide Peter vnto him, Aeneas,

Iesus Christ maketh thee whole: arise and
trusse thy couch together. And he arose im-
mediatly.

35 And all that dwelt at Lydda and Sa-
ron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine
woman a disciple named Tabitha (which by
interpretation is called Dorcas) she was full
of good workes and almes which shee did.

37 And it came to passe in those dayes, that
she was sicke & died: and when they had wa-
shed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere
to Ioppa, and the disciples had heard that
Peter was there, they sent vnto him two men
desiring that he would not delay to come
vnto them.

39 Then Peter arose and came with them:
and when he was come, they brought him
into the vpper chamber, where all the wi-
dowes stood by him weeping, and shewing
the coates and garments which Dorcas
made, while shee was with them.

40 But Peter put them all foorth, and
kneeled downe, and prayed, and turned
him to the bodie, and saide, Tabitha, Arise.
And shee opened her eyes, and when shee
sawe Peter, saie vp.

41 Then he gaue her the hand, and lift her
vp and called the Saints and widowes, and
restored her aliuie.

42 And it was knowen throughout all
Ioppa, and many beleueed in the Lord.

43 And it came to passe that he taried ma-
ny daies in Ioppa with one Simon a tanner.

CHAP. X.

Cornelius, 4 at the Angels commandement, 5 sendeth for
Peter: 11 Who also by a vision, 15 20 is taught not to
despise the Gentiles: 34 He preacheth the Gospel to Cor-
nelius and his household, 45 Who hauing receiued the holy
Ghost, 47 are baptized.

Furthermore there was a certaine man in
Cesarea called Cornelius, a captaine of
the band called the Italian band,

2 A deuout man, and one that feared
God with all his household, which gaue
much almes to the people, and prayed God
continually.

3 He saw in a vision euidently (about the
ninth houre of the day) an Angel of God
comming in to him, and saying vnto him,
Cornelius.

4 But when he looked on him, hee was
afraide, and saide, What is it, Lord: and
he saide vnto him, Thy prayers and thine
almes are come vp into remembrance be-
fore God.

hee seileth himselfe to heare. d This is a borrowed kinde of speech which the Hebrewes use very
much, taken from sacrifices add applied to prayers: for it is said of whole burnt sacrifices, that the smoke
and sauior of them goeth up into Gods nostrils, so doeth our prayers, as a sweet smelling sacrifice which
the Lord taketh great pleasure in. e That is, inasmuch that they will not suffer God as it were to
forget thee: for so doeth the Scriptures use oftentimes to praye with vs as we for doe with little children
when they frame their tongues to speake.

Lydda was a citie
of Palestina, and
Saron a champion
countrie, and a place
of good pasturage,
betwene Cesarea of
Palestine and the
mountaine Tabor,
and the lake of Gine-
sareth, which ex-
tendeth it selfe
in great length
beyond Ioppa.
11 Peter decla-
reth euidently by
raising vp a dead
body throw the
name of Christ
that he pre-
ached the glad
tidings of life.

1 Peter confect-
eth the first fruits
of the Gentiles
to God by the
meanes of two
miracles,
a So that he wor-
shipped one God, &
was no Idolater,
neither could be void
of faith in Christ,
because he was a
deuoute man: but as
yet he knew not that
he was come.
b This is a great
commendation to
this man, that he la-
boured to haue all his
household and famili-
ar friends and ac-
quaintance to be re-
ligious and godly.
c What wilt thou
with me Lord for

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner whose house is by the sea side: he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Ioppa.

9 On the morow as they went on their journey, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *some thing* ready, he fell into a *f* trance.

11 And he sawe heauen opened; and a certaine vessell come downe vnto him as it had bene a great sheete, knit at the *s* foure corners, and was let downe to the earth,

12 Wherein were *h* all maner of *i* foure footed beasts of the earth, and wilde beastes and *k* creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 *2* But Peter saide, Not so, Lord: for I haue neuer eaten any thing that is polluted or vnclane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, *1* pollute thou not.

16 This was so done thrise: and the vessell was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which he had seene, meant, behold the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom yee seeke: what is the cause wherefore yee are come?

22 And they saide, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nations of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house,

and to heare thy wordes.

23 Then called he them in, and lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cefarea. Now Cornelius waited for them, and had called together his kinsmen and speciall friends.

25 *3* And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in and found many that were come together.

28 And he saide vnto them, Yeeknowe that it is an vnlawfull thing for a man that is a Iewe, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vnclane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue yee sent for me?

30 Then Cornelius saide, Foure dayes agoe, about *m* this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 *4* And said Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 *5* Send therefore to Ioppa, and call for Simon, whose surname is Peter (hee is lodged in the house of Simon a tanner by the seafide) who when he commeth shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 *6* Then Peter opened his mouth, and said, Of a trueth I perceiue, that *n* God is no acceptor of persons.

35 But in euery nation he that *o* feareth him, and worketh righteousness is accepted with him.

36 Yee *p* knowe the worde which God hath sent to the children of Israel, preaching peace by Iesus Christ which is Lord of all:

37 *7* Euen the word which came through all Iudea, *** beginning in Galile, after the

Religious adoration or worship agreeth onely to God: but ciuill worship is giuen to the Ministers of his word although not without danger. He meaneth not the selfe same house, but the like, that is, about nine of the clocke in the other day, as it was then nine when he spake to Peter.

4 Cornelius faith sheweth forth it selfe by prayer and charitie.

5 As faith cometh by hearing so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently seene by faith & righteousness; who is agreeable to him or whom he accepteth.

n That God iudgeth not after the outward appearance.

Deut. 10. 17.

2. chron. 19. 7.

Job. 34. 19. rom.

2. 11. gal. 2. 6.

eph. 6. 9.

colof. 3. 25

1. pet. 1. 17

o By the feare of

God the Hebrews

understand the whole

seruice of God, where

by no precise that

Cornelius was not

void of faith, no more

then they were which

lived before Christs

time: and therefore

they deale foolishly

which build propa-

tative workes and free

will, vpon this place.

p God gaue the Iu-

raclites to understand

that whosoever liueth

godly, is acceptable to

God, of what nation

sooner he be for he

preached peace so

men through Iesus

Christ, who is Lord

not of one nation on-

ly, that is, of the

Iewes, but of all.

7 The summe

of the Gospel

(which shalbe

made manifest

at the latter day,

when Christ

himselfe shall sit

as Iudge both of

the quicke and

dead) is this,

that Christ prom-

ised to the Fa-

thers, & exhibi-

ted in his time with his mighty power of God, (which was by all means shewed) & at length crucified to reconcile vs to God, did rise againe the third day, that whoso-
euer beleueth in him should be saved through the remission of finnes. Luke 4. 14.

M bap.

¶ Yet though Peter had not amazed as we that is tongue tied, but talked with God, and is instructed in his mysteries, yet his minde was far otherwise then it was wont to be, but shortly returned to the old way.
2 So that is formed to be a square square house.
3 Here is this word (all) which is generally put for an indefinite and uncertaine, that is, I say, for some of all sorts, not for all of any sort.
4 That is, such as were meate for mens use.
5 ¶ What is meant by these creeping things, Looke Lemit.
6 Peter profiteeth daily in the knowledge of the benefice of Christ, yea, after that he had received the holy Ghost,
7 Do not thou holde them as vnclane.

baptisme which Iohn preached,

38 *To wit*, how God ¹ anoynted Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesse of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree:

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Notto all the people, but vnto the witnesse, ² chosen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a Iudge of quicke and dead.

43 To him also giue all the ³ Prophets witnesse, that through his Name all that beleue in him, shall receiue remission of finnes.

44 ⁴ While Peter yet spake these words, the holy Ghost fell on all them that heard the word.

45 So they of the circumcision which beleueed, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnific God. Then answered Peter,

47 ⁵ Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as wee?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

CHAP. XI.

² Peter being accused for going to the Gentiles, ³ defendeth himselfe. ²² Barnabas is sent to Antiochia, ²⁶ Where the disciples are called Christians: ²⁸ And there Agabus foretelleth a famine to come.

NOW ¹ the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the worde of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw *this* vision. A certaine vessel comming downe as *it had bene* a great sheete, let downe from heauen by the foure

corners, and it came to mee:

6 Toward the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wilde beasts, and creeping things, and fowles of the heauen.

7 Also I heard a voyce, saying vnto mee, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and al were taken vp againe into heauen.

11 Then behold, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto mee.

12 And the Spirit said vnto me, that I should goe with them, without doubting: moreouer, these sixe brethren came with me, and we entred into the mans house.

13 And he shewed vs, how he had seene an Angel in his house, which stood, and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 Hee shall speake wordes vnto thee, whereby both thou and all thine house shall be sau'd.

15 And as I beganne to speake, the holy Ghost fell on them, ⁶ euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he said, ⁷ Iohn baptized with water, but yee shall be baptized with the holy Ghost.

17 Forasmuch then as God gaue them a like gift, as *he did* vnto vs, when we beleueed in the Lord Iesus Christ, who was I, that I could let God?

18 ⁸ When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 ¶ ⁹ And they which were ¹⁰ scattered abroad, because of the affliction that arose about Steuen, went throughout till they came vnto Phenice, and Cyprus, and ¹¹ Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 ¹² Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians and preached the Lord Iesus.

21 And the hande of the Lord was with them, so that a great number beleueed and turned vnto the Lord.

22 ¹³ Then tidings of those things came vnto the eares of the Church, which

was

¹ This stile is taken from an old custome of the Iewes, who used to anoint their kings and Priests, whereupon it grew, so call them anointed upon whom God bestowed gifts and graces.

² This chusing of the Apostles is properly giuen to God: for though God be present in the lawfull election of Ministers, yet there is in this place a secret opposition and setting of Gods chusing and mens voyces the one against the other, for the Apostles are immediately appointed of God, and the Church ministers by means.

³ Ierem. 31. 34. micah. 7. 18

⁴ chap. 15. 9. 8 The Spirit of God speaketh that in the heart of the hearers, which the Ministers of the word speaketh by the commandment of God, as it appeareth by the effects.

⁵ Baptisme doth not sanctifie or make them holy which receiue it, but sealeth vp & confirmeth their sanctification,

¹ Peter being without cause reprehended of the vnskillfull and ignorant, doeth not object that he ought not to be iudged of any, but openly giueth an account of his doing.

⁶ Chap. 2. 4.

⁷ Chap. 1. 5.

and 19. 4. mat.

3. 11. marke 1. 8

luke 3. 16. iohm

1. 26.

² Such as aske a

question of the

truth which

they know not,

ought to be quietly

heard, and

must also quietly

yeeld to the declaration

thereof

³ The scattering

abroad of the

Church of Hierusalem,

is the

cause of the gathering

together of many other

Churches.

⁴ Chap. 8. 1.

⁵ He speaketh of

Antiochia which

was in Syria and

bordered vpon Cilicia.

⁶ The Church

of Antioch, the

new Hierusalem

of the Gentiles,

was extraordinarily

called.

⁷ The Apostles

doe not rashly

condemne an extraordinary

uocation, but yet

they iudge it by the effects.

was in Hierusalem, and they sent forth Barnabas, that he should go vnto Antiochia:

23 Who when he was come & had seene the grace of God, was glad, and exhorted al, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselves vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul.

26 And when he had found him, he brought him vnto Antiochia: and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

27 ¶ In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, & signified by the Spirit that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 ¶ Then the disciples euery man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iudea:

30 Which thing they also did, and sent it to the Elders, by the hand of Barnabas and Saul.

CHAP. XII.

¶ Herod killeth James with the sword: 4 And imprisoneth Peter, & whom the Angel deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified, 22 And taking the honour due to God to himselfe, 23 he is eaten with wormes, and so dieth.

NOW about that time, Herod the king stretched forth his hands to vex certaine of the Church,

2 And he killed James the brother of Iohn with the sword.

3 ¶ And when he sawe that it pleased the Iewes, he proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 ¶ And when hee had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 ¶ So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiours, bound with two chaines, and the keepers before

the doore, kept the prison.

7 ¶ And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out, and followed him, and knew not that it was true, which was done by the Angel, but thought hee had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Now I know for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 ¶ And as he considered the thing, hee came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 ¶ And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ran in, and told how Peter stood before the entry.

15 But they said vnto her, Thou art mad. Yet shee affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 ¶ And he beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Goe shew these things vnto Iames and to the brethren: and hee departed and went into another place.

18 ¶ Now as soone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

* Chap. 5. 19.

* In the prison.

¶ Holy meetings in the night as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the Apostles.

¶ We obtaine more of God then we dare well hope for. Out of the place where they were assembled, but not out of the house.

¶ We may sometimes give place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods busines, be not a whit slackened. ¶ Euill counsell falleth out in the end to the hurt of the doers of it.

¶ There was no contention amongst the Apostles either of vsurping, or of holding places and degrees. ¶ God doeth so wrappe vp his Church with the wicked, in his scourges and plagues which he kindeth vpon the earth, that notwithstanding the prouident for it conveniently. ¶ All Congregations or Churches make one body.

¶ That is, that there- of the Deacons might succour the poore; for it belongeth to haue all these things done orderly and decently, and there fore it is said, that they sent these things to the Elders, that is, to the governors of the Church.

¶ God giueth his Church a true but for a time.

¶ This name Herod was common to all them that came of the stocke of Herod Ascalonites, whose surname was Magas: but he that is spoken of here, was nephew to Herod the great, sonne to Aristobolus, and father to that Agrippa who is spoken of after-ward.

¶ Violence, his cause being not once heard. ¶ It is an olde fashion of Tyrants to procure the fauour of the wicked, with the blood of the godly.

¶ The Tyrants and wicked make a galouze for themselves euen then when they doe most

according to their owne will and fantasie. ¶ The prayers of the godly ouerturne the counsell of Tyrants, obtaine Angels of God, breake the prison, vnloose chaines, put Satan to flight, and preserue the Church.

Herods death.

9 A miserable and shameful example of the end of the enemies of the Church.

10 The flattery of the people, maketh fooles faine.

11 God resisteth the proud.

12 Josephus recordeth that this king did not repress those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

13 Tyrans build vp the Church by plucking it downe.

14 They that heard the word of God.

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.

2 The same was Antipas, which put Iohn Baptiste to death.

3 While they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.

4 The Lord is said to call (Vvhereof this word (Calling) cometh, which is vsuall in the Church) when he causeth that to be, which was not, whether you referre it to the matter it selfe, or to any quality or thing about the matter: and it groweth of this, because when things begin to be, then they haue some name: as God his mightie power is also declared thereby, who speak the word, and things were made.

5 Fast, and solemne prayers were vsed before the laying on of hands. 3 Paul and his company do at the first bring Cyprus to the subiection and obedience of Christ. 4 Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successors. 4 The deuill maketh conquest of Christ more glorious, in that that he ferreth himselfe against him.

20 Then Herod was angry with them of Tyrus and Sidon, but they came al with one accord vnto him, and perswaded Blastus the kings Chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arrayed himselfe in royall apparel, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because hee gaue not glory vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 And the word of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

2 The holy Ghost commandeth that Paul and Barnabas bee separated vnto him. 6 At Paphus 8 Elymas the forcerer 11 is stricken blind 14 From whence beeing come to Antiochia, 17 they preach the Gospel, 45 the Iewes vehemently withstanding them.

Here were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahan (which had bene brought vp with Herod the Tetrarch) and Saul.

2 Now as they ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine forcerer, a false prophet, beeing a Iew, named Bariefus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas the forcerer (for so is his name by interpretation) withstood

them, and sought to turne away the Deputy from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him

10 And said, O full of all subtiltie and all mischief, the childe of the deuill, and enemy of all righteousnesse, wilt thou not cease to peruert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt bee blinde, and not see the sunne for a season. And immediatly there fell on him a mist and a darknesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleueed, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.

16 Then Paul stood vp and beckened with the hand, and saide, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the time of fourtie yeeres, suffered he their maners in the wildernesse.

19 And he destroyed seuen nations in the lande of Chanaan, and diuided their land to them by lot.

20 Then afterward hee gaue vnto them Iudges about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that, they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin by the space of fourtie yeeres.

22 And after hee had taken him away, hee raised vp David to bee their King, of whome hee witnessed, saying, I haue found

4 Opeuly and with maine force, breaking in pieces the enemies of his people.

14. 1. Iudges. 3. 9. 1 There were from the birth of Isaac vnto the destruction of the Canaanites

under the gouernance of Iosua, foure hundreth and seuen and fourtie yeeres, and therefore he addeth in

this place this word, About, for there want three yeeres, but the Apostle useth the whole greater

number: 1. Sam. 4. 5. 1. Sam. 9. 11. and 10. 1. m In this space of fourtie yeeres, must the time

of Samuel be reckoned with the daies of Saul, for the kingdome did as it were swallow vp his gouernment. 1. Sam. 16. 13.

5 The forcerer which was stricken of Paul with a corporal punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish the which wickedly and obstinately hinder the course of the Gospel.

6 He noteth such a fault, as who so hath it, namely headlong and with great desire to all kinde of wickednesse with the least motion in the world.

7 His power which he sheweth in striking and beating downe his enemies.

8 An example in one and the selfe same companie both of singular constancie, and also of great weaknesse.

9 This putteth a difference betweene it, and Antiochia, which was in Syria.

7 In the Synagogue of the Iewes (according to the pattern whereof Christian congregations were instituted) first the Scriptures were read, then such as were learned, were licensed by the rulers of the Synagogue to speak and expound.

11 Vvord for word, If there be any word in you, and this is a kind of speech taken from the Hebrewes, whereby it meaneth that the gifts of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods.

In like sort saith David, Thou hast put a new song in my mouth, Psal. 40. 1.

8 God bestowed many peculiar benefits vpon his chosen Israel, but this especially, that hee promised them the euermlasting redeemer.

1. Advanced and brought to honour. Exod. 1. 9.

Exod. 13. 14.

Exod. 16. 1. 1. Iosua

14. 1. 1. Iudges. 3. 9.

1. Sam. 4. 5. 1. Sam. 9. 11. and 10. 1.

m In this space of fourtie yeeres, must the time of Samuel be reckoned with the daies of Saul, for the kingdome did as it were swallow vp his gouernment. 1. Sam. 16. 13.

David

David

Dauid the sonne of Iesse, a man after mine owne heart, which will doe al things that I will.

23 Of this mans seed hath God * according to his promise raised vp to Israel, the Sauour Iesus:

24 When * Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, * Whom ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shoe of his feet I am not worthy to loofe.

26 Yee men and brethren, children of the generation of Abraham, and whose euener among you feareth God, to you is the word of this saluation sent.

27 For the inhabitants of Hierusalem, & their rulers, because they knew him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, * yet desired they Pilate to kill him.

29 And when they had fulfilled al things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God * raised him vp from the dead.

31 And he was seene many dayes of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he raised vp Iesus, * euen as it is written in the second Psalme, * Thou art my sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to corruption, he hath said thus, * I wil giue you the holy things of Dauid, * which are faithfull.

35 Wherefore he saith also in another place, * Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, he * slept, and was laide with his fathers, and saw corruption.

37 But he whom God raised vp, saw no corruption.

37 But he whom God raised vp, saw no corruption.

38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all things, from which ye could not be iustified by the Law of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore least that come vpon you, which is spoken of in the Prophets,

41 Behold, yee despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which ye shall not beleue, if a man would declare it you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the congregation was dissolued, many of the Iewes, and * Profelytes that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and saide, It was necessary that the word of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of euermourning life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as many as were * ordeined vnto eternall life, beleueed.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine deuout and honourable women, and the chief men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they * shooke off the dust of their feet against them, and came vnto Iconium.

52 And they went thither, and to foster and cherishe it, when it is gathered together.

15 Christ was sent to giue them free remission of sinnes which were condemned by the Law. 16 The benefite of God turne to the utter vndoing of them that contemne them. 17 The Gentiles goe before the Iewes into the kingdome of heauen. 18 The fauour of one selfe same Gospel is vnto the reprobate and vnbeleueers, death, and to the elect and such as beleue, life. 19 The Gospel is published to the Gentiles by the expresse commandement of God. 20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their crueltye. 21 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together.

22 Which had forsaken their heathen religion, and embraced the religion set forth by Moses. 23 Therefore either all were not appointed to euermourning life, or els all should haue beleueed, because that is not so, it followeth that some certaine were ordained, and therefore God did not onely forsake, but also forsake, that neither faith nor the effects of faith, should be the cause of his ordering, or appointment, but his ordering the cause of faith.

24 By this your doing you doe as it were pronounce sentence against your selues, & iudge your selues. 25 Therefore either all were not appointed to euermourning life, or els all should haue beleueed, because that is not so, it followeth that some certaine were ordained, and therefore God did not onely forsake, but also forsake, that neither faith nor the effects of faith, should be the cause of his ordering, or appointment, but his ordering the cause of faith.

26 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their crueltye. 27 Such as embraced Moses his Law. 28 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together.

29 Such as embraced Moses his Law. 30 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together. 31 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together.

32 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together. 33 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together.

34 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together. 35 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together.

36 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together. 37 The wickednes of the world cannot let God to gather his Church together, and to foster and cherishe it, when it is gathered together.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIII.

Paul and Barnabas 5 are persecuted from Iconium. 6 At Lystra Paul 10 healeth a creeple. 13 They are about to doe sacrifice vnto them, 15 but they forbid it. 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing through diuers Churches, 26 they returne to Antiochia.

1 We ought to be no lesse constant in preaching of the Gospel, then the puerfnes of the wicked is obstinate in persecuting of it.

a Iconium was a citie of Lycaonia. b Which obeyed not the doctrine.

2 We ought not to leaue our places and giue place to threatenings, neither to open rage, but when there is no other remedie: and that not for our owne quietnes sake, but that the Gospell of Christ may be spread further abroad.

c To is lawfull forme to flee dangers, in time of commotion.

3 It is an olde subtiltie of the deuill, either to cause the faithfull seruants of God to be banished at once, or to be worshipped for idols: and that chiefly taking occasion by miracles wrought by them.

d Of the house where Paul and Barnabas were.

4 That is also called idolatrie, which giueth so creatures, be they neuer so holy and excellent, that which is proper to the onely one God, that is, inuocation, or calling vpon.

e Men, as yet are and partake of the selfe same nature of men as you.

f He calleth idols vaine things, after the manner of the Hebrewes.

g Gen. I. I. psal. 146. 5.

h Gen. 1. 1.

And it came to passe in ^a Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleueed.

2 And the ^b vnbeleueing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and ^c fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ Now there fate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked:

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loud voice, Stand vp right on thy feet. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because hee was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought bulles with garlands vnto the ^d gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ranne in among the people, crying,

15 And saying, O men, why doe yee these things? We are euen men subiect to the ^e like passions that ye be, and preach vnto you, that yee should turne from these ^f vaine things vnto the liuing God, ^g which

made heauen and earth, and the sea, and all things that in them are:

16 Who in times past ^h suffered al the Gentiles to walke in their owne wayes.

17 Neuerthelesse, he left not himselfe without witnesse, in that he did good and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, ⁱ stoned Paul and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleueed.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came down to ^j Attalia,

26 And thence sailed to ^k Antiochia, ^l from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Certaine goe about to bring in circumcision at Antiochia, 6 About which matter the Apostles consult: 19 and what must be done. 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

Then came downe ^a certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of

1 The Church is at length troubled with dissension within it selfe, and the trouble riseth of the proud and stubborne wittes of certaine euill men: The first strife was concerning the office of Christ, whether we be saved by his onely righteousness apprehended by faith, or wee haue neede also to obserue the Lawe; a Epiphanius is of opinion that this was Cerinthus.

Moses

5 Custome be neuer so olde, doeth not excuse the idolaters.

** Psal. 81. 13. rom. I. 24.*

5 Suffered them to live as they listed, prescribing and appointing them no kind of religion:

6 The deuill when hee is brought to the last cast, at length rageth openly, but in vaine, euen then when hee seemeth to haue the upper hand.

** 2 Cor. 11. 25. 7 We must go forward in our vocatio through a thousand deaths.*

8 It is the office of the ministers not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted to proper and peculiar Pastours which they made not rashly, but with prayers and fastings: going before: neither did they thrust them vpon Churches through bribes or lordly superiority, but chose and placed them by the voice of the Congregation.

10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, doe render an accompt of their iourney to the Congregation or Church.

h Attalia was a sea citie of Pamphylia nere to Lycia.

i Antiochia of Syria

** Chap. 13. 3.*

a Meetings of Congregations were instituted to suppress heresies, whereunto certaine were sent by common consent in the name of all.

b Courteously and lovingly brought on their way by the Church, that is by certaine appointed by the Church.

c The matter is first handled both parts being heard in the assemble of the Apostles and ancients; and after is communicated with the people.

** Chap. 10. 20. and 11 13.*

d God himselfe in calling of the Gentiles which are vncircumcised, did teach that our saluation doeth consist in faith without the worship appointed by the Law.

e Word for word, of old time, that is, euen from the first time that we were commaunded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.

f He put no difference betweene vs and them, as touching the benefit of his free iustification.

** Chap. 10. 43. 1. cor. 1. 2.*

g Christ pronounceth them to be blessed which are pure of heart: and here we are plainly taught that men are made such by faith.

h Peter passing from the ceremonies, to the Law it selfe in generall, sheweth that none could be saved, if saluation were to be sought for by the Law, and not by grace onely in Iesus Christ: because that no man could euer fulfill the Law, neither Patriarch nor Apostle.

i Why tempt ye God, as though he would not save by faith.

** Math. 23. 4.*

k A true pateme of a lawfull counsell where Gods truth onely

reigneth. g The forme of Alphesus, who is also called the Lords brother. 7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.

** Act. 9. 17.*

Moses, yee can not be sau'd.

2 ^a And when there was great diffension and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus ^b being brought foorth by the Church, they passed through Phenice and Samaria, declaring the conuerfion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem they were receiued of the Church, & of the Apostles and Elders, and they declared what things God had done by them.

5 But ^c said they, certaine of the sect of the Pharises, which did beleue, rose vp, saying, that it was needfull to circuncise them, and to command ^d them to keepe the law of Moses.

6 ^e Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and saide vnto them,

* ^f Yee men and brethren, yee knowe that a good while agoe, among vs God chose out ^g me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witnesse in giuing vnto them the holy Ghost euen as ^h he did vnto vs.

9 And he put no ⁱ difference betweene vs and them, after that * ^j by faith he had purified their hearts.

10 ^k Now therefore why tempt ye God, to * lay a yoke vpon the disciples necks, which neither our fathers nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be sau'd, euen as ^l as they doe.

12 ^m Then al the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, ⁿ James answered, saying, Men and brethren hearken vnto me.

14 ^o Simeon hath declared how God first did visite the Gentiles to take of ^p them a people vnto his Name.

15 And to this agree the words of the Prophets, as it is written,

16 * After this I will returne, and will build againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whome my Name is called, faith the Lord which doeth all these things.

18 From the beginning of the world, God ^q knoweth all his works.

19 ^r Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them that they abstaine themselues from ^s filthinesse of idoles, and fornication, and that that is strangled, and from blood:

21 For Moses of olde time hath in euery citie them that preach him, seeing hee is read in the Synagogues euery Sabbath day.

22 ^t Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne companie to Antiochia with Paul and Barnabas, ^u to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia and in Syria, and in Cilicia, send greeting.

24 ^v Forasmuch as we haue heard that certaine, which ^w went out from vs, haue troubled you with words, & ^x cumbred your mindes, saying, Ye must be circuncised and keepe the Lawe, to whom we gaue no such commandement,

25 It seemed therefore good to vs when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ^y giuen vp their liues for the name of our Lord Iesus Christ.

27 Wee haue therefore sent Judas and Silas which shal also tel you the same things by mouth.

28 ^z For it seemed good to the ^a holy Ghost, and ^b to vs, to lay no more burthen vpon you, then these ^c necessarie things,

29 ^d That is that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, yee shall doe well. Fare ye well.

30 ^e Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they re-

not seeme to be any mans worke. a Not that men haue any authority of them selues but to shew the faithfulness that they used in their ministry and labour. b This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together, with lesse occasion of quarrell. c Charitie is requisite euen in things indifferent. d It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a fewe.

b And therefore noting common to pass: by sentence, but by Gods appointment.

c In matters in a difference, we may so farre beare with the weakness of our brethren, as they may haue time to be instructed.

d From sacrifices, or from feasts which were kept in Idols, temples.

e In a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing tyrannously or vpon a lordliness, neither doeth the common multitude set themselves tumultuously against them which sit as Iudges by the word of God: as the like order also is holden in publishing and raising those things which haue bene so determined and agreed vpon.

f The council of Hierusalem, concluded, that they trouble mens consciences which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence fouer they come and whom fouer they pretend to be author of their vocation.

g From our congregation.

h A borrowed kind of speech taken of them which pull downe that that was built up: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for the Church is planted and stablished.

i Haue greatly hazarded their liues.

j That is a lawfull council, which the holy Ghost ruleth.

k First they make mention of the holy Ghost, that it may selues but to shew the necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together, with lesse occasion of quarrell.

l Charitie is requisite euen in things indifferent.

m It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a fewe.

ioyced

9 This is an Hebrew kinde of speech, which is as much to say, the brethren wished them al prosperous success, and the Church dismissed them with good leave.

14 Congregati- ons or Churches doe easily dege- nerate, vnlesse they be diligent- ly scene vnto, and therefore went these Apo- stles to ouersee such as they had planted, and for this cause also Synodes were in- stituted and ap- pointed.

15 A lamentable example of dis- cord between ex- cellent men and very great friends, yet not for profane or their priuate affaires, neither yet for doctrine.

16 God vseth the faults of his seruants to the profit and build- ing of his Church: yet we haue to take heed, euen in the best matters, that we passe not measure in our heate.

17 They were in gra- uitate: But heretofore haue so consider the force of Gods coun- sell: For by this means

ioyced for the consolation.

32 And Iudas and Silas beeing Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in ^a peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ ¹⁴ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie where wee haue preached the word of the Lord, *and see how they doe.*

37 ¹⁵ And Barnabas counselled to take with them Iohn called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 ¹⁶ Then were they so ^r stirred, that they departed a sunder one from the other, so that Barnabas tooke Marke, and sailed vn- to Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Ci- licia stablishing the Churches.

it came to passe, that the doctrine of the Gospel was exercised in many places.

CHAP. XVI.

1 Paul having circumcised Timotheus, 12 being at Philip- pi, 14 instructeth Lydia in the faith. 16 The spirit of di- uination 18 is by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31. 32 The Tayler receiveth the faith.

THEN came hee to Derbe and to Lystra: and behold a certaine discipule was there named ^a Timotheus, a womans sonne, which was a ^a Iewesse and belceued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, ^b reported well.

3 ² Therefore Paul would that he should goe foorth with him, and tooke and circum- cised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 ³ And as they went through the cities, they deliuered them to keepe the ^c decrees, ordeined of the Apostles and Elders, which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number daily.

1 Paul himselfe doth not receiue Timothee into the ministe- ry without suffici- ent testimonie and allowance, of the brethren.

2 These decrees which he spake of in the former Chapter.

6 ¶ ⁴ Now when they had gone through- out Phrygia, and the region of Galatia, they were ^d forbidden of the holy Ghost to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 ⁵ Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedo- nia, and helpe vs.

10 ⁶ And after he had seene the vision, immediatly we prepared to goe into Macedo- nia, being assured that the Lord had cal- led vs to preach the Gospel vnto them.

11 Then went we foorth from Troas, and with a straight course came to Samothra- cia, and the next day to Neapolis,

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwel there, and we were in that citie abiding certaine dayes.

13 ⁷ And on the Sabbath day, we went out of the citie, besides a riuer, where they were woont to ^e pray: and we sat downe, and spake vnto the women, which were come together.

14 ⁸ And a certaine woman named Ly- dia, a seller of purple, of the citie of the Thy- atrians, which worshipped God, heard vs: whose heart the Lord opened, that shee at- tended vnto the things, which Paul spake.

15 ⁹ And when she was baptized, and her household, shee belought vs, saying, If yee haue iudged me to be faithfull to the Lord, come in to mine house, and abide *there*: and she constrained vs.

16 ¹⁰ And it came to passe, that as we went to prayer, a certaine maide hauing a spirit of ^f diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto you the way of saluation.

18 And this did shee ⁸ many dayes: but Paul being griued, turned about, and said to the spirit, I command thee in the Name of Iesus Christ that thou come out of her. And he came out the same houre.

19 ¹¹ Now when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 ¹² And brought them to the gouer- nours, saying, These men which are Iewes, trouble our citie.

4 God appoin- teth certaine and determinate times to open and set fourth his truth, that both the electi- on, and the cal- ling may pro- ceed of grace.

5 They are the ministers of the Gospel, by whom he helpe such as were like to perish.

6 The Saints did not easily beleue euery vision.

7 God beginneat his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of persons in the Gospel.

8 The Lord on- ly openeth the heart to heare the word which is preached.

9 An example of a godly hous- wife.

10 Satan trans- formeth himself into an Angel of light, and cou- teth to enter by vndermining, but Paul openly letteth him, and casteth him out.

11. Courtesies of lucre & gaine is an occasion of persecuting the truth. In the meane season, God sparing Ti- mothee, calleth Paul and Silas, as the stronger to battell.

12 Courtesies pretendeth a desire of common peace and god- line.

13 Paul made no haste to his miracle, for he did all things as he was led by the Spirit.

14. Courtesies of lucre & gaine is an occasion of persecuting the truth. In the meane season, God sparing Ti- mothee, calleth Paul and Silas, as the stronger to battell.

13 It is an argument of the devil, to urge the authoritie of officers without any distinction.
14 An example of euil Magistrates, to obey the furie and rage of the people.

16 Because he would be more sure of them he fet them fast in the stocks.

15 The prayers of the godlie do shake both heauen and earth.

16 The mercifull Lord, so oft as he listeth, draweth men to life euen thorow the midst of death, & where as iustly they deserued great punishment, he sheweth them great mercie.

17 In meanes, which are especially extraordinary, we ought not to moue our foot forward, vnlesse that God goe before vs.

18 God with one selfe same hand woundeth and healeth when it pleaseth him.

19 Shame and confusion is in processe of time the reward of wicked and vnjust Magistrates.
20 We must not render iniurie for iniurie, & yet notwithstanding it is lawfull for vs to vse such helpe as God giueth vs to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.

21 The wicked are not moued with the feare of God, but with the feare of men: and by that meanes also God prouideth for vs, when it is needfull.

21 ¹³ And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romans.

22 ¹⁴ The people also rose vp together against the, & the gouernours rent their cloths & commanded them to be beaten with rods

23 And when they had beaten them sore, they cast them into prison, commanding the Tayler to keepe them surely:

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feete fast in the stocks.

25 ¹⁵ Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 ¹⁶ Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had bene fled.

28 ¹⁷ But Paul cryed with a loud voyce, saying, Doe thy selfe no harme: for we are all heere.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I doe to be saued?

31 And they saide, Beleue in the Lord Iesus Christ, and thou shalt be saued, and thine household.

32 And they preached vnto him the word of the Lord, and to all that were in the house.

33 ¹⁸ Afterward he tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straight way.

34 And when they had brought them into his house, hee set meate before them, and reioyced that he with all his household beleueed in God.

35 ¹⁹ And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 ²⁰ Then saide Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily: nay verily: but let them come and bring vs out:

38 ²¹ And the sergeants tolde these words

vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 ²² And they went out of the prison, and entred into the house of Lydia: and when they had scene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is entertained of Iason: 10 He is sent to Berea, 15 from thence comming to Athens, 19 in Mars streete, 23 he preacheth the liuing God to them vnknewen, 34 and so many are conuerted vnto Christ.

Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 ² Opening and allcading that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preach to you.

4 And some of them beleueed, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 ³ But the Iewes which beleueed not, moued with enuie, tooke vnto them certaine vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 ⁴ And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 ⁵ These were also more noble men the which were at Thessalonica, which receiued the word with all readinesse, and searched the scriptures daily, whether those things were so.

12 Therefore many of them beleueed, and

22 We may easily see dangers, so that we neuer neglect our duty.

1 The calling out of Silas and Paul was the saving of many other.

2 Christ is therefore the Mediator, because hee was crucified & rose againe. much lesse is he to be rejected because the crosse is ignominious.

3 Although the zeal of the faithfull seeme neuer so goodly, yet at length it is found to haue neither truth nor equity. But yet the wicked cannot doe what they list, for euen among themselves God stirreth vp some, whose help he vseth to the deliuerance of his.

a Certaine companions which doe nothing but walke the streete, wicked men; so be hired for euery mans money to doe any mischief: such as we commonly call the rascals and very sinners and thugill knaues of all towne and citie.

b Into what country and place soeuer they come, they cause sedition and tumult.

c When Iason had put them in good assurance that they should appeare.

4 That is indeed the wisdom of the spirit which alwayes setteth the glory of God before it selfe as a marke whereunto it directeth it selfe and neuer swarieth from it.

5 The Lord setteth out in one moment, and in one people diuers examples of his vnsearchable wisdom, to cause them to feare him.

d He compareth the Iewes with the Gentiles.

Paul being at Athens, The Actes. disputeth with the Idolaters.

6 Satan hath his, who are zealous for him, and that euen such, as least of all ought.

7 There is neither counsell, nor madnes against the Lord.

8 The sheepe of Christ do also watch for their pastours health and safetie, but yet in the Lord.

9 It is not for naught that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance betwixt those two, all Thessalia, and Bœotia, and Attica.

10 In comparing the wilddome of God with mans wilddome, men scoffe & mocke at that which they vnderstand not: And God vseth the curiositie of fooles to gather together his elect.

11 He could not forbear.

12 Slauishy giuen to idolatrie: Pausanias writeth that there were more idols in Athens then in all Grecia: yea they had altars dedicated to Shame, and Fame, and Lust, whom they made goddeses.

13 In Vltimouer Paul met with, that would suffer him to talke with him, he reasoned with him, so thoroughly did he burne with the Zeale of Gods glory.

14 Two sectes especially of the Philosophers, do set themselves against Christ: the Epicures, which make a mocke & scoffe at all religion: and the Stoikes, which determine vpon matters of religion according to their owne braines.

15 VVord for word, sede gatherers: a borrowed kinde of speech taken of birds which speele come, and is applyed to them which without all art bluster out such knowledge as they haue gotten by hearing this man and that man.

16 This was a place called as you would say, Mars hill, where the Iudges sate, which were called Areopagite, vpon weightie affaires, which in olde times auanced Socrates, and afterwards condemned him of impietie.

17 The wilddome of man is vanitie.

18 The idolaters themselves minister most strong and forbilde arguments against their owne superstition.

19 To stand in too prouid and seruile a feare of your gods.

20 Pausanias in his Atticis maketh mention of the altar which the Athenians had dedicated to vnknoen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intitled.

21 It is a most foolish and vaine thing to compare the Creator with the creature, to limit him within a place which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoever they haue: And these are the fountaines of all idolatrie.

and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 ¶ But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

15 ¶ And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus, that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he sawe the citie subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whomsoever he met.

18 ¶ Then certaine Philosophers of the Epicures, and of the Stoikes, disputed with him, and some said, What will this babler say? Others said, Hee seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars streete, saying, May we not know, what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: we would knowe therefore what these things meane.

21 ¶ For all the Athenians, and strangers which dwelt there, gaue themselves to nothing else, but either to tell, or to heare some newes.

22 ¶ Then Paul stood in the middes of Mars streete, and said, Ye men of Athens, I perceiue that in all things yee are too superstitious.

23 For as I passed by, and beheld your deuotions, I found an altar wherein was written, Vnto the vnknoen God. Whom yee then ignorantly worship, him shewe I vnto you.

24 ¶ God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, dwelleth not in temples made with hands,

and is applyed to them which without all art bluster out such knowledge as they haue gotten by hearing this man and that man.

25 This was a place called as you would say, Mars hill, where the Iudges sate, which were called Areopagite, vpon weightie affaires, which in olde times auanced Socrates, and afterwards condemned him of impietie.

26 The wilddome of man is vanitie.

25 ¶ Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all life, and breath, and all things,

26 ¶ And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtlesse he be not farre from euery one of vs.

28 For in him wee liue, and mooue, and haue our being, as also certaine of your own Poets haue said, For wee are also his generation.

29 ¶ Forasmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto golde, or siluer, or stone, grauen by art, and the inuention of man.

30 ¶ And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent.

31 Because he hath appointed a day in the which he wil iudge the world in righteousness, by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 ¶ Now when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleueed: among whom was also Denis Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

As Paul at Corinth taught the Gentiles, the Lord comforteth him: 12 He is accused before Gallio, 16 but in vaine: 18 from thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.

After these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iewe named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla, (because that

3 Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tents)

4 ¶ And he disputed in the Synagogue

as they were alwayes as disputes, and that by Christ means.

2 The truth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby shall require.

¶ Psal. 50. 8, 14 God is wonderful in all his workes, but especially in the worke of man: not that we should stand amazed at his workes, but that we should lift vp our eyes to the workman.

¶ Of one stocke and beginning.

¶ For as blind men we could not seeke out God but only by groping with, before the true light came and lightened the world.

¶ Esai. 40. 19.

¶ VVhich stuffe, as golde, siluer, ston, are customarily grauen as man will: as damis, for men will not worship that grasse stuffe as it is, unless by some art it haue gotten some shape vpon it.

15 The oldnes of the error doeth not excuse them that erre, but it commendeth and setteth forth the patience of God: who notwithstanding will be a iust iudge to such as contemne him.

16 By declaring Christ to be the iudge of the world through the resurrection from the dead.

17 Men to shew forth their vanitie, are diuersly affected and moued by one selfe same Gospell, which notwithstanding standeth ceaselesly not to be effectually in the elect.

18 The true ministers are so farre from seeking their owne profite, that they doe willingly depart from their right, rather then the course of the Gospell should be hindered in the least wife that might be.

¶ Rom. 16. 3.

¶ A Suetonius recordeth, that Rome had banished the Iewes, because they were alwayes as disputes, and that by Christ means.

2 The truth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby shall require.

every

b Exhorted so that he persuaded, and so the word signifies.

c Vvas very much grieved in minde: whereby is signified the great earnestness of his minde which was greatly moved: for Paul was so zealous, that he cleane forgot himselfe, and with a wonderfull courage gave himselfe to preach Christ.

3 Although we haue assayed all meanes possible, and yet in vaine, we must not leave off from our worke, but forsake the rebellious, and goe to them that be more obedient.

** Chap. 13. 31. mat. 10. 14. d This is a kinde of speech taken from the Hebrewes, whereby he meaneth that the Iewes are cause of their owne destruction, and as for him, that he is without fault in forsaking them and going to other nations.*

** 1 Cor. 1. 14. 4 God doeth auaunch and maintaine the constancie of his seruants.*

e VVord for words, fate, whereupon they in former times tooke the name of their Bishops seate: but Paul fate, that is, continued teaching the word of God: and this kinde of fate becometh nothing to them, which neuer sawe their states with a mind to teach in them.

5 The wicked are neuer wearie of euill doing, but the Lord mocketh their endeauours maruelously.

f That is, of Grecia, yet the Romans did not call him Diapatrie of Grecia, but of Achaia, because the Romans brought the Grecians into subjection, by the Achaians, which in those dayes were Princes of Grecia, as Paulsauius recordeth.

g As much as in right I could.

h As if a man haue not spoken well, as the case of your religion standeth.

i For this presenman thinketh that the controuersie of religion is but a braule about words: and for no matter of substance.

6 Paul is made all to all to wine all to Christ. k That is, Paul. l Cenchrea was an haven of the Corinthians

** Numb. 16. 18. chap. 21. 24.*

euery Sabbath day, and^b exhorted the Iewes and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul^c forced in spirit, testified to the Iewes that Iesus was the Christ.

6³ And when they resisted and blasphemed, hee^{*} shooke his rayment, and said vnto them, Your^d blood be vpon your owne head: I am cleane: from hencefoorth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And^{*} Crispus the chiefe ruler of the Synagogue beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued and were baptized.

9⁴ Then saide the Lord to Paul in the night by a vision, Feare not, but speake and hold not thy peace:

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he^e continued there a yeere and fixe moneths, and taught the word of God among them.

12 ¶ 5 Nowe when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God otherwise then the Lawe appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to^e reason maintaine you.

15 But if it be a question of^h wordes, andⁱ names, and of your Lawe, looke yee to it your selues: for I will bee no iudge of those things.

16 And he draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18⁶ But when Paul had taried there yet a good while, hee tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that^k he had shorne his head in^l Cenchrea: for he had a^{*} vowe.

19 Then he came to Ephesus, and left

them there: but he entred into the Synagogue, and disputed with the Iewes:

20⁷ Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needs keep this feast that cometh, in Hierusalem: But I will returne againe vnto you,^m if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Cefarea, he went vnto Hierusalem: and when he had saluted the Church, hee went downe vnto Antiochia.

23 Now when he had tariedⁿ there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24⁸ And a certaine Iewe, named^{*} Apollos, borne at Alexandria came to Ephesus, an eloquent man, andⁿ mightie in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirit, and taught diligently the things of the Lord, and knewe but the baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue: Whom when^{*} Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the^o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorted him, wrote to the disciples to receiue him: & after hee was come thither, he holpe them much which had beleued through^p grace.

28 For mightily he confuted publicly the Iewes, with great vehemencie, shewing by the scriptures that Iesus was that Christ.

CHAP. XIX.

1 Certaine disciples at Ephesus, 3 hauing onely receiued Iohns baptisme, 2. and knewe not the visible giftes of the holy Ghost wherewith God had beautified his sonnes kingdom, 5 are baptized in the Name of Iesus. 13 The Iewish exorcistes 16 are beaten of the deuill. 19 Continuing bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

Andⁱ it came to passe, while Apollos was at Corinthus, that Paul when hee passed through the vpper coasts, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue yee receiued the^a holy Ghost since ye beleued? And they said vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3² And he said vnto them, Vnto^b what were yee then baptized? And they said, Vnto^c Iohns baptisme.

4 Then said Paul, Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in

7 The Apostles were caried about not by the will of man, but by the leading of the holy ghost
* 1. Cor. 4. 19.
James 4. 15.
m So we should promise nothing without this clause, for we know not what the day following will bring forth.

8 Apollos, a godly and learned man, zealous not to profite in the schoole of a base and abieft handcraftisman, and also of a woman and so become an excellent minister of the Church
* 1. Cor. 1. 12.
n Very well instructed in the knowledge of the Scriptures.
* Rom. 16. 3

o The way that leadeth to God.

p Through Gods gracious fauour, or by those excellent gifts which God had bestowed vpon him.

1 Paul being nothing offended at the rudenesse of the Ephesians planteth a Church amongst them

a Those excellent gifts of the holy Ghost, which were in those dayes in the Church.
2 Iohn did onely begin to instruct the disciples whom Christ should make perfite.

b In what doctrine thou are you taught and instructed.

c To be baptized to Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme
* Chap. 1. 5. and 2. and 11. 16. mat. 3. 11. mar. 1. 8. luke 3. 16. Iohn 1. 36.

Christ

Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertain to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, he departed from them, & separated the disciples, & disputed daily in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchiefs, or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 ¶ Then certaine of the vagabond Iewes, exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are yee?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fled out of that house naked, and wounded.

17 And this was known to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleueed, came and confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grewe mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he vnto Macedonia two of them that ministred vnto him, Timotheus & Erastus, but he remained in Asia for a season.

23 ¶ And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a filuer smith, which made siluer Temples of Diana, brought great gaines vnto the craftsmen,

25 Whom hee called together with the workemen of like things, and said, Sirs, yee know that by this craft we haue our goods:

26 Moreouer yee see and heare that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shalbe reproued, but also that the temple of the great goddesse Diana should bee nothing esteemed, and that it would come to passe, that her magnificence, which all Asia and the world worshipping, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 ¶ Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knewe not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckned with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 ¶ Then the towne-clerke when he had stayed the people, saide, Yee men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came down from Iupiter?

36 Seeing then that no man can speake against these things, yee ought to be appeased

7 Gaine cloked with a shew of religion, is the verie cause wherefore idolatrie is stoutly and stubbornly defended. These were certaine counterfeit temples with Dianas picture in them, which they taught shew worshipped her.

8 As if he said, If Pauls on thus as he hath begun, to confute the opinion which men haue of Dianas image, all this our gaine will come to naught.

* Rom. 16. 23.
1. cor. 1. 14.
* Coloss. 4. 10.

8 There ought to be in all Christians, and especially in the ministers, an inuincible constancie, which may not by any stomes or assaults be overcome, which notwithstanding must suffer itselfe modestly to be gouerned by wisdom.

9 In stead of reason, the idolaters are sufficiently contented with their owne madnesse & outcries, and those are the greatest defences that they haue.

10 An example of a politike man who redeemeth peace and quietnesse with lies, which Paul would neuer haue done.

11 The Ephesians beloued superstition, that the image of Diana came down from heauen to them.

3 For a man to separate himselfe and others from infidels which are utterly desperate, it is not to diuide the Church, but rather to vnite it, and make it one.

4 By this words, VVay, the Hebrewes vnderstand any kinde of life, and here it is taken for Christianitie.

5 This was a mans proper name.

4 Satan is constrained to giue witness against himselfe.

5 So were they called which cast out devils by conuincing them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called.

6 He preuailed against them, though they strove neuer so much.

7 Coniuring and forcerie is condemned by open testimonie, and by the authoritie of the Apostles.

8 Confessed their errors, and detested them openly, being terrified with the feare of the iudgement of God: and what is this to ear-bruise.

9 They that make the least value of it, reckon it to be about eight hundredth pounds English.

10 Paul is neuer wearie.

11 By the motion of Gods Spirit, therefore we may not say that Paul ranne head on head to death, but as the Spirit of God led him.

fed, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacrilege, neither do blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftsmen which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if yee inquire any thing concerning other matters, it may bee determined in a lawfull assembly:

40 For wee are euen in ieopardie to bee accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

CHAP. XX.

1 Paul appointeth to goe to Macedonia. 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a window, 10 hee raiseth him to life. 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 29 and others.

NOW after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many words, he came into Grecia.

3 And hauing taried there three moneths, because the Iewes laid wait for him, as he was about to faile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And wee sailed forth from Philippi after the dayes of vnleauened bread, and came vnto them to Troas in fife dayes, where we abode seuen dayes.

7 And the first day of the weeke, the disciples beeing come together to breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where they were gathered together.

9 And there fate in a window a certaine young man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and laid him-

selfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy aliue, and they were not a litle comforted.

13 ¶ Then we went before to ship, and sailed vnto the citie Assos, that we might receiue Paul there: for so had hee appointed, and would himselfe goe afoote.

14 Now when hee was come vnto vs to Assos, and wee had receiued him, wee came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day wee arriued at Samos, and taried at Trogyllium: the next day we came to Miletum:

16 For Paul had determined to faile by Ephesus, because hee would not spend the time in Asia: for he hastid to be, if hee could possible, at Hierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Miletum, he sent to Ephesus, and called the Elders of the Church:

18 Who when they were come to him, he saide vnto them, Yee know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie and with many teares, & tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 And now beholde, I goe bound in the Spirit vnto Hierusalem, and knowe not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions must abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministracion which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I know that henceforth yee all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day

5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as he were make his testament, wherein he giueth an account of his former life, defendeth the doctrine which hee taught, and exhorteth the Pastors of the Church to persevere and goe forward with continuance in their office.

6 According as the situation of these places is set forth, that distance betwene Ephesus and Miletum, was about 400 furlongs, which maketh almost fiftie dutch miles.

7 A lively image of a true Pastor, d I refrained not to speake, neither dissembled in any respect what soeuer, either for feare or lucre sake.

8 He testifieth that he goeth to his bonds by the commandment of God.

9 He calleth remembrance of the holy Ghost, which enforced him to take his journey to Hierusalem, the bond of the Spirit, whom hee followed with all his heart.

10 How ought soeuer any man of. 9 For there are certaine dayes appointed for euill causes and matters of iudgement, and the Deputies sit. 9 By the Deputies are meant also the Deputies substitutes, that is, such as did sit for them. 10 He speaketh of a lawfull assembly, not only to except against the disorderly busy busie of the people, but also against all meeting and coming together which was not by order: for there were certaine dayes appointed to call the people together in.

11 Paul departed, from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place. 12 For after so great trouble, there was need of a long exhortation. 13 A froward zeale is the guider and instructor to murders: and we are not debarred by the wilddome of God to preuent the endeauours of wicked men.

14 Assemblies in the night time cannot be iustly condemned, neither ought, when the cause is good. 15 Word for word, the first day of the Sabbath, that is, upon the Lords day: so that by this place, and by 1 Cor. 16. 2 it is not amisse gathered, that in those dayes the Christians were wont to assemble themselves solemnly together upon that day. 16 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel

¹ If you doe perish, yet there shall be no fault in me: Look Chap. 18. 6.

⁸ The doctrine of the Apostles is most perfite and absolute.

² To keepe it, so feeds and gouernes it.

^h A notable sentence for Christs Godhead: which

sheweth plainly in his person, how that

by reason of the ioyning together of the

two natures in his owne person, that

which is proper to

one is spoken of the

other, being taken in

the deuinitie, and

not in the primitiue:

which in olde time

the godly fathers

learned, a communi-

cating or fellowship

of proprietie, that

is to say, a making

common of that is

two, which belongeth

but to one.

² This word, That,

sheweth the excellen-

cie of this blood.

⁹ A prophetic of

pastours that

should straight-

way degenerate

into wolues, a-

gainst such as

boast and brag

only of a succe-

ssion of persons.

⁴ This is great mi-

serie, to want the pre-

sence of such a shep-

heard, but greater to

have wolues enterin.

¹⁰ The power of

God, and his

tree promises

reueiled in his

word, are the

props and vp-

holders of the

ministerie of the

Gospel.

¹ As children, and

therefore of free loue

and good will.

¹¹ Pastours must

before all things

beware of coue-

day, that I am ^f pure from the blood of all men.

27 ⁸ For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heed therefore vnto your selues, and to al the flocke, whereof the holy Ghost hath made you ouerseers, to ^s feede the Church of God, which ^h he hath purchased with ⁱ that his owne blood.

29 ⁹ For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to ^d draw disciples after them.

31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 ¹⁰ And now brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to giue you an ⁱ inheritance among all them, which are sanctified.

33 ¹¹ I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye know that these handes haue ministred vnto my ⁿ necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to ^m support the weake, and to remember the wordes of the Lord Iesus, how he said, It is a blessed thing to giue rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 ¹² Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Beeing chiefly fory for the wordes which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

¹ Cor. 4. 12. 1. Thes. 2. 9. 2. Cor. 12. 13. As it were by reaching out the hand to them which otherwise are about to slippe and fall away, and so to stay them. 12 The Gospel doeth not take away naturall affection,

CHAP. XXI.

¹ Paul goeth toward Hierusalem: 8 at Cesarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After he came to Hierusalem, 26 and into the Temple, 27 the Iewes laide hands on him: 33 Lyfias the captaine taketh him from them.

And ¹ as we lanced forth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, & went aboard, and set forth.

3 And after that wee are sure of our calling from

3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes. And they told Paul through the ^a Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with ^{their} wiues and children euen out of the citie: and we kneeling down on the shore, prayed.

6 Then when wee had embraced one another, we tooke shippe, and they returned home.

7 And when wee had ended the course from Tyrus, wee arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of ^a Philip the Euangelist, which was one of the ^b seuen Deacons, and abode with him.

9 Now he had foure daughters virgines, which did ^c prophetic.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both wee and other of the same place befought him that hee would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe yee weeping and breaking mine heart? For I am readie not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 ² So when hee would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes wee trusted vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

^a They foretold through the Spirit, what dangers hangd ouer Pauls head: and this they did as Prophets: but of a fleshly affection they stayed him from going to Hierusalem.

^{* Chap. 8. 1.}
^b He speaketh of the seuen Deacons which he mentioned before, Chap. 6.
^c They had a peculiar gift of foretelling things to come.

² The will of God bridleth all affections in them which care, nestle seeke the glory of God.

1 Not onely men simply, but euen our friends, and such as are endued with the Spirit of God, doe sometimes goe about to hinder the course of our vocation: but it is our part to goe forward without all stopping and staggering, after that wee are sure of our calling from God.

3 God is to be praised, who is the author of all good sayings and deedes.

4 In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the Lawe, vntil such time as Christian libertie was more fully reueiled to the Iewes) charitie willet vs to conforme or apply our selues willingly so farre as we may, to our brethren which doe not stubbornly and maliciously resist the truth, but are not thoroughly instructed, especially if the question be of a whole multitude.

4 That is, consecrate thy selfe for her sake, not here of the vnclean, but of such as be subiect to the vowe of the Nazarites.

5 That it may be knowne, that thou wast not only present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adoe somewhat vnto them, Num. 6. 21.

* Chap. 18. 18. numb. 6. 18.

f The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vow was ended.

5 A preposterous zeale is the cause of great confusion, and great mischiefs.

6 God findeth some euen amongst the wicked and profane themselves, to hinder the endeouours of the rest.

19 3 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 4 So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleue, and they are all zealous of the Law.

21 Nowe they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to bee done? the multitude must needs come together: for they shal heare that thou art come.

23 Doe therefore this that wee saye to thee. We haue foure men, which haue made a vow:

24 Them take, and^d purifie thy selfe with them, and^e contribute with them, that they may^{*} shau their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleue, wee haue written and determined that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 5 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Lawe, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they tooke Paul, and drew him out of the Temple, and foorth with the doores were shut.

31 6 But as they went about to kill him, tidings came vnto the chiefe captaine of

the band, that all Hierusalem was on an uproare:

32 Who immediatly tooke souldiers and centurions, and ranne downe vnto them: and when they sawe the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, he said vnto the chief captaine, May I speake vnto thee? Who saide, Canst thou speake Greeke?

38 Art not thou the Egyptian who before these dayes raised a sedition, and ledde out into the wilde nesse foure thousande men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous citie of Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while. 23 But so soone as they cryed out, 24 he is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

Y E men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 1 I am verily a man, which am a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the feet of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zealous toward God, as yeall are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both man and women.

5 As also the chiefe Priest doeth beare me witnesse, and all the companie of the Elders, of whome also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto

g Touching this Egyptian which assembled thirtie thousand men, reade Ioseph. booke 2. chap. 12.

1 Paul making a short declaration of his former life, prooueth both his vocation and doctrine to be of God. a That is, his daily bearer: the reason of this speech is this, for that they which reach, sit commonly in the higher place, speaking to their scholars which sit upon benches beneath: and therefore he saith, at the feet of Gamaliel.

Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere to Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with me, saw in deed a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then said I, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hande of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, and saide vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast sene and heard.

16 Now therefore why tarieest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning mee.

19 Then I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleueed in thee.

20 And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that ^b slew him.

21 Then he saide vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this worde, but then they lift vp their voyces,

and said, Away with such a fellow from the earth: for it is not meet that he should liue.

23 And as they ^c cryed and cast off their clothes, and threw dust into the aire,

24 ³ The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged & examined, that he might know wherfore they cryed so on him.

25 ⁴ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, hee went and told the chiefe captaine, saying, Take heed what thou doest: for this man is a Romane.

• 27 Then the chiefe captaine came, and said to him, Tell mee, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedom. Then Paul saide, But I was so borne.

29 Then straightway they departed from him, which should haue examined him, and the chiefe captaine also was afraid, after he knew that he was ^d a Romane, and that hee had bound him.

30 On the next day, because hee would haue knowen the certaintie wherfore hee was accused of the Iewes, hee loosed him from his bonds, and commanded the high Priests and all their Councill to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 3 Dissention among his accusers, 11 God encourageth him. 14 The Iewes laying waite for Paul, 20 is declared to the chiefe captaine. 27 He sendeth him to Felix the gouernour.

AND Paul beheld earnestly the Councill, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 ² Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 ³ Then Paul saide to him, God ^a will smite thee, thou ^b whited wall: for thouittest to iudge me according to the Law, and ^c transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Reulest thou Gods hie Priest?

5 ⁴ Then said Paul, I knew not, brethren, that he wasthe high Priest: for it is written,

* Thou shalt not speake euill of the ruler

by the Greeke phrase, that Paul did not curse the high Priest, but only pronounce the punishment of God against him. ^b This is a vehement and sharpe speech, but yet not reprochfull: For the godly may speake roundly, and yet be void of the bitter affection of a sharpe and angry minde. ^c For the Law commandeth the Iudge to heare the person that is accused patiently, and so pronounce the sentence aduisely. 4 Wee must willingly and from the heart giue honour to Magistrates, although they be tyrants. * Eued. 22. 27.

^e The description of a sedition hurly burly and of an outrageous and mad multitude.

3 The wisdom of the flesh doeth not consider what is iust, but what is profitable, and therewithal measure the profite, according as it appeareth presently.

4 There is no cause why we may not vsethose lawful meanes which God giueth vs, to repell, or put away an injury.

^d Not by nation, but by the Law of the citie.

1 Paul, against the false accusations of his enemies, setteth a good conscience, for prooffe whereof, he repeateth the whole course of his life.

2 Hypocrites are constrained at length to bewray themselves by their intemperancie.

3 It is lawful for vs to complaine of iniuries, and to summon the wicked to the iudgement seat of God, so that we do it without hatred, and with a quiet & peaceable minde.

^a It appeareth plainly

^b This is properly spoken: for Steuen was murdered of a sort of cut-throats, not by order of iustice but by open force: for at that time the Iewes could not put any man to death by Law.

³ Stout & stubborn pride will neither it selfe embrace the trueth, neither suffer other to receiue it.

of thy people.

6 But when Paul perceiued that the one part were of the Sadduces, and the other of the Pharises, he cryed in the Council, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 * And when hee had saide this, there was a dissension betweene the Pharises and the Sadduces, so that the multitude was diuided.

8 * For the Sadduces say that there is no resurrection, neither ^d Angel, nor spirit: but the Pharises confesse both.

9 * Then there was a great crie: and the * Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a Spirit or an Angel hath spoken vnto him, let vs not fight against God.

10 * And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 ¶ Now the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Hierusalem, so must thou beare witness also at Rome.

12 ¹⁰ And when the day was come, certaine of the Iewes made an assemblie, and bound themselves ^t with a curse, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and saide, We haue bound our selues with a solemne curse, that we wil eate nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the ^s Council signifie to the chiefe captaine, that he bring him forth vnto you to morow, as though you would know something more perfectly of him, and wee, or euer hee come neere, will be readie to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castle, and told Paul.

17 ¹¹ And Paul called one of the Centurions vnto him, and saide, Take this young man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to lay vnto thee.

19 Then the chiefe captaine tooke him by the hande, and went apart with him alone, and asked him, What hast thou to shewe me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morow into the Council, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fourtie men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they readie, and waite for thy promise.

22 ¹² The chiefe captaine then let the yong man depart, after he had charged him to vtter it to no man, that hee had [†] shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cefarea, and horsemen threescote and ten, and two hundred with darts, at the third houre of the night.

24 And let them make readie an horse, that Paul being set on, may be brought safe to Felix the Gouvernour.

25 And he wrote an Epistle in this manner.

26 ¹³ Claudius Lysias vnto the most noble Gouvernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause wherfore they accused him, I brought him forth into their Council.

29 ^{There} I perceiued that he was accused of questions of their Lawe, but had no crime worthie of death, or of bonds.

30 And when it was shewed mee, how that the Iewes laid waite for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the castle.

33 Now when they came to Cefarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the gouernour had read it, hee asked of what prouince hee was: and

* Wee may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so that it be with no hinderance of the truth.

* Chap. 24. 22. phil. 3. 5.

* The concord of the wicked is weake, although they conspire together to oppress the truth.

* It is an olde heresie of the Sadduces to deny the substance of Angels & soules, and thereby to challenge the resurrection of the dead.

* Mart. 22. 23

* Natures that want bodies.

* The Lord when it pleaseth him, findeth defenders of his cause, euen amongst his enemies.

* The Scribes office was a publicke office, and the name of the Pharisee, was the name of a sect.

* God will not forsake his to the end.

* Such as are caried away with a foolish zeale, thinketh that they may lie and murder, and do whatsoeuer mischief they list.

* They cusing and hunning themselves, promised.

* The and the Senate requiring the same to be done, lest that the Tribune should thinke that it was demanded of him at some private man suer.

* The wisdom of the Spirit must be ioynd with simplicitie.

* There is no counsel against the Lord and his seruants.

* Grecke, that thou hast shewed these things to me.

* Lysias is suddenly made by the Lord, Pauls patron.

when he vnderstood that he was of Cilicia,
35 I will heare thee, said hee, when thine
accusers also are come, and commanded
him to be kept in Herods iudgement hal.

CHAP. XXIII.

*2 Tertullus accuseth Paul: 10 He answereth for himselfe.
25 He preacheth Christ to the gouernour and his wife.
27 Felix hopeth, but in vaine, to receive a bribe, 28 who
going from his office, leaueth Paul in prison.*

Now after fife dayes, Ananias the high
Priest came downe with the Elders, and
with Tertullus a certaine oratour, which
appeared before the gouernour against
Paul.

2 And when he was called foorth, Ter-
tullus began to accuse him, saying, Seeing
that wee haue obtained great quietnesse
through thee, and that many worthy
things are done vnto this nation through
thy prouidence,

3 Wee acknowledge it wholly, and in al
places, most noble Felix, with all thanks.

4 But that I bee not tedious vnto thee:
I pray thee, that thou wouldest heare vs of
thy courtesie a few words.

5 Certainly we haue found this man a
pestilent fellow, and a moouer of sediti-
on among all the Iewes throughout the
world, and a chiefe maintainer of the sect
of the Nazarites:

6 And hath gone about to pollute the
temple: therefore we tooke him, and would
haue iudged him according to our Law:

7 But the chiefe captaine Lyfias came v-
pon vs, and with great violence tooke him
out of our hands,

8 Commanding his accusers to come to
thee: of whom thou mayest (if thou wilt
enquire) know all these things whereof we
accuse him.

9 And the Iewes likewise affirmed, say-
ing, that it was so.

10 Then Paul, after that the gouernour
had beckned vnto him that he should speak,
answered, I doe the more gladly answere for
my selfe, for as much as I knowe that thou
hast bene of many yeeres a iudge vnto
this nation,

11 Seeing that thou mayest knowe, that
there are but twelue dayes since I came vp
to worship in Hierusalem.

12 And they neither found mee in the
Temple disputing with any man, neither
making vproare among the people, neither
in the Synagogues, nor in the citie.

13 Neither can they proue the things,
whereof they now accuse me.

14 But this I confesse vnto thee, that af-

ter the way (which they call heresie) so
worship I the God of my fathers, beleeuing
all things which are written in the Law and
the Prophets,

15 And haue hope towards God, that
the resurrection of the dead, which they
themselues looke for also, shall be both of
iust and vniust.

16 And herein I endeouour my selfe to
haue alway a cleare conscience toward God
and toward men.

17 Now after many yeeres, I came
and brought almes to my nation and offe-
rings,

18 At what time, certaine Iewes of A-
sia, found mee purified in the Temple, nei-
ther with multitude, nor with tumult:

19 Who ought to haue bene present be-
fore thee, and accuse me, if they had ought
against me.

20 Or let these themselues say, if they
haue found any vniust thing in mee, while I
stood in the Councill,

21 Except it be for this one voyce, that I
cried standing among them, Of the resurre-
ction of the dead am I accused of you this
day.

22 Now when Felix heard these things,
hee deferred them, and saide, When I shall
more perfectly knowe the things which
concerneth this way, by the comming of Ly-
fias the chiefe captaine, I will decide your
matter.

23 Then hee commanded a Centurion
to keepe Paul, and that he should haue ease,
and that hee should forbid none of his ac-
quaintance to minister vnto him, or to come
vnto him.

24 And after certaine dayes, came Fe-
lix with his wife Drusilla, which was a Ie-
wesse, and he called foorth Paul, and heard
him of the faith in Christ.

25 And as he disputed of righteousnesse
and temperance, and of the iudgement to
come, Felix trembled, and answered, Go thy
way for this time, and when I haue conue-
nient time, I will call for thee.

26 Hee hoped also that money should
haue bene giuen him of Paul, that he might
loose him: wherefore hee sent for him the
oftener, and communed with him.

27 When two yeeres were expired,
Porcius Festus came into Felix rounge: and
Felix willing to get fauour of the Iewes,
left Paul bound.

7 In a naughty
minde, that is,
guiltie to it selfe, although sometime there be some shewe of equitie, yet by and
by it will be extinguished: but in the meane season wee haue neede of patience,
and that continuall. For whereas he had behaued himselfe verry wickedly in the prouince,
had it not bene for fauour of his brother Pallas, hee should haue dyed for it, so that wee may gaue
hereby, why he would haue pleased the Iewes.

*i Here this word,
Pereffie, or Selfe, is
taken in good part,*

*4 Paul in con-
clusion telleth
the thing which
was done truly
which Tertullus
had before di-
uers waies cor-
rupted.*

*k And while I was
busy about those
things.*

*l Haroby is appea-
reth that these of
Asia were Paul his
enemies, and those
that stirred up the
people against him,
no VVether the
Tribune brought
5 The Iudge
suspendeth his
sentence, because
the matter is
doubtfull.*

*n Felix could not
iudge whether he had
done wickedly in the
matters of his religi-
on or no, until he had
better understanding
of that way which
Paul professed: and
as for other matters
touching the sediti-
on, hee thought good
to deferre it till he
heare Lyfias, and
therefore hee gaue
Paul somewhat
more libertie.*

*6 God is a most
faithful keeper of
his seruants,
and the force of
the truth is
wonderfull, euen
amongst men
which are othe-
rwise profane.*

*o This Drusilla
was Agrippa his
sister, of whose
Luke speaketh of-
terward, a very bar-
lor & licentious wo-
man, and being the
wife of Aretas
king of the Ema-
sens, who was cir-
cumcised, departed
from him, and went
so this Felix the
brother of our Pal-
las, who was some-
time Neros his
bondman.*

*1 Hypocrites,
when they can
not doe what
they would doe,
by force and de-
ceit, at length
they goe about
to compasse it
by a shewe of
Law.*

*2 Felix ruled that
prouince with great
crueltie and coun-
sels, and yet Ios-
ephus recordeth that
he did many worthy
things, as that he
tooke Eleazar the
captaine of certaine
out-throats, and put
that deceiuing wretch
the Egyptian to
flight, which caused
great troubles in
Iudea.*

*3 He useth a word
which the Stoikes
defined to be a perfite
duty and behaviour.*

*4 VVord for word, a
plague.*

*5 As you would say,
a ring-leader, or en-
gine bearer.*

*6 So they called the
Christians scoffingly,
of the townes name
where they
thought that Christ
was borne, wherupon
it came that Iulian
the Apostate called
him Galilean.*

*7 Confirmed Tertul-
lus his saying.*

*8 Tertullus by
the deuils rhetori-
que beginning
with flatterie,
maketh an ende
with lies: but
Paul vning hea-
uently cloquence,
and but a simple
beginning, ca-
steth off from
himselfe the crime
of sedition, wher-
with hee was
burdened, with a
simple deniall.*

*9 Paul pleaderth
his cause two yeeres
before Felix departed
out of the prouince,
Chap. 27. but he had
gouerned Trachonitis,
and Batanea, and Ga-
lauritis, before that
Claudius made him
gouernour of Iudea:
Iosiphus in the hi-
storie of the Iewes
warre, lib. 2. cap. 11*

*10 They cannot lay
foorth before thee,
and proue by good reasons.*

*3 Paul goeth in the case of religion, from a state of con-
jecture, to a state of qualitie, not onely not denying that religion which was ob-
iectd against him, but also prouing it to be true, to be heavenly and from God,
and to be the oldest of all religions.*

CHAP. XXV.

1 Festus succeeding Felix, 6, commandeth Paul to bee brought forth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to king Agrippa, 23 and bringeth him before him, 27 that he may vnderstand his cause.

When Festus was then come into the Prouince, after three dayes he went vp from Cesarea, vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul, and they besought him,

3 And desired fauour against him, that he would send for him to Hierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart *thither*.

5 Let them therefore, said hee, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ Nowe when hee had taried among them no more then tenne dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when he was come, the Iewes which were come from Hierusalem, stood about him, and laide many and grievous complaints against Paul, whereof ^a they could make no plaine prooffe,

8 For asmuch as he answered that he had neither offended any thing against the lawe of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes answered Paul, and saide, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then saide Paul, I stand at Cessars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Councill, hee answered, Haft thou appealed vnto Cesar: vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him:

16 To whome I answered, that it is not the maner of the Romans for fauour to deliuer any man to death, before that he which is accused haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought forth:

18 Against whome when the accusers stood vp, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne ^d superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether hee would goe to Hierusalem, and there bee iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept til I might send him to Cesar.

22 Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morowe, when Agrippa was come and Bernice, with great pompe, and were entred into the common hal with the chiefe captaines and chiefe men of the citie at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, yee see this man, about whome all the multitude of the Iewes haue called vpon me, both in Hierusalem, and here, crying, that hee ought not to liue any longer.

25 Yet I haue found nothing worthy of death, that he hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my ^f Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write:

27 For mee thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are *laid* against him.

CHAP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 22 with such efficacy

^a Satans ministers are subtil and diligent in seeking all occasions: but God who watcheth for his, hindreth all their counsels easily.

^b We may repell an iniurie iustly, but not with iniurie.

^c They could not proue them certainly and with vndoubted reasons.

^d God doth not onely turne away the counsell of the wicked, but also turneth it vpon their owne heads.

^e Festus thinking no such thing, euen before kings, bringing to light the wickedne of the Iewes, and Pauls innocence, doth marvellously confirme the Church of God.

^f This Agrippa was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.

^c The Romanes vsed not to deliuer any man to be punished before, &c.

^d The profane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies and contentions of men betwixt themselves: but the truest neuertheless abideth in the meane season safe and sure.

^e This profane man calleth the Iewish religion, superstition, and that before King Agrippa, but no maruaile: for the rulers of prouinces by reason of the mastery of the empire of Rome vsed to persecute themselves before Kings.

^f That is fulfilled in Paul, which the Lord before had tolde to Ananias of him, Chap. 9. 15. *a* gorgeously like a prince.

^g To Augustus. Good princes refused this name at the first, so he is to be called Lord, but afterward they admitted it, as we read of Traianus.

efficacie of wordes, 28 that almost hee perswadeth him to Christianitie: 30 But he and his company depart, doing nothing in Pauls master.

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for him selfe.

2 ^a I thinke my selfe happy, king Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes,

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee to heare me patiently.

4 ^a And as touching my life from *my* childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which ^a knewe me heretofore, euen from my ^b Elders (if they would testifie) that after the ^c most straitest sect of our religion, I liued a Pharise.

6 ^a And now I stand and am accused for the hope of the promise made of God vnto our fathers:

7 Where vnto our twelue tribes instantly seruing *God* day & night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 ^a Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 ^a Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue *my* ^d sentence.

11 And I punished them throughout all the Synagogues, and ^e compelled them to blaspheme, and beeing more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to ^a Damascus with authoritie, and commission from the hie Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the Sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vntome, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I saide, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a Minister and a witnesse, both of the things which thou hast seene, & of the things in the which I wil appeare vnto thee:

17 Deliuering thee from this people, and from the Gentiles, vnto whome now I send thee:

18 ^a To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgienesse of sinnes, and inheritance among them which are sanctified by faith in me.

19 ^a Wherefore, king Agrippa, I was not disobedient vnto the heauenly vision,

20 ^a But shewed first vnto them of Damascus, and at Hierusalem, & throughout all the coastes of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthy amendement of life.

21 For this cause the Iewes taught me in the ^a Temple, and went about to kill me.

22 ^a Neuerthelesse, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 *To wit*, that Christ should suffer, and that he should bee the ^b first that should rise from the dead, and should shewe ^c light vnto this people, and to the Gentiles.

24 ^a And as he thus answered for himselfe, Festus saide with a loude voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad,

25 But he said, I am not madde, O noble Festus, But I speake the wordes of trueth and sobernesse.

26 For the king knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hidde from him: for this thing was not done in a ^a corner.

27 ^a O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa saide vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul saide, ^a I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 ^a And when he had thus spoken, the King rose vp, and the Gouvernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselves, saying,

This

^a To haue a skilfull iudge, is a great and singular gift of God.

^a Paul diuideth the historie of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the Fathers and Prophets.

^a VVhat I was, and where, and how I liued.

^b That my parents were Pharisee.

^c The sect of the Pharisee was the most exquisite amongst all the sects of the Iewes, for it was better then all the rest.

^d There are three chiefe and principall witnesses of true doctrine, God, the true Fathers and the consent of the Church.

^e He prooueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witnesse.

^a Chap. 8. 3.

^d I conspired to and allowed of their doing: for he was not a iudge.

^a By extreme punishments.

^a Chap. 9. 2.

^a The ende of the Gospel is to saue them which are brought to the knowledge of Christ, and are iustified and sanctified in him, being laid holden on by faith.

^b Paul alledgeth God to be author of the office of his Apostleship, and his grace, as a witnesse.

^c Chap. 9. 32-36 and 13. 4.

^a Chap. 21. 30

^b Christ is the end of the Law and the Prophets.

^c To euery one. ^d That Christ should not be such a king as the Iewes dreamed of, but one appointed to beare our miseries, and the punishments of our sinnes.

^e The first of them which are raised from the dead.

^f Life, yes, and that a most blessed life which shall be endless: and this is set against darknesse, which almost in all tongues signifieth sometimes death, and sometimes miserie and calamitie.

^g The wisdom of God is madnesse to fooles, yet notwithstanding we must boldly attouch the trueth.

^h Secretly and privately.

ⁱ Paul as it were forgetting himselfe that hee stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.

^j I would to God that not onely thou, but also all that heare me to day, might be made as I am, my bonds only except.

^k Paul is solemely quitted, and yet not dissatisfied.

This man doeth nothing worthy of death, nor of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul 7. 9 foretellerh the perill of the voyage, 11 but he is not beleued. 14 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

NOW when it was concluded, that wee should faile into Italy, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And * we entred into a shippe of Adramyttium, purposing to faile by the coastes of Asia, and lanced forth, and had Aristarchus of Macedonia, a Thessalonian, with vs:

3 And the next day we arriued at Sidon: and Iulius courteously intreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we lanced, and failed hard by Cyprus, because the windes were contrary.

5 Then failed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sailing into Italy, and put vs therein.

7 And when wee had failed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, wee failed hard by Candie, neere to * Salomone,

8 And with much adoe failed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 * So when much time was spent, and failing was now icopardous, because also the ^b fast was now passed, Paul exhorted them,

10 And saide vnto them, Sirs, I see that this voyage will be with hurt and much damage, not of the lading and shippe onely, but also of our liues.

11 Neuerthelesse the Centurion beleued rather the gouernour, and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anone after, there arose by * it a stormie winde called ^d Euroclydon.

15 And when the shippe was caught and could not resist the winde, we let her goe, and were caried away.

16 And wee ranne vnder a little yle named Claudia, and had much adoe to get the boate:

17 Which they tooke vp, and vsed all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, and they strake faile, and so were caried.

18 * The next day when we were tossed with an exceeding tempest, they lightened the shippe.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 * But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, yee should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

23 For there stoode by me this night the Angel of God whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely al that faile with thee.

25 * Wherefore, sir, be of good courage: for I beleue God, that it shall bee so as it hath bene tolde me.

26 Howbeit, we must be cast into a certaine yland.

27 * And when the fourteenth night was come, as we were caried to and fro in the ^e Adriaticall sea about mid-night, the shipmen deemed that some countrey ^f approached vnto them,

28 And sounded, and found it twentie fathoms: ^g and when they had gone a little further, they sounded againe, and found fiftene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 * Now as the mariners were about to flee

* By Candie, from whose shore our ship was driven by these meanes.
d Northeast windes

4 The end proueth that none prouide worke for themselves, then they which commit themselves to be gouerned onely by their owne wisdom.

5 God spareth the wicked for a time, for his elect and chosens sake.

6 The promise is made effectually through faith.

7 We attaine and come to the promised and sure saluation through the midst of tempests & death it selfe.

8 For Ptoleme writeth, that the Adriaticall sea beareth vpon the East shore of Sicilia.
f That they drew neere to some countrey.

9 There is none so foule an acte whereunto distrust and an euill conscience do not enforce men

1 Paul with many other prisoners, & through the midst of many deaths, is brought to Rome but yet by Gods owne hand as it were, and set forth and commended vnto the world with many singular testimonies.

* 2 Cor. 11. 35.

* Which was an high hill of Candie.

2 Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their right vsen then when he openeth an extraordinary issue.

b This is meant of the lower fast which they kept in the feast of expiation, as wee read, Levit. 23.

27. which fell in the fourth month which we call October, and is not good for navigation or sailing.

3 Men cast themselves willingly into an infinite sort of dangers, when they chuse to follow their own wisdom, rather then God speaking by the mouth of his seruants.

Paul suffereth shipwracke: The Actes. The Barbarians courtesie.

9 Although the performing of Gods promises doeth not simply depend vpon second causes, yet they make themselves vnworthy of Gods bountifullnesse, which doe not embrace those means which God offereth them, either vpon rashnesse or distrust.

10 When the world trembleth, the faithful alone be not only quiet but confirme others by their example.

11 Then are tempests moſt of all to be feared and looked for, when the port or haven is neereſt.

12 A creeke is a ſea within land, as the Adriaticall ſea, and the Perſian ſea.

13 So is Iſthmus called, becauſe the ſea rougheth it on both ſides.

14 There is no wheremore vnfaithfulneſſe and vnthankfulneſſe then in vnbelieuers.

15 God findeth euen amongſt his enemies them, whoſe help he vſeth to preſerue his.

16 The goodneſſe of God ouercommeth mans malice.

flee out of the ſhippe, and had let downe the boate into the ſea vnder a colour as though they would haue caſt ankers out of the foreſhippe,

31 9 Paul ſaid vnto the Centurion and the ſouldiers, Except theſe abide in the ſhip, yee can not be ſafe.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meate, ſaying, This is the fourteenth day that yee haue taried, and continued faſting, receiuing nothing:

34 Wherefore I exhort you to take meate: for this is for your ſafegard: for there ſhall not an haire fall from the head of any of you.

35 And when he had thus ſpoken, he tooke bread, and gaue thanks to God in preſence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meate.

37 Now we were in the ſhippe in all two hundred threſcore and ſixteene ſoules.

38 And when they had eaten enough, they lightened the ſhippe, and caſt out the wheat into the ſea.

39 11 And when it was day, they knewe not the countrey, but they ſpied a certaine creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

40 So when they had taken vp the ankers, they committed the ſhippe vnto the ſea, and looſed the rudder bonds, and hoisted vp the maine ſaile to the winde, and drewe to the ſhoare.

41 And when they fel into a place where two ſeas met, they thruſt in the ſhippe: and the fore part ſtucke faſt, and could not be mooued, but the hinder part was broken with the violence of the waues.

42 12 Then the ſouldiers counſell was to kill the priſoners, left any of them, when hee had ſwomme out, ſhould flee away.

43 13 But the Centurion willing to ſaue Paul, ſtayed them from this counſel, & commanded that they that could ſwim ſhould caſt themſelues firſt into the ſea, and goe out to lande:

44 14 And the other ſome on boards, and ſome on certaine pieces of the ſhippe: and ſo it came to paſſe that they came all ſafe to land.

CHAP. XXVIII.

The Barbarians courtesie towards Paul and his companie.

3 A viper on Pauls hand: 6 Hee ſhakerh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melira, 16 and come to Rome. 17 Paul

openeth to the Iewes 20 the cauſe of his coming: 23 He preacheth Ieſus 30 two yeeres.

AND when they were come ſafe, then they knew that the yle was called Melita.

2 And the Barbarians ſhewed vs no little kindneſſe: for they kendl a fire, and receiued vs euery one, becauſe of the preſent ſhowre, and becauſe of the cold.

3 1 And when Paul had gathered a number of ſtickes, & laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 2 Now when the Barbarians ſawe the worrne hang on his hand, they ſaid among themſelues, This man ſurely is a murderer, whome, though he hath eſcaped the ſea, yet vengeance hath not ſuffered to liue.

5 But hee ſhook off the worrne into the fire, and felt no harme.

6 Howbeit they waited when he ſhould haue ſwolne, or fallen downe dead ſuddenly: 3 but after they had looked a great while, and ſawe no inconuenience come to him, they changed their mindes, and ſaide, That he was a God.

7 4 In the ſame quarters, the chiefe man of the yle (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, and lodged vs three dayes courteouſly.

8 And ſo it was that the father of Publius lay ſicke of the feuer, and of a bloodie fluxe: to whom Paul entred in, and when he prayed, he laid his hands on him, and healed him.

9 5 When this then was done, other alſo in the yle, which had diſeaſes, came to him, and were healed,

10 6 Which alſo did vs great honour: and when we departed, they laded vs with things neceſſarie.

11 ¶ 7 Now after three moneths we departed in a ſhip of Alexandria, which had wintred in the yle, whoſe badge was Caſtor and Pollux.

12 And when we arriued at Syracuſe, wee taried there three dayes.

13 And from thence we fet a compaſſe, and came to Rhegium, and after one day, the South winde blew, and we came the ſecond day to Putcoli,

14 8 Where we found brethren, and were deſired to tarie with them ſeuē dayes, and ſo we went toward Rome.

15 ¶ 9 And from thence, when the brethren heard of vs, they came to mee vs at the market of Appius, and at the three

with the helpe of his ſouldiers, long and broad, and runneth out towards the ſea, and there were three tauerns in it.

a That is it, which at this day we call Melita.

1 The godly are ſure to haue danger vpon danger but they haue alwayes a glorious iſſue.

2 Although aduerſitie be the puniſhment of ſinne, yet ſeing that God in puniſhing of men doth not alwayes reſpect ſinne, they iudge raiſly, which either doe not wait for the end, or doe iudge and eſteeme of men according to proſperitie or aduerſitie.

3 Right and reaſon. The Greeke word ſignifieth robe inflamed or ſwell: moreover Diſcordet in his 6 booke chap. 38, ſignifieth that the biting of a viper, cauſeth a ſwelling of the body, and ſo ſaith Nicander in his remedies againſt poyſons.

3 There is nothing more vnconſtant euery way, then they which are ignorant of true religion.

4 It neuer yet repented any man, that receiued the ſeruant of God, were he neuer ſo miſerable and poore.

5 Although Paul were a captiue, yet the vertue of God was not captiue.

6 God doeth well to ſtrangers for his childrens ſake.

7 Idoles doe not deſile the ſaints which do in no wiſe conſent vnto them.

8 So they vſed to decke the ſternes of their ſhips, whereupon the ſhips were called by ſuch names.

8 God boweth and bendeth the hearts euen of prophane men, as it pleaſeth him to fauour his.

9 God neuer ſuffereth his to be afflicted, about their ſtrength.

9 Appius way, was a pavement made by Appius the blinde

tauerncs

tauernes, whome when Paul sawe, hee thanked God, and waxed bold.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine : but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 ¹⁰ And the third day after, Paul called the chiefe of the Iewes together : and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes:

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 ¹¹ But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, Wee neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 ¹² And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded & testify-

ing the kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 ¹³ And some were perswaded with the things which were spoken, and some beleueed not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 ¹⁴ Saying, * Goe vnto this people, and say, By hearing, yee shall heare and shall not vnderstand, and seeing, yee shall see and not perceiue:

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them.

28 ¹⁵ Be it knownen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 ¹⁶ And when he had said these things, the Iewes departed, and had great reasoning among themselues.

30 ¹⁷ And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with al boldnes of speech, without let.

¹³ The Gospell is a sauour of life to them that beleue, and a sauour of death to them that be disobedient.

¹⁴ The vnbeleueers doe willingly resist the truth, and yet not by chance. * Esai. 6. 9. matth. 13. 14. marke 4. 12. luke 8. 10. iohn 12. 40. rom. 11. 8.

¹⁵ They made as though they sawe, yet that which they sawe against their will: yea they did see, but they would not see.

¹⁶ The vnbeleue of the reprobate & cast awayes cannot cause the truth of God to be of none effect.

¹⁷ Not the Gospell, but the contempt of the Gospell, is the cause of strife and debate.

¹⁸ The word of God cannot be bound.

⁹ Not in a common prison, but in a house which he hired for himselfe. ¹⁰ Paul in euery place remembreth himselfe to be an Apostle.

¹¹ We may vse the means which God giueth vs, but so that we seeke the glorie of God and not our selues.

¹² The Lawe and the Gospell agree well together. ¹³ By good reasons, and proued that the kingdome of God sheweth them by the Prophets was come.

THE



THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 He first sheweth on what authoritie his Apostleship standeth. 15 Then he commendeth the Gospel 16 by which God ferreteth out his power to those that are saved 17 by faith, 21 but were guiltie of wicked vntthankfulnesse to God, 26 For which his wrath was worthily powred on them, 29 so that they ranne headlong into all kinde of finnes.



PAVL ^a a ^b ser-
uant of I E S V S
CHRIST called to
be an^b Apostle, * put
apart to preach the
Gospel of God,
2 (Which hee
had promised afore
by his Prophets in the holy Scriptures)

3 ^c Concerning his^d Sonne Iesus Christ
our Lord (which was ^e made of the seede
of Dauid, ^f according to the flesh,

4 And ^g declared ^h mightily to be the
Sonne of God touching the Spirit of sanc-
tification by the resurrection from the
dead)

5 ⁱ By whome we haue receiued * grace
and Apostleship (that ^j obedience might be
giuen vnto the faith) for his^k Name among
all the Gentiles,

6 Among whom yee be also the ^l called
of Iesus Christ:

7 To all you that be at Rome beloued of
God, called to be Saints: * Grace be with you,
and peace from God our Father, and from
the Lord Iesus Christ.

8 ^m First I thanke my God through Iesus
Christ for you all, because your faith is ⁿ pu-
blished throughout the ^o whole world.

9 For God is my witnesse (whom I serue
in my^p spirit in the ^q Gospel of his Sonne)
that without ceasing I make mention of you

10 Alwayes in my prayers, beseeching,
that by some meanes, one time or other I
might haue a prosperous iourney by the wil

of God, to come vnto you.

11 For I long to see you, that I might be-
stowe among you some spirituall gift, that
you might be strengthened:

12 That is, that^r I might be comforted
together with you, through ^s our mutual faith
both yours and mine.

13 Now my brethren, I would that yee
should not be ignorant, how that I haue of-
tentimes purposed to come vnto you (but
haue bene let hitherto) that I might haue
some fruit also among you, as I haue among
the other Gentiles.

14 I am debter both to the Grecians, and
to the Barbarians, both to the wise men and
to the vnwise,

15 Therefore as much as in me is, I am
readie to preach the Gospel to you also that
are at ^t Rome.

16 For I am not ashamed of the Gospel
of Christ: ^u for it is the ^v power of God vn-
to saluation to euery one that beleeueth, to
the Iew first, and also to the ^w Grecian.

17 ^x For by it the righteounesse of God
is reueiled from ^y faith to faith: ^z as it is writ-
ten, * The iust shall liue by faith.

18 ^{aa} For the wrath of God is reueiled
from heauen against ^{ab} all vngodlinesse, and
vnrigheteounesse of men, which withhold
the ^{ac} truth in vnrigheteounesse:

19 ^{ad} Forasmuch as that which may be
known of God, is manifest in ^{ae} them: for
God hath shewed it vnto them.

20 For the inuisible things of him, that
is, his eternal power and Godhead, are seene
by the creation of the world, being ^{af} confi-
dered in ^{ag} his works, to the intent that they
should be without excuse:

21 Because that when they knewe God,
they^{ah} glorified him not as God, neither
were thankfull, but became ^{ai} vaine in their
thoughts, and their foolish heart was full of
darkenesse.

22 When they ^{aj} professed themselues

question: All men being considered in themselves, or without Christ, are guiltie both
of vngodlinesse and also vnrigheteounesse, and therefore are subiect to condemna-
tion: Therefore must they needes seeke righteounesse in some other. ^{ak} Against all
kindes of vngodlinesse. ^{al} By truely Paul meaneth all the light that is left in man since his fall,
not as though they being led thereby were able to come into fauour with God, but that their owne rea-
son might condemne them of wickednesse both against God and man. ^{am} Their vngodlinesse be-
prooueth hereby, that although all men haue a most cleere and euident glasse
wherein to behold the euerlasting and almighty nature of God, even in his cre-
atures, yet haue they fallen away from those principles to most foolish and fond
deuises of their owne braines, in constituting and appointing the seruice of God,
in their hearts. ^{an} Thou seest not God, and yet thou acknowledgest him as God by his wonders
in nature. ^{ao} They did not honour him with that honour and seruice which was meete for his euer-
lasting power and Godhead. ^{ap} As it has said, became so mad of themselves. ^{aq} Or, though
themselves.

1 The first part
of the Epistle
containing a
most profitable
Preface vnto
uerse 16.

2 He mouing
the Romanes to
giue diligent
care vnto him, in
that hee sheweth
that he commeth
not in his owne
name, but as
Gods messenger
vnto the Gen-
tiles, entreateth
with them of the
waightiest mat-
ter that is, pro-
mised long since
of God, by ma-
ny fit witneses,
and now at the
length perfor-
med in deed.

3 Minister, for this
word Seruant is not
taken in this place,
as for against this
word, Freeman, but
declareth his mini-
sterie and office.

4 Whereas he saide
before in a generall
serme, that he was a
Minister, now he
commeth to a more
speciall name, and
saith, he is an A-
postle, and that he
ooke not vpon him
this office of his owne
head, but being cal-
led of God, and there-
fore in this his wri-
ting to the Romanes,
doeth nothing but
his duty.

* Actes. 13. 1.

e Appointed of God
to preach the Gos-
pell.

3 By declaring the summe of the doctrine of the Gospel, he stirreth vp the Ro-
manes to good consideration of the matter whereof he entreateth: So then hee
sheweth that Christ (who is the very substance and summe of the Gospel) is the
onely Sonne of God the Father, who as touching his humanitie, is made of the
seed of Dauid, but touching his diuine and spirituall nature, whereby he sanctified
himselfe, is begotten of the Father from euerlasting, as by his mightie resurrection
manifestly appeareth. ^d This is a plaine testimonie of the person of Christ, that he is but one,
and of his two natures, and their properties. ^e VVhichooke flesh of the Virgin, Dauid his daugh-
ter. ^f As he is man: for this word, Flesh, by the figure Synecdoche, is taken for man. ^g Shewed
and made manifest. ^h The diuine and mighty power is set against the weaknesse of the flesh, for
that ouercame death. ⁱ Of whom. ^k This marvellous liberrall and gracious gift, which is
giuen me the least of all the Saints, to preach, &c. Ephesians 3.8. ^l That men through faith
might obey God. ^m For his Names sake. ⁿ VVhich through Gods goodnesse are Christs,
^o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.
^p He procureth their fauourable patience, in that he reckoneth vp their true com-
mendation, and his true Apostolique good will toward them, confirmed by tak-
king God himselfe to witnesse. ^q Because your faith is such, that it is commended in
all Churches. ^r In all Churches. ^s Very willingly and with all my heart. ^t In preaching his
Gospel.

e Though Paul was
never so excellent,
yet by teaching the
Church, he might
be instructed by it.

u He meaneth all
them that dwell at
Rome, though some
of them were not
Romanes, looking the
end of the Epistle.

5 The second
part of the E-
pistle vnto the
beginning of the
9. chapter. Now
the whole end
and purpose of
the disputation
is this: that is to
say, to shewe
that there is but
one way to ac-
taine vnto saluati-
on: (which is
set forth vnto
vs of God in the
Gospel, without
any difference of
nations) and
that is Iesus
Christ apprehended
by faith.

z God his mightie
and effectuall influ-
ences to save men
by.

y VVhen this word
Grecian, is set a-
gainst this word, Iew,
then doeth it signify
a Gentile.

6 The confirma-
tion of the for-
mer propositions
we are taught
in the Gospel,
that we are ius-
tified before
God by faith,
which increaseth
dayly: and there-
fore also saued.

z From faith which
increaseth dayly.

7 The prooffe as
well of the first
as of the second
proposition, out
of Abakuk, who
attributeth and
giueth vnto faith
both iustice and
life before God.

* Abakuk 2.4.

8 Another con-
firmation of the
principall que-

question: All men being considered in themselves, or without Christ, are guiltie both
of vngodlinesse and also vnrigheteounesse, and therefore are subiect to condemna-
tion: Therefore must they needes seeke righteounesse in some other. ^{ak} Against all
kindes of vngodlinesse. ^{al} By truely Paul meaneth all the light that is left in man since his fall,
not as though they being led thereby were able to come into fauour with God, but that their owne rea-
son might condemne them of wickednesse both against God and man. ^{am} Their vngodlinesse be-
prooueth hereby, that although all men haue a most cleere and euident glasse
wherein to behold the euerlasting and almighty nature of God, even in his cre-
atures, yet haue they fallen away from those principles to most foolish and fond
deuises of their owne braines, in constituting and appointing the seruice of God,
in their hearts. ^{an} Thou seest not God, and yet thou acknowledgest him as God by his wonders
in nature. ^{ao} They did not honour him with that honour and seruice which was meete for his euer-
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lasting power and Godhead. ^{ap} As it has said, became so mad of themselves. ^{aq} Or, though
themselves.

8 Another con-
firmation of the
principall que-

question: All men being considered in themselves, or without Christ, are guiltie both
of vngodlinesse and also vnrigheteounesse, and therefore are subiect to condemna-
tion: Therefore must they needes seeke righteounesse in some other. ^{ak} Against all
kindes of vngodlinesse. ^{al} By truely Paul meaneth all the light that is left in man since his fall,
not as though they being led thereby were able to come into fauour with God, but that their owne rea-
son might condemne them of wickednesse both against God and man. ^{am} Their vngodlinesse be-
prooueth hereby, that although all men haue a most cleere and euident glasse
wherein to behold the euerlasting and almighty nature of God, even in his cre-
atures, yet haue they fallen away from those principles to most foolish and fond
deuises of their owne braines, in constituting and appointing the seruice of God,
in their hearts. ^{an} Thou seest not God, and yet thou acknowledgest him as God by his wonders
in nature. ^{ao} They did not honour him with that honour and seruice which was meete for his euer-
lasting power and Godhead. ^{ap} As it has said, became so mad of themselves. ^{aq} Or, though
themselves.

8 Another con-
firmation of the
principall que-

be wife, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God^k gaue them vp to their hearts lusts, vnto vncleannesse, to defile their owne bodies betwene themselves.

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompense of their error as was meete.

28 For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a^m reprobate mind, to do those things which are not conuenient,

29 Beeing full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuentors of euill things, disobedient to parents, without vnderstanding, a couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse:

31 Which men, though they knewe the law of God, how that they which commit such things are worthy of death, yet not only doe the same, but also fauour them that doe them.

CHAP. II.

He bringeth all before the iudgement seat of God. 12 The excuse that the Gentiles might pretend 14 Of ignorance, he taketh quite away. 17 He vrgeth the lawes with the written Law, 23 in which they boasted: 27 And so maketh both Iewes and Gentile alike.

Therefore thou art inexcusable, O man, whosoever thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we knowe that the iudgement of

God is according to^b trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnesse, and patience, and long suffering, not knowing that the bountifullnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, heapest vp as a treasure vnto thy self wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 Who will reward every man according to his workes:

7 That is, to them which through patience in wel doing, seeke^d glory, and honour, and immortalitie, euertlasting life.

8 But vnto them that are contentious and disobey the^e trueth, and obey vnrighteousnesse, shall be indignation and wrath.

9 Tribulation and anguish shall be vpon the soule of every man that doeth euill: of the Iew first, and also of the Grecian.

10 But to every man that doeth good, shall be glory, and honour, and peace: to the Iew first, and also to the Grecian.

11 For there is no respect of persons with God.

12 For as many as haue sinned without the Law, shall perish also without the lawe: and as many as haue sinned in the law, shall be iudged by the law.

13 (For the hearers of the lawe are not righteous before God: but the doers of the law shall be^h iustified.

14 For when the Gentiles which haue not the law, doe by^k nature the things contained in the law, they hauing not the Law, are a law vnto themselves,

15 Which shewe the effect of the lawe written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing)

16 At that daye, when God shall iudge the secretes of men by Iesus Christ, according to^m my Gospel.

Lawe doth not excuse, but condemne, because that not the hearing of the Lawe, but the keeping of the Law doeth iustifie. ^b Shall be pronounced iust before Gods iudgement: which is true indeed if any such could be found that had fulfilled the Law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by works. ^c He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Law of Moses yet they haue no reason whereby they may excuse their wickednesse, in that they haue somewhat written in their hearts in stead of a Law as men that forbid and punish some things as wicked, and command and commend other some as good. ^d Not simply but in comparison of the Iewes. ^e Commandeth honest things, and forbid dishonest. ^f This knowledge is a naturall knowledge. ^g God deferreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most strait examination, not onely of wordes and deedes, but of thoughtes also, be they neuer so hidden or secret. ^h At this my doctrine witnesseth, which I am appointed to preach.

^b Considering and iudging things aright, and not by any outward show. ² A vehement & rigorous crying out against them that please themselves, because they see more then other doe, and yet are not whit better then other are.

^c James 5. 3. ^e VVhilst thou wast thy selfe to pleasure, thinking to increase thy goods, thou shalt find Gods wrath.

³ The ground of the former dispute, That both the Iewes and Gentiles haue altogether neede of righteousness.

⁴ Psalm 62. 12. ⁵ Mat. 16. 27. ⁶ Rom. 2. 12.

^d Glory which followeth good workes, which be layd out before vs, as though there were any that could attaine to saluation by his owne strength; but by laying this condition of saluation before vs, which no man can performe to bring man to Christ, who alone iustifieth the beleeuers, as he himselfe concludeth, chap. 2. 13. 22.

following. ^e By truth he meaneth that knowledge which we haue of nature.

^f Gods indignation against sinners, which shall quickly be kindled.

^g God doeth not measure men either by their blood or by their countrey, either to reuenge them or to cast them away.

^h He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.

ⁱ He preuenteth an obiection which might be made by the Iewes whom the

For the true God they took another.

10 The vnrighteousnes of men be set forth fourth first in this, that euen against nature following their lusts, they defiled themselves one with another, by the iust iudgement of God.

11 The contempt of religion is the foune of all mischiefes. As a iust iudge, I amet reward for their desert.

12 He proueth the vnrighteousnes of man by a large rehearsal of many kindes of wickednes, from which (if not from all, yet at the least from many of them) no man is altogether free.

13 Into a madd and forward mind, whereby it cometh to passe, that the conscience being once put out, and hauing almost no remorse of conscience, men run headlong into all kindes of mischiefes.

14 Vnkindfull of their covenants and bargains.

15 By the law of God he meaneth that which the Philosopher calls the lawe of nature, and the Lawiers themselves termed the Lawe of nations.

16 Are followers and partakers with them which is wickednesse, and beside that committeth them which do euill.

17 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and saith, that they are least of all to be excused, for if they were well and narrowly searched (as God surely doeth) they should be found guilty in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselves.

18 Paul allegeth no places of Scripture for his reasoneth generally against all men: but he bringeth such reason as every man is perswaded of in his minde, that the diuinitie itselfe is not able to plucke them cleane out.

3 He proueth by the testimony of Dauid, and the other Prophets, that God bestowed greatest benefites vpon the Iewes, in giuing them also the law, but that they are the most vnthankful & vnkindest of al men.

¶ Or, allowest the things that are excellent.

¶ The way to teach & frame other in the knowledge of the truth.

¶ As though he said, that the Iewes vnder a colour of an outward seruing of God, chalenged al to obey him, when as in deed they did nothing lesse then obeyed the Law.

¶ Esai. 52.5.

¶ Ezek. 36.26.

9 He precisely preuenteth their obiection, which set an holines in circumcision, and the outward obseruation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are circumcised, of whom indeed it requireth that which it signifyeth, that is to say, cleannes of the heart and the whole life according to the commandment of the Law, so that if there be a man vncircumcised according to the flesh, who is circumcised in hart, he is farre better & more to be counted of, then any Iew that is circumcised according to the flesh onely.

¶ This is the figure Metonymy for if the vncircumcised. ¶ The state and condition of the vncircumcised. ¶ How which is vncircumcised by nature and blood. ¶ Paul vsesh often times so for the better against the Spirit, but in this place, the circumcision which is according to the letter, is the cutting off of the foreskinne, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie is true holinesse and righteinesse, whereby the people of God, is known from prophane and heathenish men. ¶ By the outward ceremonie onely. ¶ VVhose force is inward, and in the heart.

1 The first meeting with, or preuenting an obiection of the Iewes: what then haue the Iewes no more preferment then the Gentiles? yes: that haue they, faith the Apostle on Gods behalfe, for he committed the tables of the covenant to them, so that the vnbeliefe of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also vsesh their vnworthines to commend and set forth his goodnes.

17 ¶ Behold, thou art called a Iew, and retest in the Law, and gloriest in God,

18 And knowest his will, and triest the things that dissent from it, in that thou art instructed by the Law,

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the trueth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preacheest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 ¶ For circumcision verily is profitable, if thou doe the Law: but if thou bee a transgressour of the Law, thy circumcision is made vncircumcision.

26 Therefore, if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shal not vncircumcision which is by nature, (if it keepe the law) condemne thee which by the letter and circumcision art a transgressour of the Law?

28 For he is not a Iew, which is one outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 He giueth the Iewes some preferment for the covenantes sake, 4 but yet such, as wholly dependeth on Gods mercy. 9 That both Iewes and Gentiles are sinners, 11 he proueth by Scripture: 19 and shewing the vse of the Lawe, 28 he concludeth that we are iustified by faith.

What is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery maner of way: for chiefly, because vnto them were of credit committed the oracles of God.

3 For what, though some did not believe? shall their vnbeliefe make the faith of God without effect?

4 God forbid: yea, let God bee true, and euery man a liar, as it is written, That thou mightest bee iustified in thy wordes, and ouercome, when thou art iudged.

5 ¶ Now if our vnrighteousnesse commend the righteousness of God, what shall wee saye? Is God vnrighteous which punisheth? (I speake as a man.)

6 God forbid: else how shall God iudge the world?

7 ¶ For if the veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as wee are blamed, and as some affirme, that wee say) why doe we not euill, that good may come thereof: whose damnation is iust.

9 ¶ What then? are wee more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are vnder sinne,

10 As it is written, ¶ There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 ¶ There throte is an open sepulchre: they haue vsed their tongues to deceit: the poison of aspes is vnder their lips:

14 ¶ Whose mouth is full of cursing and bitternesse.

15 ¶ Their feete are swift to shed blood.

16 Destruction and calamitie are in their wayes,

17 And the way of peace they haue not knownen.

18 ¶ The feare of God is not before their eyes.

19 ¶ Now wee knowe that whatsoeuer the Law sayeth, it faith vnto them which are vnder the Law, that euery mouth may be stopped, and all the world be subiect to the iudgement of God.

20 Therefore by the workes of the

¶ The first meeting with, or preuenting an obiection of the Iewes: what then haue the Iewes no more preferment then the Gentiles? yes: that haue they, faith the Apostle on Gods behalfe, for he committed the tables of the covenant to them, so that the vnbeliefe of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also vsesh their vnworthines to commend and set forth his goodnes.

Flesh is here taken for man, as in many other places, and furthermore hath here a greater force: for it is put to show the comparison between God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sinne, and God who is most pure and most perfect in himselfe.
9 Absolved before the iudgement seat of God.
10 A secret setting of the righteousness which is before men, he they neuer so iust, against the iustice which can stand before God: now there is no righteousness can stand before God, but the righteousness of Christ onely.
11 Therefore faith the Apostle, Left that men should perish, God doth now exhibit that which he promised of old, that is to say, a way whereby we may be iustified and saved before him without the law.
12 The matter, as it were, of this righteousness is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.
13 Which we give to Iesus Christ, or which reflect upon him.
14 By the glory of God, it meaneth that mark which we all have at that is, eternall life, which sheweth in that we are made partakers of the glory of God.

Law shall not flesh be justified in his sight: for by the Law commeth the knowledge of sinne:

21 ⁷ But now is the righteousness of God made manifest without the Law, having witness of the Law and of the Prophets,
 22 ⁸ To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleuee.

23 For there is no difference: for all haue sinned, and are deprived of the glory of God:

24 ⁹ And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 ¹⁰ Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are passed,

26 Through the patience of God, to shew at this time his righteousness, that hee might be iust, and a iustifier of him which is of the faith of Iesus.

27 ¹¹ Where is then the reioicing? It is excluded. By what Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iustified by faith, without the workes of the Law.

29 ¹² God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also:

30 For it is one God, who shall iustifie the circumcision of faith, and vncircumcision through faith.

31 ¹³ Doe wee then make the Lawe of none effect through faith? God forbid: yea, we establish the Law.

9 Therefore this righteousness touching vs, is altogether freely given, for it standeth vpon those things, which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne.
10 Of his free gift and meere liberalitie.
11 God then is the author of that free iustification, because it pleased him: and Christ is he which suffered punishment for our sinnes, and in whom we haue redemption of them: and the meane whereby wee apprehend Christ, is faith.
To bee short, the ende is the sitting forth of the goodnesse of God, that by this meane it may appeare, that he is mercifull in deede, and constant in his promises, as he that freely, and of meere grace, iustifieth the beleeuers.
12 This name of blood, calleth vs backe to the figure of the olde sacrifices, the truth and substance of which sacrifices is in Christ.
13 Of those sinnes which we haue committed, when we were his enemies.
14 Through his patience and suffering nature.
15 To wit, when Paul wrote this.
16 That hee might bee found exceeding true and faithfull.
17 Making him iust, and without blame, by imputing Christes righteousness vnto him.
18 Of the number of them which by faith lay holde vpon Christ: contrary to whom are they, which looke to be saved by circumcision, that is by the Law.
19 An argument to proue this conclusion, that wee are iustified by faith without workes, taken from the end of iustification. The end of iustification is the glory of God alone: therefore wee are iustified by faith without workes: for if wee were alone iustified either by our owne workes onely, or partly by faith, and partly by workes, the glory of this iustification should not bee wholly giuen to God.
20 By what doctrine? now the doctrine of workes hath this condition ioynd with it, if thou dost: and the doctrine of faith hath this condition, if thou beleuest.
21 Another argument of an absurditie: If iustification depended vpon the Law of Moses, then should God be a Saviour to the Iewes only. Again, if he should saue the Iewes after one sort, and the Gentiles after another, he should not be one and like himselfe. Therefore he will iustifie both of them after one selfesame manner, that is to say, by faith. Moreover, this argument must be ioynd to that which followeth next, that his conclusion may be firme & euident.
22 God is said to be their God, after the manner of the Scripture, whom he hath & reioiceth.
23 The circumcised.
24 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shal be declared in his proper place.
25 Vaine, void, to no purpose, and of no force.
26 Vee make it effectfull and strong.

CHAP. IIII.

1 He proueth that which he said, before of faith, by the example of Abraham, 3. 6 and the testimonie of the Scripture: and ten times in this chapter hee beatech vpon this word Imputation.

Vhat shall wee say then, that Abraham our father hath found concerning the flesh?

2 ¹ For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God.

3 ² For what faith the Scripture? Abraham beleueed God, and it was counted to him for righteousness.

4 ³ Now to him that worketh, the wages is not counted by fauour, but by debt.

5 But to him that worketh not, but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness:

6 ⁴ Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousness without workes, saying,

7 Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 ⁵ Came this blessednes then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 ⁶ How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 ⁷ After he receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was vncircumcised, that hee should bee the father of all them that beleuee, not being circumcised, that righteousness might be imputed to them also,

12 ⁸ And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when hee was vncircumcised.

6 A new proposition: that this manner of iustification belongeth both to the vncircumcised, and also to the circumcised, as is declared in the person of Abraham.
7 This saying of Dauid wherein he pronounceth them blessed.
8 He proueth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision: therefore this iustification belongeth also to the vncircumcised. Nay it doth not pertaine to the circumcised, in respect of their circumcision, much lesse are the vncircumcised shut out for their vncircumcision.
9 A preventing of an obiection: Why then was Abraham circumcised, if he were already iustified. That the gift of righteousness (faith he) might bee confirmed in him.
10 Circumcision which is a signe: as we say the Sacrament of Baptisme for Baptisme which is a Sacrament.
11 Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that it is vnto what end it is used, to wit, not onely to signifie, but also to seale vp the righteousness of faith, whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly in dead, which the Sacraments being ioynd with the word, doe represent.
12 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abraham.
13 An applying of the same example, to the circumcised beleeuers, whose father Abraham is, but yet by faith.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition, If Abraham be considered in himselfe by his workes, hee hath deserved nothing wherein to reioyce with God.
2 By worker, as appeareth in the next verse.
3 A preventing of an obiection. Abraham may well reioyce, and extoll himselfe amongst men, but not with God.
4 A confirmation of the proposition: Abraham was iustified by imputation of faith therefore freely, without any respect of his workes.
5 The first proof of the confirmation, taken of contraries: to him that deserueth any thing by his labour, the wages is not counted by fauour but by debt to him that hath done nothing but beleueth in him which promisseth freely, faith is imputed.
6 To him that hath deserved any thing by his worke.
7 Is not reckoned nor giuen him.
8 That maketh him, which is wicked in himselfe iust in Christ.
9 Another proof of the same confirmation. Dauid putteth blisse in free pardon of sinnes, therefore iustification also.

CHAP. V.

11 A reason why the seede of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, where- by he was made the father of all nations.

12 That all the nations of the world should be his children: or by the world may be understood the land of Canaan.

13 For works that hee had done, or upon this condition, that he should fulfill the Law.

14 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be fruitless: the other, that the condition of faith should be ioynd in vaine to that promise which should be apprehended by works.

15 If they be heires which haue fulfilled the Law.

16 A reason of the first confirmation, why the promise cannot be apprehended by the Law: because that the Law doeth not reconcile God and vs, but rather denounceth his anger against vs, forasmuch as no man can obserue it.

17 The conclusion of this argument: The saluation & iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceeded of faith which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all laid hold on.

13 For the promise that he should be the heire of the world, was not given to Abraham, or to his seede, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, be heires, faith is made voyde, and the promise is made of none effect.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seede: not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a father of many nations) even before God whom he beleueed, who quickneth the dead, and calleth those things which be not, as though they were:

18 Which Abraham about hope, beleueed vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seede be.

19 And he not weake in the faith, considered not his owne body, which was now dead, being almost an hundred yeere olde, neither the deadenesse of Saraes wombe.

20 Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glory to God,

21 Being fully assured that hee which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him only, that it was imputed to him for righteousness,

24 But also for vs, to whome it shall be imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead,

25 Who was deliuered to death for our sinnes, and is risen againe for our iustification.

1 Hee amplifieth 2 Christs righteousness, which is laid hold on by faith, 3 who was given for the weake, 8 and sinfull. 14 He compares Christ with Adam, 17 Death with life, 20 And the Law with grace.

Then being iustified by faith, wee haue peace toward God through our Lord Iesus Christ:

2 By whom also through faith, we haue had this access into this grace, wherein wee stand, and reioyce vnder the hope of the glory of God.

3 Neither that onely, but also wee reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the loue of God is shedde abroad in our hearts by the holy Ghost, which is given vnto vs.

6 For Christ, when wee were yet of no strength, at his time died for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God setteth out his loue towards vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saued from wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life,

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome wee haue now receiued the atonement.

place: which hope is so certaine and sure, that they doe no lesse reioyce for that happiness, then if they did presently enioy it. 4 Our minds are not only quiet and settled, but also wee are maruelously glad, and conceiue great ioy for that heavenly inheritance, which waiteth for vs. 4 Tribulation it selfe giueth vs diuers and sundry waies occasion to reioyce, much lesse doeth it make vs miserable. * 1. 2. 5 Afflictions accustomed vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth and fostereth our hope, which neuer deceiueth vs. 6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

7 Where with he loueth vs. 7 A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength, and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and liuing in him? 8 In time fit and convenient which the Father had appointed. * Heb. 9. 15. 1. pet. 3. 18. 8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whome by his death hee iustifieth and reconcileth? 9 In the stead of some iust man. 9 Hee setteth out his loue vnto vs, that in the midst of our afflictions, we may know assuredly, he will be present with vs. 10 While some reigned in vs. 11 From a afflictions and destruction. 9 Hee now palleth out to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes, there is added moreover and besides, the gift of Christs righteousness imputed or put vpon vs by faith, which swalloweth vp that vrighteousnesse which flowed from Adam into vs, and all the fruites thereof: so that in Christ we doe not onely cease to be vniust, but we begin also to be iust.

12 Where-

1 Another argument taken of the effects: wee are iustified with that, which truly appeareth our confidence before God: but faith in Christ doeth appeare our confidence and not the Law, as it was before said, therefore by faith we are iustified, and not by the Law.

* Ephes. 2. 1. 8. 2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith it selfe, and in whom faith it selfe is effectually.

3 VVhere we must know, that we haue yet still this summe of self-off faith.

4 By which grace, that is, by which gracious loue and good will, or that state wherunto we are graciously taken.

5 VVhere standeth faith: 3 A preventing of an obiection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicity: to whom the Apostle answereth, that their felicity is laid vp vnder hope in another

10 From Adam in whome all haue sinned, both guiltinesse and death

(which is the punishment of the guiltinesse) came vpon all.

11 By Adam, who is compared with Christ, like to him in this, that both of them make those

which are theirs partakers of that they haue, but they are unlike in this,

that Adam deriueth sinne into them that are his, euen of nature, and that to death, but Christ maketh them that are his partakers of his righteousness by grace, and that vnto life.

12 By sinne, is meant that distaste which is ours by inheritance, and men commonly call it original sinne: for so he vseth to call that sinne in the singular number, whereas if he speake of the fruits of it, he vseth the plural number, calling them sinnes.

13 That is in Adam, so, that both guiltinesse and death beganne not after the giuing and transgressing of Moyses Law, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth

14 there was then some law, breach whereof was the cause of death. 15 Euen from Adam to Moyses. 16 VVhere there is no Law made, no man is punished as faultie and guiltie.

17 But that this Lawe was not that vniuersall Lawe, and that death did not proceede from any actual sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer knowe or transgress that naturall Lawe, are notwithstanding dead as well as Adam.

18 Our infants. 19 Not after that sort as they sinne that are of mee yeeres, following their lusts, but yet the whole posteritie was corrupted in Adam when as hee wittingly and willingly sinned.

20 Now that first Adam answereth the latter, who is Christ, as it is afterward declared.

21 Adam and Christ are compared together in this respect, that both of them doe giue and yeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many.

22 That is, Adam. 23 Another inequalitye consisteth in this, that by Adams one offence men are made guiltie, but the righteousness of Christ imputed vnto vs freely, doeth not onely absolue vs from that one fault, but from all other.

24 To the sentence of absolution, whereby we are quit and pronounced righteous. 25 The third difference is, that the righteousness of Christ, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to adiect his posteritie to death.

26 Be partakers of true and euertlasting life. 27 Therefore to be short, as by one mans offence, the guiltinesse came on all men to make them subject to death: so on the contrarie side, the righteousness of Christ, which by Gods mercie is imputed to all beleeuers, iustificieth them, that they may become partakers of euertlasting life.

28 Not onely because our sinnes are forgiven vs, but also because the righteousness of Christ is imputed to vs.

29 The ground of this whole comparison is this, that these two men are set as two stockes or rootes, so that out of the one, sinne by nature, out of the other, righteousness by grace doeth spring forth vpon others.

30 So then, sinne entred into vs onely by following the steps of our forefathers, but we take corruption of him by inheritance.

31 This word, Many, is set against this word, a few.

32 A preuenting of an obiection: why then did the Lawe of Moyses enter thereupon? that men might be so much the more guiltie, and the benefit of God in Christ Iesus be so much the more glorious.

33 Besides that distaste which all men were infected withall by being defiled with one mans sinne, the Lawe entred.

12 10 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men, in whom all men haue sinned.

13 11 For vnto the time of the Law was sinne in the world, but sinne is not imputed while there is no law.

14 12 But death reigned from Adam to Moyses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 14 But yet the gift is not so, as is the offence: for if through the offence of that one, many bee dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 15 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 16 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace and of that gift of that righteousness, reigne in life through one, that is, Iesus Christ.

18 17 Likewise then as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefits abounded toward all men to the iustification of life.

19 18 For as by one mans disobedience many were made sinners, so by that obedience of that one shall many also be made righteous.

20 19 Moreouer the Law entred thereupon that the offence should abound: neuer-

theless where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life through Iesus Christ our Lord.

CHAP. VI.

1 He cometh to sanctification, without which, that no man putteth on Christs righteousness, he prooueth, 4 by an argument taken of Baptisme, 12 and thereupon exhorteth to holiness of life, 16 briefly making mention of the Law transgressed.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we, that are dead to sinne, liue yet therein?

3 Knowe yee not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?

4 We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead to the glory of the Father, so wee also should walke in newnesse of life.

5 For if we be planted with him to the similitude of his death, euen so shall we see to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the body of sinne might bee destroyed, that henceforth we should not serue sinne.

7 For hee that is deade, is freed from sinne.

8 Wherefore, if we be dead with Christ, wee beleue that wee shall liue also with him.

9 Knowing that Christ being raised from the deade, dieth no more: death hath no more dominion ouer him.

10 For in that he died, hee died once to sinne: but in that he liueth, he liueth to God.

11 Likewise thinke yee also, that yee

Grace was poured so plentifully from heauen, that it did not onely counter-uaile sinne, but almost measure passed it.

1 He passeth now to another benefit of Christ which is called sanctification or regeneration.

2 In that corruption, for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs, the which sanctification that followeth iustification, killeth by little and little.

3 The benefit of iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceede from Christ by the grace of God: Now Sanctification is the abolishing of sinne, that is, of our natural corruption, into whose place, succeedeth the cleanness and purenesse of nature reformed.

4 They are said of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that natural corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other side, they are said to liue to

sinne, which are in the flesh, that is, when the Spirit of God hath not deliuered from the slavery of the corruption of nature.

3 There are three parts of this Sanctification: to wit, the death of the olde man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall and resurrection of Christ, of which benefit our baptism is a signe and pledge.

Gal. 3. 27. c To the end that growing vp in one with him, wee should receiue his strength, to quench sinne in vs, and to make vs new men.

Col. 2. 12. d That Christ himselfe being discharged of his infirmities and weakness, might liue in glory with God for euer.

e And wee which are his members rise for his end, that being made partakers of the selfe same vertue, we should begin to leade a new life, as though we were already in heauen.

Ephes. 4. 23. colos. 3. 8. hebr. 12. 1. 1 per. 2. 1. 4 The death of sinne and the life of righteousness, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life: where- by it followeth that no man is sanctified, which liueth still to sinne, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickednesse: for as hee saide before, the Law is not subuerted but established by faith.

1 Cor. 6. 14. 2 tim. 2. 11. f In so much as by meanes of the strength which cometh from him to vs, we so die to sinne, as he is dead.

g For we become euery day more perfect than other: for we shall neuer be perfectly sanctified as long as we liue here.

h All our whole nature, as we are conceived and borne into this world with sinne, which is called olde, partly by comparing that olde Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a newe.

i Our corrupt nature is attributed to Christ, not in deed, but by imputation.

k That naughtinesse which sticketh fast in vs. l The end of sanctification which wee follow at, and shall as length come to, so wit, when God shall be all in all.

5 Hee prooueth it by the effectes of death, vnto a comparison of Christ the head with his members, m Once for all. n VVith God.

6 An exhortation to contend and strue with corruption and all the effectes thereof.

By reigning, S. Paul meaneth that chiefie and high rule, which no man strimeth against, and if any doe, yet it is in vaine. p To sinne, as to a Lord or tyrant. q Our minds and all the powers of it. r As instruments to commit wickednes withall.

7 He granteth, that sinne is not yet so dead in vs that it is vterly extinct: but he promisseth victorie to them that contend manfully, because we haue grace of God giuen vs which, worketh so that the Law is not now in vs the power and instrument of sinne.

8 To be vnder the Law and vnder sinne signifie all one, in respect of them which are not sanctified, as on the contrarie side to be vnder grace and righteousness agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: Therefore let righteousness expell sinne.

John 8. 34.

2 per. 2. 19. 9 By nature we are slaues to sin, and free from righteousness, but by the grace of God we are made seruants to righteousness, and therefore free from sinne.

This kinde of speech hath a force in it: for he meaneth thereby that the doctrine of the Gospell is like vnto a certaine mould which we are cast into, to be framed and fashioned like vnto it. 8 Righteousnes had no rule over you. 10 An exhortation to the studie of righteousness and hatred of sinne, the contrarie ends of both being set downe before vs. 11 The reward or payment. 12 Death is the punishment due to sinne, but

are dead to sinne, but are aliue to God in Iesus Christ our Lord.

12 Let not sinne reign therefore in your mortall body, that yee should obey it in the lusts thereof:

13 Neither giue ye your members as weapons of vnrigheteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousness vnto God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 What then shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 Know ye not, that to whomsoever yee giue your selues as seruants to obey, his seruants ye are to whom ye obey, whither it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that yee haue bene the seruants of sinne, but yee haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Beeing then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as yee haue giuen your members seruants to vncleannesse, and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousness in holinesse.

20 For when yee were the seruants of sinne, ye were freed from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, yee haue your fruit in holinesse, and the ende, euerlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

CHAP. VII.

1 He declareth what is to be no more vnder the Lawe, 2 by an example taken of the Lawe of marriage, 7 12. And left the Law should seeme faultie, 14 hee proueth, that our sinne is the cause 13 that the same is an occasion of death, 17 which was giuen vnto life: 21 He setteth out the battell betweene the flesh and the spirit.

Now ye not brethren, (for I speake to them that knowe the Lawe) that the

By propounding the similitude of marriage he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liueth, the marriage abideth in force, but if he be dead, the woman may marrie againe.

Law hath dominion ouer a man as long as he liueth:

2 For the woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man be dead, shee is deliuered from the Law of the man.

3 So then, if while the man liueth, shee take another man, shee shall be called an adulteresse: but if the man be dead, shee is free from the Lawe, so that shee is not an adulteresse, though shee take another man.

4 So ye, my brethren, are dead also to the Lawe by the body of Christ, that yee should be vnto another, euen vnto him that is raised vp from the dead, that wee should bring forth fruit vnto God.

5 For when wee were in the flesh, the affections of sinnes, which were by the Law, had force in our members, to bring forth fruit vnto death.

6 But now wee are deliuered from the Law, he being dead in whome wee were holden, that we should serue in newnesse of Spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowen lust, except the Law had saide, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in mee all manner of concupiscence: for without the Law sinne is dead.

9 For I once was aliue, without the law: but when the commandement came, sinne reuiued,

of the Spirit, so that wee bring forth now, not those rotten and dead, but liuely children. 1 VVhen wee were in the state of the first marriage, which hee calleth in the next verse following the oldnesse of the letter. 2 The motions that egged vs to sinne, which grew their first ground in our mindes. 3 He saith not, of the Law, but by the Law, because they spring of sinne, which dwelleth within vs, and taketh occasion to worke thus in vs, by reason of the restraint that the Law maketh not that the fault is in the Lawe, but in our selues. 4 VVrought, their strength. 5 As if he saide, The bond which bound vs, is dead, and vanished away, inasmuch that sinne which held vs, hath not now wherewith to holde vs. 6 For this husband is within vs. 7 Satan is an vnusurper possessor, for he brought vs in bondage of sinne and himselfe, deceitfully: and yet notwithstanding so long as we are sinners, wee sinne willingly. 8 As becommeth them, which after the death of their old husband are ioyned to the Spirit: as whome the Spirit of God hath made new men. 9 By the letter, hee meaneth the Lawe, in respect of that old condition: for before that our will be framed by the holy Ghost, the Lawe speaketh but to deafe men, and therefore it is dumbe and dead to vs, as touching the fulfilling of it. 10 An obiection: What then are the Lawe and sinne all one, and doe they agree together? nay saith hee: Sinne is reprooued and condemned by the Law. But because sinne cannot abide to be reproued, and was not in a manner felt, vnill it was prouoked and stirred vp by the Law, it taketh occasion thereby to be more outrageous, and yet by no fault of the Lawe. 11 By the word, Lust, in this place hee meaneth not euill lusts themselves, but the fountaine from whence they spring, for the very heauenly Philosophers themselves condemned wicked lusts, though somewhat darkely. But as for this fountain of them, they could not so much as suspect it, and yet it is the very fountaine of that naturall and vncleane spot and filth. 12 Exod. 20. 17. deu. 5. 21. 13 Though sinne be in vs, yet as it is knowne for sinne, neither doth it so rage, as it rageth after that the Law is knowne. 14 He setteth him selfe before vs for an example, in whome all men may behold, first what they are of nature before they earnestly thinke vpon the Lawe of God, to wit, blockish and heady to sinne and wickednesse, without all true sense and feeling of sinne, then what manner of persons they become, when their conscience is reprooued by the testimonie of the Lawe, to wit, stubburne and more enflamed with the desire of sinne, then euer they were before. 15 VVhen I knewe not the Lawe, sinne and thought I liued in deed: for my conscience neuer troubled me, because I knew not my disobe. 16 VVhen I beganne to vnderstand the commandement.

1 Cor. 7. 39. a That is, she shall be an adulteresse, by the consent and iudgement of all men. b Mat. 5. 32.

2 An application of the similitude thus. So, saith he, doeth it fare with vs: for now we are ioyned to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead. 3 That is, in the body of Christ, to giue vs so vnderstand, how sinne and were that fellowship is betwixt Christ and his members. 4 He calleth the children, which the wife hath by her husband, fruit. 5 VVhich are acceptable to God. 6 A declaration of the former saying: for the concupiscences (saith he) which the Law stirred vp in vs were in vs, as it were a husband of whom we brought forth verie deadly and cursed children: But now since that husband is dead, and so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance

In finne or by finne.

*6 The conclusi-
on: That the
Lawe of it selfe
is holy, but all
the fault is in vs
which abuse the
Lawe.*

** 1. Tim. I. 8.*

*8 Touching not con-
uincing.*

*7 The proposi-
tion, that Law is
not the cause of
death, but our
corrupt nature
being therewith
not onely disco-
uered, but a so
stirred vp, and
tooke occasion
thereby to rebel,
as which the
more that things
are forbidden it,
the more it desi-
reth them, and
from hence com-
meth the guilti-
nesse, and occa-
sion of death.*

*11 Beareth the
blame of my death.*

*12 That sinne might
be in selfe to be
finne, and bewray
it selfe to be that
which it is in deede,*

*13 As euill as is
could shewing all
the euill it could.*

*8 The cause of
this matter, is
this, because that
the Lawe requi-
reth a heauenly
purenesse, but
men such as they
be borne, are
bondslaves of
corruption,
which they will-
ingly serue.*

*9 He seeth him
selfe being rege-
nerate, before vs
for an ensample,
in whome may
easily appeare the
strife of the Spirit
and the flesh, and
therefore of the
Law of God, and
our wickednes:
For since that the
Law in a man not
regenerate bringeth
forth death onely,
therefore in him it
may easily be ac-
cused: but seeing
that in a man
which is regenerate,
it bringeth forth
good fruit, it doth
better appeare that
euill actions pro-
ceede not from the
Lawe, but from
sinne, that is, from
our corrupt nature:
And therefore the
Apostle teacheth
also what the true
vse of the Lawe is,
in reprobuing sinne
in the regenerate.
vnto the end of
the chapter: as a
little before
(to wit, from the
seuenth verse vnto
this fifteenth) he
declared the vse of
it in them
which are not rege-
nerate.*

*10 The deedes of
my life, saith he,
answere not, nay,
they are contrary
to my will: There-
fore by the consent
of my will with the
Lawe & repugnan-
cie with the deedes
of my life, it appea-
reth euidently, that
the Lawe & a
right ruled will do
perswade one thing,
but corruption
which hath her seate
also in the rege-
nerate, another
thing.*

*11 It is to be
noted, that one
selfe same man is
said to will and
not to will in di-
uers respects: to
wit, he is said to
will, in that, that
he is regenerate
by grace: & not to
will in that he is
not regenerate,
or in that that he
is such an one as
he was borne. But
because the part
which is regenerate,
at length becom-
eth conquerour,
therefore Paul
sustaining the part
of the regenerate,
(speaketh in
such sort as if the
corruptio which
sinneeth willingly,
were something
without a man
although after-
ward he granteth
that this euill is
in his flesh, or in
his members.)*

*That
natural corruption,
which cleaueth
fast euen to them
that are regenerate,
and not cleane
conquered.*

*12 This vice, or
sinne, or Lawe of
sinne doeth wholly
possesse those
men which are
not regenerate
and hindreth them
or holdeth them
backe that are
regenerate.*

*13 The conclusi-
on: As the Lawe
of God exhorteth
to goodnesse, so
doeth the Lawe of
sinne. Therefore to
bee short, wicked-
nesse and death
are not of the
Lawe, but of
sinne, which
reigneth in them
that are not rege-
nerate: for they
neither will, nor
do good, but wil
and do euill: but
in them that are
regenerate, it
strueth against
the Spirit or Lawe
of the minde so
that they cannot
either liue so well
as they would,
or bee so void
of sinne as they
would.*

10 But I^s died: and the same comman-
dement which was ordeined vnto life, was
found to be vnto mee vnto death.

11 For sinne tooke occasion by the com-
mandement, and deceiued mee, and there-
by slewe me.

12 Wherefore the Law is^s holy, and
that^s commandement is holy, and iust, and
good.

13 Was that then which is good, made
death vnto mee? God forbid: but sinne, that
it might^s appeare sinne, wrought death in
me by that which is good, that sinne might
be^s out of measure full by the comman-
dement.

14 For we know that the Law is spiri-
tuall, but I am carnall, sold vnder sinne.

15 For I^s allow not that which I doe:
for what I^s would, that doe I not: but
what I hate, that doe I.

16 If I doe then that which I would not,
I consent to the Law that it is good.

17 Now then, it is no more I, that doe it,
but sinne that dwelleth in me.

18 For I knowe, that in me, that is, in
my flesh, dwelleth no good thing: for to wil
is present with mee: but I finde^s a nomeanes
to performe that which is good:

19 For I doe not the good thing which I
would, but the euill, which I would not,
that doe I.

20 Now if I doe that I would not, it is
no more I that doe it, but the sinne that
dwelleth in mee.

21 I find then that when I would doe
good, I am thus yoked, that euill is present
with mee.

22 For I delite in the Lawe of God con-

cerning the^s inner man:

23 But I see another Lawe in my mem-
bers, rebelling against the Lawe of my^s mind,
and leading me captiue vnto the Lawe of
sinne, which is in my members.

24 O^d wretched man that I am, who
shal deliuer me from the body of this death!

25 I^s thanke God through Iesus Christ
our Lord. Then I^s my selfe in my minde
serue the Lawe of God, but in my flesh the
lawe of sinne.

*from top to toe, so long as that man is not borne anew by the grace of God. c The Lawe of the
minde in this place, is not to be understood of the minde as it is naturally, and as our mind is from
our birth, but of the minde which is renewed by the Spirit of God. 14 It is a miserable thing
to be yet in part subiect to sinne, which of it owne nature maketh vs guilty of
death: but wee must crie to the Lord, who will by death it selfe at length make vs
conquerours, as we are already conquerours in Christ. d VVearied with miserable
and continuall conflict. e He recovereth himselfe and sheweth vs that he reflecteth only in Christ
f This is the true perfection of them that are borne anew, so as suffice that they are imperfect.*

CHAP. VIII.

1 He concludeth that there is no condemnation to them who
are grafted in Christ through his spirit, 3 howsoeuer they
be as yet burdened with sinnes: 9 for they liue through
that Spirit, 14 whose testimonie 15 driueth away all
feare, 26 and releueth our present miseries.

Now I then there is no condemnation to
them that are in Christ Iesus, which

walk not after the^s flesh, but after the spirit.
2 For the^s Law of the Spirit of^s life,
which is in^d Christ Iesus, hath^s freed mee
from the Law of sinne and of death.

3 For, (that that was^s impossible to
the Law, in as much as it was weake, because
of the^s flesh) God sending his owne sonne,
in the similitude of^s sinfull flesh, and for^s
sinne, condemned sinne in the flesh,

4 That that^s righteoufnesse of the Lawe
might bee fulfilled^s in vs, which walke not

of the Spirit, or effectes of sanctification which is begun in vs, doe not ingraft vs into
Christ, but doe declare that we are grafted into him.

*a Follow not the flesh for their
guide: for he is not said to liue after the flesh, that hath the holy Ghost for his guide, though some
times hee step away. 3 A preuenting of an obiection: seeing that the vertue of the
Spirit which is in vs, is so weake, how may we gather thereby, that there is no con-
demnation to them that haue that vertue? Because faith he, that vertue of the quick-
ning Spirit which is so weake in vs, is most perfect and most mightie in Christ,
and being imputed vnto vs which beleue, causeth vs to be so accompted of, as
though there were no reliques of corruption and death in vs. Therefore hitherto,
Paul disputed of remission of sinnes, and imputation of fulfilling the Lawe, and al-
so of sanctification which is begunne in vs: but now hee speaketh of the perfite im-
putation of Christs manhood, which part was necessarily required to the full ap-
pearing of our consciences: For our sinnes are defaced by the blood of Christ, and
the guiltines of our corruption is couered with the imputation of Christs obedi-
ence, and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed
in vs by little and little, by the gift of sanctification: but yet laketh besides that,
another remedie, to wit, the perfect sanctification of Christs owne flesh, which
also is to vs imputed. b The power and authoritie of the Spirit, against which, is set the ry-
uallie of sinne. c VVhich mortifieth the olde man, and quickeneth the new man. d To wit,
absolutely and perfectly. e For Christs sanctification being imputed to vs, perfitteth our sanctifica-
tion which is begunne in vs. 4 Hee vseth no argument here, but expoundeth the my-
sterie of sanctification, which is imputed vnto vs: for because faith he, that the ver-
tue of the Law was not such (and that by reason of the corruption of our nature)
that it could make man pure and perfite, and for that it rather kindled the disease of
sinne, then did put it out or extinguish it, therefore God clothed his Sonne with
flesh like vnto our sinfull flesh, wherein hee vterly abolished our corruption, that
being accompanied thoroughly pure and without fault in him, apprehended and laid
holde on by faith, we might be found to haue fully that singular perfection which
the Lawe requireth, and therefore that there might bee no condemnation in vs.
f VVhich is not proper to the Law, but cometh by our fault. g In man not borne anew, whose
disease the Law could point out, but it could not heale it. h Of mans nature which was corrupt
through sinne, vntill he be sanctified it. i To abolish sinne in our flesh. k Sheweth that sinne hath no
right in vs. l The very substance of the Lawe of God might be fulfilled, or has some which the Law re-
quireth that we may be found iust before God: for if with our iustification, there be ioynt that sancti-
fication which is imputed vnto vs, we are iust, according to that perfite forme which the Law requireth.
m Hee returneth to that which he said, that the sanctification which is begunne
in vs, is a sure testimonie of our ingrafting into Christ, which is a most plentiful
fruite of a godly and honest life.*

*b The inner man,
and the new man are
all one, and are un-
seuerable and set as
contrarie to the olde
man, neither doeth
this word, inner
man, signifie mans
minde and reason,
and the old man, the
powers that are in-
der them, as the Phi-
losophers imagine,
but by the outward
man is meant what-
soeuer is either with-
out or within a man*

*c The Lawe of the
minde in this place, is
not to be understood
of the minde as it is
naturally, and as our
mind is from our
birth, but of the
minde which is re-
newed by the Spirit
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miserable thing to
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selfe at length make
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querours in Christ.
d VVearied with mis-
erable and continuall
conflict. e Hee re-
covereth himselfe and
sheweth vs that he
reflecteth only in
Christ. f This is the
true perfection of
them that are borne
anew, so as suffice
that they are imper-
fect.*

*1 A conclusion
of all the former
disputation
from verse 16.
chap. i. euen to
this place: Seeing
that we being
iustified by faith
in Christ doe
obtaine remissi-
on of sinnes
and imputation
of righteoufnes,
and are also fan-
ctified, it follow-
eth hereof, that
they are grafted
into Christ by
faith are out of
all feare of con-
demnation.*

2 The fruits of

the Spirit, or effectes

of sanctification

which is begun in vs,

doe not ingraft vs into

Christ, but doe declare

that we are grafted into him.

a Follow not the flesh for their

guide: for he is not said to liue

after the flesh, that hath the holy Ghost

for his guide, though some

times hee step away.

3 A preuenting of an obiection:

seeing that the vertue of the

Spirit which is in vs, is so weake,

how may we gather thereby,

that there is no con-

demnation to them that haue

that vertue? Because faith he,

that vertue of the quick-

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leth sinfull sinne) is healed

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perfect sanctification of

Christs owne flesh, which

also is to vs imputed.

b The power and authori-

tie of the Spirit, against

which, is set the ry-

uallie of sinne. c VVhich

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and quickeneth the new

man. d To wit,

absolutely and perfectly.

e For Christs sanctifica-

tion being imputed to vs,

perfitteth our sanctifica-

tion which is begunne in

vs. 4 Hee vseth no argu-

ment here, but expoundeth

the mysterie of sanctifica-

tion, which is imputed vnto

vs: for because faith he,

that the vertue of the Law

was not such (and that by

reason of the corruption of

our nature) that it could

make man pure and perfite,

and for that it rather kindled

the disease of sinne, then

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singular perfection which

the Lawe requireth, and

therefore that there might

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vs. f VVhich is not proper

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our fault. g In man not

borne anew, whose dis-

ease the Law could point

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it. h Of mans nature

which was corrupt

through sinne, vntill he

be sanctified it. i To

abolish sinne in our

flesh. k Sheweth that

sinne hath no right in

vs. l The very substance

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vnto vs, we are iust, ac-

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to that which he said,

that the sanctification

which is begunne in

vs, is a sure testimonie

of our ingrafting into

Christ, which is a most

plentiful fruite of a godly

and honest life.

after

The flesh and the Spirit: To the Romanes. We are saued by hope.

6 A reason why to walke after the flesh, agreeeth not to the which are grafted in Christ, but to walke after the spirit agreeeth and is meet for them, because faith he, that they which are after the flesh, fauour the things of the flesh: but they that are after the Spirit, the things of the spirit.

7 They that liue as the flesh leadeeth them.

7 He proueth the consequent: because that whatsoeuer the flesh fauoureth, that engendereth death: and whatsoeuer the spirit fauoureth, that tendeth to ioy and life euerslastig.

8 A reason and prooffe why the wisdom of the flesh is deare, because faith he, it is the enemy of God.

9 A reason why the wisdom of the flesh is enemy to God, because it neither will, neither can be subiect to him, and by flesh he meaneth a man not regenerate.

10 The conclusion. Therefore they that walke after the flesh, cannot please God, whereby it followeth that they are not grafted into Christ.

11 He commeth to the others, to wit, to them which walke after the spirit, of whome wee haue to vnderstand contrarie things to the former: and first of all, he defineth what it is to be in the Spirit, or to be sanctified: to wit, to haue the Spirit of God dwelling in vs. Then he declareth, that sanctification is so ioyned and knit to our grasing in Christ, that it can by no means be separated.

12 He confirmeth the faithfull against the reliques of flesh and sinne, graunting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from this earthly filthinesse in death: but therewithall willing them to doubt nothing of the happie successe of this combate, because that euen this little sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruites of righteousness, is the seed of life.

13 A confirmation of the former sentence. You haue the selfe same Spirit which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being utterly laide aside, and death overcome it shall clothe you with heavenly glory.

14 An exhortation to oppresse the flesh daily more and more by the vertue of the Spirit of regeneration, because (saith he) you are debtors vnto God, for so much as you haue receiued so many benedictes of him.

15 An other reason of the profit that ensueth: for such as strue and fight valiantly shall haue euerslastig life.

16 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shall they haue life euerslastig.

17 He declareth and expoundeth by the way, in these two verses by what right this name, to be called the children of God, is giuen to the beleeuers: because saith he, they haue receiued the grace of the Gospell, wherein God sheweth himselfe, not (as before in the publishing of the Lawe) terrible and fearefull, but a most benigne and louing father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing this adoption in our hearts by faith.

18 By the Spirit is meant the holy Ghost, whom we are said to receiue, when he worketh in our minds.

after the flesh, but after the Spirit.

5 6 For they that are after the ^m flesh, fauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 7 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace,

7 8 Because the wisdom of the flesh is enimitie against God: for it is not subiect to the Lawe of God, neither in deede can be.

8 10 So then they that are in the flesh, can not please God.

9 11 Now yee are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 12 And if Christ be in you, the ⁿ body is dead, because of sinne, but the Spirit is life for righteousness sake.

11 13 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you.

12 14 Therefore brethren, wee are debtors not to the flesh, to liue after the flesh:

13 15 For if yee liue after the flesh, yee shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 16 For as many as are led by the Spirit of God, they are the sonnes of God.

15 17 For ye haue not receiued the Spirit of bondage, to ^a feare againe: but yee haue receiued the Spirit of ^a adoption, whereby wee crie Abba, Father.

16 The same Spirit beareth witnesse with our spirit, that we are the children of God.

11 Hee commeth to the others, to wit, to them which walke after the spirit, of whome wee haue to vnderstand contrarie things to the former: and first of all, he defineth what it is to be in the Spirit, or to be sanctified: to wit, to haue the Spirit of God dwelling in vs. Then he declareth, that sanctification is so ioyned and knit to our grasing in Christ, that it can by no means be separated.

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17 18 If we be children, we are also ^a heires, euen the heires of God, and heires annexed with Christ: ^b if so be that we suffer with him, that we may also be glorified with him.

18 20 For I ^c count that the afflictions of this present time are not worthy of the glorie which shall be shewed vnto vs.

19 21 For the feruent desire of the ⁿ creature waiteth when the sonnes of God shall bee reueiled.

20 Because the creature is subiect to ^a vanitie, not of it ^v owne will, but by reason ^z of him, which hath subdued it vnder ^a hope,

21 Because the creature also shall be deliuered from the ^b bondage of corruption into the glorious liberty of the sonnes of God.

22 For we know that euery creature gro- neth with vs also, and ^c trauaileth in paine together vnto this present.

23 23 And not only the creature, but wee also which haue the first fruites of the Spirit, euen wee doe sigh in our ^d selues, waiting for the adoption, euen ^e the redemption of our bodie.

24 23 For we are saued by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 24 Likewise the Spirit also ^e helpeth our infirmities, for we know not what to pray as wee ought: but the Spirit it selfe maketh ^h request for vs with sighes, which cannot bee expressed.

27 But he that searcheth the hearts, knoweth what is the ⁱ meaning of the Spirit: for hee maketh request for the Saints, ^k according to the will of God.

28 25 Also wee knowe that ^l all things worke together for the best vnto them that loue God, euen to them that are called of

all this world.

18 A prooffe of the consequent of the confirmation: because that he which is the sonne of God, doth enioy God with Christ.

19 Partakers of our fathers goods, and that freely, because we are children by adoption.

20 Now Paul teacheth by what way the sonnes of God do come to that felicitie, to wit, by the crosse, as Christ himselfe did, and therewithall openeth vnto them fountaines of comfort: as first that we haue Christ a companion and fellow of our afflictions: secondly that we shall be also his fellowes in that euerslastig glory.

21 Thirdly that this glory which we looke for, doth a thousand parts surmount the miserie of our afflictions.

22 All being well considered, I gather,

23 Fourthly, he plainly teacheth vs that we shall certainly bee re- uened from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for who it was made by the ordinance of God, so shall it at length be restored with the elect.

24 To be subiect to a vanishing and sitting state. 25 Not by their naturall inclination. 26 That they should obey the Creators commandment, whome it pleased to shew by their sickle state how greatly he was displeased with man. 27 A God would not make the world subiect to euerslastig curse, for the sinne of man, but gave it hope that it should be restored. 28 From the corruption which they are now subiect to, they shall be deliuered and changed into that blessed state of incorruption, which shall be reueiled, when the sonnes of God shall be aduanced to glory. 29 By this word is meant, not onely exceeding sorrow, but also the fruit that followeth of it. 30 Fifty if the rest of the world looke for a restoring, growing as it were for it, and that not in vaine, let it not grieve vs also to sigh, yea, let vs be more certainly perswaded of our redemption to come, for as much as we haue the first fruites of the Spirit. 31 Euen from the bottome of our hearts.

32 Luke 21. 28. 33 That last restoring, which shall be the accomplishment of our adoption. 34 Sixty, hope is necessarily ioyned with faith: seeing then that wee beleue those things which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently waite for that which wee beleue shall come to passe. 35 This is spoken by the figure Metonymia: Hope, for that which is hoped for. 36 Seuenthy, There is no cause why wee should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe: which cannot bee frustrate, seeing they proceed from the Spirit of God which dwelleth in vs. 37 Beware our burden, as it were, that we faint not vnder it. 38 Trouketh vs to prayers, and telleth vs as it were within, what we shall say, and how we shall grieve. 39 VVhat sighs and sighes proceed from the in- finit of his Spirit. 40 Because he teacheth the godly to pray according to Gods will. 41 Eighty, we are not afflicted, either by chance or to our harme: but by Gods providence for our great profit: who as hee choise vs from the beginning, so hath hee predestinated vs to be made like to the image of his Sonne, and therefore will bring vs in his time, being called and iustified to glory by the crosse. 42 Not onely afflictions, but whatsoeuer els.

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19 Partakers of our fathers goods, and that freely, because we are children by adoption.

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his

He calleth that purpose, which God hath from everlasting appointed with himself according to his good will and pleasure.

He useth the time past, for the time present, as the Hebrews use, who sometime do downe the thing that is to come, by the time that is past, so signifieth the certainty of it, and he hath also a regard to Gods continuall working.

26 Ninthly, we haue no cause to feare that the Lord will not giue vs whatsoeuer is profitable for vs, seeing that he hath not spared his owne Sonne to saue vs.

27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that we haue neede to be afraid of before God, seeing that God himselfe abolueth vs as iust: and therefore much lesse neede we to feare damnation, seeing that we rest vpon the death and resurrection, the Almighty power and defence of Iesus Christ. Therefore what can there be so waightie in this life, or of so

great force and power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seeing that it is in it selfe most constant and sure, and also in vs being confirmed by stedfast faith. p VVho pronounceth vs not onely guiltlesse, but also perfectly iust in his Sonne. q VVherewith Christ loueth vs. r Psalme 44. 22. p VVe are not onely not overcome with so great and many miseries and calamities, but also more then conquerours in all of them.

his purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his sonne, that hee might be the first borne among many brethren.

30 Moreouer whom he predestinate, them also hee called, and whome hee called, them also hee iustified, and whome hee iustified, them he also glorified.

31 ²⁶ What shall we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shal hee not with him giue vs all things also?

33 ²⁷ Who shall lay any thing to the charge of Gods chosen? *it is* God that iustificieth,

34 Who shall condemne? *it is* Christ which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, *For thy sake are wee killed all day long: we are counted as sheepe for the slaughter.

37 *Neuerthelesse in all these things wee are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

1 He answereth an objection, that might be brought on the Iewes behalfe, 7 and telleth of two sortes of Abrahams children, 15 and that God worketh all things in this matter according to his will, 20 euen as the potter doeth, 24 30 He proueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25. 27 by the testimonies of the Prophets.

I Say the trueth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorow in mine heart.

1 The third part of this Epistle, euen to the 12. Chapter, wherewith Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speake much of the casting off of the Iewes, he vseth an insinuation, declaring by a double or triple oath, and by witnessing of his great desire towards their saluation, his singular loue towards them, and therewithall granting vnto them all their prerogatiues.

3 For I would wish my selfe to bee separate from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whom pertaineth the adoption, and the glorie, and the ^d Couenantes, and the giuing of the ^e Lawe, and the ^f seruice of God, and the ^g promises:

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God ouerall, blessed for euer, Amen.

6 ³ Notwithstanding it cannot be that the word of God should take none effect: for all they are not Israel, which are of Israel:

7 Neither are they all children, because they are the seede of Abraham: ⁴ but, In Isaac shall thy seede be called:

8 ⁵ That is, they which are the children of the ^k flesh, are not the children of God: but the ^{*} children of the ^l promise, are counted for the seede.

9 ⁶ For this is a word of promise, *In this same time will I come, and Sara shall haue a sonne.

10 ⁷ Neither be onely felt this, but also *Rebecca, when she had conceiued by one, euen by our father Isaac.

11 For yer the children were borne, and when they had neither done good nor euill (that the ^m purpose of God might ⁸ remaine according to election, not by workes, but by him that calleth)

12 ⁹ It was said vnto her, *The elder shal serue the yonger,

13 As it is written, *I haue loued Iacob, and haue hated Esau.

*Israel be cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God chuseth by his secret counsell, such as it pleaseth him. So then this is the proposition and state of this treatise: The grace of saluation is offered generally in such sort, that notwithstanding it, the efficacy thereof pertaineth onely to the elect. b Israel in the first place is taken for Iacob: and in the second for the Israelites. * Gen. 21. 12. heb. 11. 18. 4 The first prooffe is taken from the example of Abrahams owne house, wherein Isaac onely was counted the sonne, and that by Gods ordinance: although that Ismael also was borne of Abraham, and circumcised before Isaac. i Isaac shall be thy true and naturall sonne, and therefore heire of the blessing. 5 A generall application of the former prooffe or example. k VVhich are borne of Abraham by the course of nature. * Gal. 4. 28. l VVhich are borne by vertue of the promise. 6 A reason of that application: Because that Isaac was borne by the vertue of the promise, and therefore he was not chosen, nay, hee was not at all, but by the free will of God: whereby it followeth, that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceedeth, that is, that the elect bee borne elect, and not that they bee first borne, and then after elected in respect of God who doeth predestinate. * Gen. 18. 10. 7 Another forcible prooffe taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the sonne of the promise of one mother, and at one birth, and not at diuers as Ismael & Isaac were: and yet notwithstanding Esau being cast off, onely Iacob was chosen: and that before their birth, that neither any goodness of Iacobs, might be thought to be the cause of his election, neither any wickednesse of Esaus, of his casting away. * Gen. 25. 21. m Gods decree which proceedeth of his mere good will, whereby it pleaseth him to chuse one, and refuse the other.*

*8 Paul sayth not, might be made, but being made might remaine. Therefore they are decciued which make foreseene faith, the cause of election, and foreknownen infidelitie the cause of reprobation. 9 He proueth the casting away of Esau by that, that he was made seruant to his brother: and probueth the chosing of Iacob, by that, that he was made lord of his brother, although his brother was the first begotten. And least any man might take this saying of God, and referre it to external things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the lordship of Iacob, with the loue of God. * Gen. 25. 23. * Malach. 1. 2.*

a The Apostle loved his brethren so sincerely, that if it had bene possible, hee would haue bene ready to haue redeemed the casting away of the Israelites, with the loss of his owne soule for euer: for this word, Separate, becometh as much in this place, b Being brethren by flesh, as of one nation and country. c The Arke of the couenant, which was a token of Gods presence.

** Chap. 2. 17. ephes. 2. 12. d The table of the couenant, and this is spoken by the figure Metonymia. e Of the Iudicall Law.*

f The ceremonial law g VVhich were made to Abraham and to his posteritie. 2 A most manifest testimonie of the Godhead and diuinitie of Christ.

** Chap. 2. 28. 3 He entrencheth in to the handling of predestination, by a kind of preuenting an obiection: How may it be, that Israel is cast off, but that therewithall we must also make the couenant which God made with Abraham: and his seede, frustrate and void? He answereth therefore, that Gods word is true, although that*

10 The first obiection. It God doeth loue or hate vpon no consideration of worthinesse or vnworthinesse, then is he vniust, because he may loue them which are vnworthy, and hate them that are worthy. The Apostle detesteth this blasphemie, and afterward answereth it finally, point by point.

n Mans wis knoweth no other cause of loue or hatred, but this that are in the persons, & thereupon this obiection riseth. 11 He answereth first touching them which are chosen to saluation: in the

chusing of whom he denieth that God may seeme vniust, although hee chose and predestinate to saluation them that are not yet borne, without any respect of worthinesse: because he bringeth not the chosen to the appointed ende, but by the meanes of his mercie, which is a cause next vnder predestination: Nowe mercie presupposeth miserie, and againe, miserie presupposeth sinne or voluntarie corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreover, mercie is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length wee come to glorification, as the Apostle will shewe afterward. Now all these things orderly following the purpose of God, doe clearly proue that he can by no meanes seeme vniust in louing and sauing his. *Exod. 33. 19.* *a* I will be mercifull and fauourable to whom I list to be fauourable. *p* I will haue compassion on whomsoeuer I list to haue compassion. 12 The conclusion of the answer: Therefore GOD is not vniust in chusing and sauing of his free goodnesse, such as it pleaseth him: as he also answered Moses when hee prayed for all the people. *q* By vvill he meaneth the thought and endeuour of heart, and by turning, good workers, to neither of which hee giueth the praise, but onely to the mercie of God. 13 Now hee answereth concerning the reprobate, or them whome God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthinesse. And first of all hee proueth this to be true, by alleading the testimonie of God himselfe, touching Pharaos, whome he stirred vp to this purpose, that hee might bee glorified in his hardening and iust piunishing. *r* God so speaketh vnto Pharaos in the Scripture, or the Scripture bringeth in God, so speaking to Pharaos. *Exod. 9. 16.* *s* Brought thee into this world. 14 Secondly hee bringeth the end of Gods counsell, to shewe that there is no vnrighteousnesse in him. Now this chiefest end is not properly and simply the destruction of the wicked, but Gods glorie which appeareth in their rightfull punishment. 15 A conclusion of the full answer to the first obiection: therefore seeing God doth not saue them whom he freely chose according to his good will and pleasure, but by iustifying and sanctifying them by his grace, his counsell in sauing them cannot seeme vniust. And againe, there is no vniustice in the euertlasting counsel of God, touching the destruction of them whome he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answer for the maintenance of Gods iustice in the euertlasting counsell of reprobation consisteth in this worde Hardening: which notwithstanding hee concealed in the former verse, because the historie of Pharaos was well knownen, but the force of the worde is great, for hardening which is set against Mercie, presupposeth the same things that mercie did, to wit, a voluntarie corruption, wherein the reprobate are hardened: and againe, corruption presupposeth a perfect state of creation. Moreover, this hardening also is voluntarie, for God so hardeneth being offended with corruption, that he vseth their owne will whome he hardeneth to the executing of that iudgement. Then follow the fruits of hardening, to wit, vnbeliefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because he will: why doeth he harden? because they are corrupt: why doeth he condemne, because they are sinners. Where is then vnrighteousnes? Nay, if he should destroy all after this sort, to whom should he doe iniurie? *v* Whom it pleased him to appoint, to shewe his fauour vpon him. 16 Another obiection, but onely for the reprobate, rising vpon the former answer. If God doe appoint to euertlasting destruction, such as he listeth, and if that cannot be hindered nor withstanding, that he hath once decreed, how doeth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answer that it is not Gods will, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth his aduersarie both the antecedents, to wit, that it is Gods will, and that it must of necessitie so fall out, yet he denieth that God is therefore to be thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolued and answered, I answer that there is no surer demonstration in any matter, because it is grounded vpon this principle, that the will of God is the rule of righteousness.

14 ¹⁰ What shall we say then? Is there a vnrighteousnesse with God? God forbid.

15 ¹¹ For hee sayth to Moses, * I will haue mercie on him, on whom I will haue mercy: and will haue compassion on him, on whom I will haue compassion.

16 ¹² So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17 ¹³ For the Scripture saith vnto Pharaos, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.

18 ¹⁵ Therefore he hath mercie on whom he will, and whom he will he hardeneth.

19 ¹⁶ Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will?

20 ¹⁷ But O man, who art thou which

pleadest against God? ¹⁸ shal the thing formed say to him that formed it, Why hast thou made me thus?

21 ¹⁹ Hath not the potter power of the clay to make of the same lump one vessel to honour, and another vnto dishonour?

22 ²² What and if God would, to shewe his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction?

23 And that he might declare the riches of his glory vpon the vessels of mercie which hee hath prepared vnto glory?

24 ²⁴ Euen vs whom he hath called, not of the Iewes onely, but also of the Gentiles,

25 ²⁵ As he saith also in Osee, * I will call them, My people which were not my people: and her, Beloued, which was not beloued.

26 And it shall be in the place where it was saide vnto them, * Yee are not my people, that there they shall be called, The children of the liuing God.

27 ²⁶ Also Esaia crieth concerning Israel, * though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued,

28 For he will make his account, and gather it into a short summe with righteousness: for the Lord wil make a short account in the earth.

29 * And as Esaia saide before, Except the Lord of hosts had left vs a seede, wee had bene made as Sodom, and had bene like to Gomorrha.

30 ²⁷ What shall wee say then? That the

of contraries requireth. *x* To benefit vs. 21 Seeing then, that in the name of dishonour, the ignominie of euertlasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction: and they that are offended with this kinde of speech bewray their owne folly. 22 The second answer is this, that God moreouer and besides that he doth iustly decree whatsoever he doth decree, vseth that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that he suffereth them a long time, and permitte them to enioy many and singular benefits, vntill at length he iustly condemne them: and that to good end and purpose, to wit, to shew himselfe, to be anemie and reuenger of wickednes, that it may appeare what power he is of by these seuerer iudgements, & finally by comparison of contraries to set forth in deed, how great his mercie is towards the elect. *y* By vessels, the Hebrewes vnderstand all kinde of instruments. 23 Therefore againe we may say with Paul that some men are made of God the Creator to destruction. *z* The vnumerable and marvellous greatnesse. 24 Having established the doctrine of the eternall predestination of God on both parts, that is, as well of the reprobate, as of the elect, he commeth now to shew the vse of it, teaching vs that wee ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation which is made manifest, and set forth in the Church, propounding vnto vs, the example of the Iewes and Gentiles, that the doctrine may be better perceiued. *a* He saith not, that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles. 25 Our vocation or calling, is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthines, or the vnworthines of our ancestors should cause vs to thinke that we are not the elect and chosen of God, if we be called of him, and so embrace through faith the saluation that is offered vs. *b* Hose. 2. 23. 1 per. 2. 10. *c* Hose. 1. 10. 26 Contrariwise, Neither any outward generall calling, neither any worthines of our ancestors, is a sufficient wimes of election, vnieste by faith and beliefe we answere Gods calling: which thing came to passe in the Iewes, as the Lord had forewarned. *d* Isa. 20. 21. *e* God purposeth to bring the vnkind and vnthankfull people to an extreme seruitude. *f* Isa. 1. 9. *g* Armies, by which word the chiefest power that is giuen to God, & euen a very few. 27 The declaration and manifestation of our election, is our calling, apprehended by faith, as it came to passe in the Gentiles.

Gentiles

18 An amplification of the former answer, taken from a comparison, whereby also it appeareth that Gods determinate counsell is set of Paul the highest of all causes: so that it dependeth not vpon any respect of the second causes, but doeth rather frame and direct them.

Esa. 45. 9. *u* This similitude agreeth very fitly to the first creation of mankinde.

Jerem. 18. 6.

19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the Creators minde) to a lump of clay: whereof afterward God made and doeth dayly make, according as he purposed from euertlasting, both such as should be elect, and such as should be reprobate, as also this word, Making, declareth.

20 Whereas in the obiection propounded, mention was onely made of vessels to dishonour, yet he speake of the other also in this answer, for that he proueth the Creator to be iust in either of them, as the rule

Gentiles which followed ^a not righteouf-
nesse, haue attained vnto righteoufnesse, e-
uen the righteoufnesse which is of faith.

31 ^a But Israel which followed the Law
of righteoufnesse, could not attaine vnto the
Law of righteoufnesse.

32 Wherefore? Because they sought it
not by faith, but as it were by the ^f workes of
the Lawe: for they haue stumbled at the
stumbling stone,

33 As it is writen, ^a Behold, I lay in Si-
on a stumbling stone, and a rocke to make
men fall: and euery one that beleueth in
him, shal not be ashamed.

cause of their damnation neede not to be sought for any other
clues. ^f Seeking to come by righteoufnesse, they followed the law of righte-
ousnesse. ^a Psal. 118. 22. Isa. 8. 14. and 28. 16. 1 per. 2. 6.

CHAP. X.

^a He handleth the effects of election, 3 that some refuse, and
some embrace 4 Christ, who is the end of the Lawe. 15
He sheweth that Moses foretold the calling of the Gentiles,
20 and Esaias the hardening of the Iewes.

Brethren, mine hearts desire and prayer
to God for Israel is, that they might be
saued.

2 For I beare them record, that they haue
the zeale of God, but not according to
knowledge.

3 ^a For they, ^a being ignorant of the righte-
ousnes of God, & going about to ^b establish
their owne righteousnes, haue not submitted
themselues to the righteousnes of God.

4 ^a For Christ is the ^c end of the Lawe
for righteoufnesse vnto ^d euery one that be-
leueth.

5 ^a For Moses thus describeth the righte-
ousnesse which is of the Law, ^a That the
man which doeth these things, shall liue
thereby.

6 But the righteoufnesse which is of faith,
speaketh on this wise, ^a Say not in thine
heart, Who shall ascend into heauen? (that
is to bring Christ from aboue:)

7 Or, Who shall descend into the deepe?
(that is to bring Christ againe from the
dead)

8 ^a But what faith it? ^a The ^f worde is
neere thee, ^{euen} in thy mouth, and in thine
heart. This is the worde of faith which we
preach.

9 ^a For if thou shalt ^a confesse with thy
mouth the Lord Iesus, and shalt beleuee in
thine heart, that ^b God raised him vp from
the dead, thou shalt be saued:

10 For with the heart man ⁱ beleueth
vnto righteoufnes, and with the mouth man
confesseth to saluation.

11 ^a For the Scripture saith, ^a Whoso-
uer ^k beleueth in him, shall not be ashamed.

12 For there is no difference betweene
the Iew and the Grecian: for he that is Lord
ouer all, is rich vnto all that call on him.

13 ^a For whosoever shall call vpon the
Name of the Lord, shall be saued.

14 But howe shall they call on him, in
whom they haue not beleueed? ^a and how
shall they beleuee in him, of whome they
haue not heard? and how shall they heare
without a preacher?

15 And how shall they preach, except
they be sent? as it is written, ^a How beauti-
full are the feete of them which bring glad
tidings of peace, and bring glad tidings of
good things!

16 ^a But they haue not ⁱ all obeyed the
Gospel: for Esaias saith, ^a Lord, who hath
beleueed our report?

17 ^a Then faith is by hearing, and hea-
ring by the ^m word of God.

18 ^a But I demand, Haue they not
heard? ^a No doubt their sound went out
through all the earth, and their words into
the ends of the world.

19 ^a But I demand, Did not Israel know
God? First Moses saith, ^a I will prouoke you
to enuie by a ^a nation that is not my nation,
and by a foolish nation I will anger you.

20 ^a And Esaias is ^a bold, and saith, I was
found of them that sought me not, and haue
bene made manifest to them that asked not
after mee.

21 And vnto Israel he saith, ^a All the day
long haue I stretched forth mine hande
vnto a disobedient and gainesaying people.

pertains to vs, wherupon riseth a sure trust. ^a Ierl. 1. 38. 8 True calling vpon the name
of God is the testimonie of true faith, and true faith, of true vocation or calling, &
true calling of true election. 9 That is, true faith, which seeketh God in his
word, and that preached, according as God hath appointed in the Church. ^a Psal.
52. 7. nabum 1. 15. 10 Wherefore faith is, there is also the word, but not con-
trariwise, wherefore the word is, there is faith also: for many refuse & reject the
word. 1 He speaketh this because of the Iewes. ^a Isa. 53. 1. iob. 12. 38. 11 A con-
clusion of the former gradation: we must ascend from faith to our vocation, as by
our vocation, we came to the testimonie of our election. ^m By Gods commandment.
12 An obiection: If calling be a testimonie of election, were not the Iewes called: &
why should I not grant that, saith the Apostle, seeing that there is no nation which
hath not bene called? much lesse can I say, that the Iewes were not called. ^a Psal.
19. 3. 13 The defender and maintainer of the Iewes cause goeth on still to aske,
whether the Iewes also knewe not God which called them. Esai (saith the Apo-
stle) denieth it: and winneth that the Gospel was translated from them to the
Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth,
that outward & vniuersall calling, which is set forth by the creation of the world
sufficeth not to the knowledge of God: yea, and that the particular also which is
by the word of God, is of it selfe of small or no efficacy, vnlesse it be apprehen-
ded or layd hold on by faith, by the gift of God: or erwise by vnbeleefe it is made
vnprofitable, and that by the onely fault of man, who can pretend no ignorance.
^a Deut. 32. 21. ⁿ He calleth all prophane people, a nation that is no nation, as they are not said to
liue but to die, which are appointed to everlasting condemnation. ^a Isa. 65. 1. ^a Speaketh without
fear. ^a Isa. 65. 2.

CHAP.

^a When the Gen-
tiles had no works
to prepare and pro-
uoke Gods mercie
before hand: and as
for that the Gen-
tiles attained to that
which they sought
not for the merces of
God is to be than-
ked for it: and in
that the Iewes at-
tained not to that
which they sought
after, they can thank
none for it but them-
selves, because they
sought it not aright.
38 The pride
of men is the
cause that they
contemne voca-
tion, so that the
where but in them-
selves. ^a Psal. 118. 22. Isa. 8. 14. and 28. 16. 1 per. 2. 6.

1 Purposing to
set forth in the
Iewes an exam-
ple of maruei-
lous obstinacie
he vseth an inti-
mation.
2 The first en-
trance into the
vocation vnto
saluation is to
renounce our
owne righteouf-
nesse: the next
is to embrace
that righteouf-
nesse by faith,
which God free-
ly offereth vs in
the Gospel.
3 The ignorance of
the Law, which we
ought to knowe, ex-
cites none before
God especially is
excusable not them
that are of his house-
hold.
4 Ignorance hath al-
waye pride ioynd
with it.
^a Gal. 3. 24.
5 The prooffe:
The Lawe it selfe
hath respect vn-
to Christ, that
such as beleuee
in him should be
saued. Therefore
the calling to
saluation by the
workes of the
Lawe is vaine
and foolish: but
Christ is offered for saluation to euery beleuer. ^c The end of the Lawe is to iustifie
them that keepe the Lawe: but seeing we doe not obserue the Lawe through the fault of our flesh, we at-
taine nothing vnto this end: but Christ salueth this defect, as he fulfilled the Lawe for vs. ^d Not on-
ly to the Iewes: but also to the Gentiles. 4 That the Lawe regardeth and tendeth to
Christ, this is a manifest prooffe, for that it propoundeth such a condition as can be
and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith,
our conscience is quieted, so that now no man can aske, Who can ascend vp into
heauen or bring vs from hel, seeing the Gospel teacheth that both of these is done
by Christ: and that for their sakes, which with true faith embrace him which cal-
leth them. ^a Lewis. 18. 5. ezech. 20. 11. galat. 3. 12. ^a Deut. 30. 12. ^e Think not
with thy selfe, as men that are staggering vs to doe. 5 Vocation cometh by the word
preached. ^a Deut. 30. 14. ^f By the words, Moses vnderstood the Law which the Lord
published with his owne voice: and Paul applieth it to the preaching of the Gospel, which was the per-
fection of the Law.

6 That is in
deede true faith
which is settled
not onely in the
head, but also in
the heart of man,
whereof also we
giue testimonie,
by our outward
life, and which
tendeth to Christ
as to our alone
and onely Sau-
our, euen as he
setteth forth
himselfe in his
word.
7 If thou profess
plainely, sincerely,
and openly that thou
takest Iesus onely to
be thy Lord and Sa-
uour.
8 To: Father, who is
said to haue raised
the Sonne from the
dead: and this is not
spoken to shew our
diminution of the Sonne,
but to set forth the
Fathers condescen-
ding our redemption
in the resurrection
of the Sonne.
9 Faith is said to iu-
stifie, and further-
more seeing the con-
fession of the mouth
is an effect of faith,
and confession is the
way to come to salu-
nation, it followeth
that faith is also
said to iustifie.
7 Now hee pro-
ueth the other
part which he
propounded a-
fore in the fourth
verse, to wit, that
Christ calleth
whomsoever hee
listeth without
any difference,
and this hee con-
firmeth by a
double testimo-
nie.
^a Isa. 28. 16.
^b To believe in Gods
is to yeeld and con-
sente to Gods pro-
mise of our saluation
by Christ, and that
not onely in generall,
but when we know
that the promise

The fall of the Iewes is To the Romanes. the rising of the Gentiles.

CHAP. XI.

1 Left the casting off of the Iewes should be limited according to the outward appearance, 4 he sheweth that Elias was in times past deceived, 16 and that, seeing they haue an holy roote, 23 many of them likewise shall be holy, 18 24 He exhorteth the Gentiles to be humble, 33 and crieth out that Gods iudgements are vnsearchable.

I Demaund then, hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he knewe before. Knowe ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 * Lord they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answer of God to him? * I haue referred vnto my selfe seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant according to the election of grace.

6 And if it be of grace, it is no more of workes, or else were grace no more grace: but if it be of workes, it is no more grace, or else were worke no more worke.

7 What then? Israel hath not obtained that hee sought, but the election hath obtained it, and the rest haue bene hardened,

8 * According as it is written, * God hath giuen them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * Let their table be made a snare, and a net, and a stumbling block, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

*1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore he teacheth vs that all the Iewes in particular are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not. 2 The first proofe: I am a Iewe, and yet elected, therefore we may and ought fully resolve vpon our election, as hath bene before said: but of another mans we cannot be so certainly resolved, and yet ours may cause vs to hope well of others. 3 The second proofe: Because that God is faithfull in his league or covenant, although men be vnfaithfull: so then, seeing that God hath said, that he will be the God of his vnto a thousand generations, we must take heed that we thinke not that the whole race and offspring is cast off, by reason of the vnbeliefe of a fewe, but rather that we hope well of every member of the Church, because of Gods league and covenant. 4 The third proofe taken from the answer that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also great store and number: Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastors thinke it to be cleane extinct and put out. * 1 Kings 19. 10. * 1 Kings 19. 18. 6 He speaketh of remanents and reserved people which were chosen from our lasting, and not of remanents that should be chosen afterward: for they are not chosen, because they were not idolaters: but therefore they were not idolaters, because they were chosen and elect. c Baal signifieth as much as Master, or Patron, or one in whose power another is, which name the idolaters as this day giue their idols, naming them Patrons, and patronesses, or Ladies. d The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace and goodnesse. 5 Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubbornly refuse the grace and free mercie of God, impute it vnto themselves. e This saying beareth downe stone to the ground all the doctrine of all kindes and manner of workes, whereby our iustifiers doe teach that workes are either wholly or partly the cause of our iustification. f Luke Mart. 3. 5. 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, when as he so punisheth the vnthankfull by taking from them all sense and perceiuaunce, and by doubling their darknesse, that the benefites of God which are offered vnto them, doe redound to their iust destruction. * 1sa 6. 9 and 19. 10. mat. 13. 4. ioh. 1. 2. 40. all. 28. 26. g A very dead sleepe, which taketh away all sense. h That is, yet vnto to see. * Psal. 69. 23. i As vnhappy birds are enticed to death by that which is their sustenance, so did that wily thing come to the Iewes destruction, out of which they sought life to win the Law of God; for the propitious Eagle whereof, they refused the Gospel.*

11 I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth to the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

13 * For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To trie if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving be, but life from the dead?

16 * For if the first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches.

17 * And though some of the branches be broken off, and thou being a wild Oliue tree, wast graft in for them, and made partaker of the roote, and fatnesse of the Oliue tree:

18 * Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but feare,

21 For if God spared not the naturall branches, take heed lest he also spare not thee.

22 Beholde therefore the bountifullnesse, and seueritie of God: toward them which haue fallen, seueritie: but toward

7 God appointed this calling off of the Iewes, that it might be an occasion to call the Gentiles, and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learne, that the seueritie of God serueth as well to the setting forth of his glory, as his mercy doeth, and also that God prepareth himselfe a way to mercy by his seueritie: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in the allocation. By riches, he meaneth the knowledge of the Gospel to everlasting life: and by the world, all nations dispersed throughout the whole world. 1 Of the Iewes, when the whole nation without exception shall come to Christ. 8 He witnesseth by his owne example, that hee goeth before all other in this

behalf. m I make note and famous: n It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise up from death to life. 9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brether n we must not strike in their vnworthines, to thinke that they are at once all cast off, but we ought to consider the roote of the covenant, and rather goe backe to their ancestors which were faithfull, that wee may knowe that the blessing of the covenant resteth in some of their posteritie, as wee also finde proofe hereof in our selues. o He alludeth to the first fruits of these Iewes, by the offering whereof all the whole croppe of come was sanctified, and they might use the rest of the yeere following with good conscience. p Abraham. q Iren. 11. 6. 10 There is no cause why the Gentiles which haue obtained mercy, should triumph ouer the Iewes which contemne the grace of God, seeing they are grafted into the Iewes ancestors. But let them rather take heed, that that also be not found in them which is worthily condemned in the Iewes. And hence of also this generall doctrine may be gathered and taken, that we ought to be studious of Gods glory, euen in respect of our neighbours: so farre ought wee to bee from bragging and glorying, for that, that wee are preferred before others by a singular grace. 9 In place of these boughes which were broken off. 10 It is against the common course of husbandrie, that the barren iuice of the yonge is changed with the iuice of the good tree. 1 VVee may reioyce in the Lord, but so that we despise not the Iewes, whom we ought rather to prouoke to that good rising with vs. 6 See that thou stand in awe of God modestly and carefully. 7 He calleth them naturall, because they had any holinesse of nature, but because they were borne of them, whom the Lord set apart for himselfe from other nations, be his league and covenant which hee freely made with them. 11 Seeing the matter it selfe declareth, that election commeth not by inheritance (although the fault bee in men, and not in God, why the blessing of God is not perpetuall) we must take good heed that that bee not found in our selues, which we thinke blame worthy in others, for the election is sure, but they that are vnely elect and ingrafted, are not proud in themselves with contempt of others, but with due reuerence to God, and loue towards their neighbour, run to the marking which is set before them. 12 The tender and louing heart.

thee

thee, bountifulnes, if thou continue in *his* bountifulnes: or els thou shalt also be cut off

23 ¹² And they also, if they abide not still in vnbeliefe, shall bee graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the oliue tree, which was wilde by ^a nature, and waſt graffed contrary to nature in a ^a right oliue tree, how much more shall they that are by nature, be graffed in their owne oliue tree?

25 ¹³ For I would not, brethren, that ye should bee ignorant of this ſecret (left ye should bee arrogant in your ^b ſelues) that partly obſtinacie is come to Iſrael, vntill the fulneſſe of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaued, as it is written, ^a The deliuerer ſhall come out of Sion, and ſhall turne away the vngodlineſſe from Iacob.

27 And this is my couenant to them, ^a When I ſhall take away their ſinnes.

28 ¹⁴ As concerning the ^d Goſpel, they are enemies for your ſakes: but as touching the ^e election, they are beloued for the fathers ſakes:

29 ¹⁵ For the giſts and calling of God are without repentance.

30 ¹⁶ For euen as yee in times paſt haue not beleued God, yet haue now obtained mercie through their vnbeliefe:

31 Euen ſo now haue they not beleued by the mercie ſhewed vnto you, that they alſo may obtaine mercie.

32 For God hath ſhut vp ^f al in vnbeliefe, that he might haue mercie on all.

33 ¹⁷ O the deepenes of the riches, both of the wiſedome, and knowledge of God! how vnſearchable are his ^g iudgements, and his ^h wayes paſt finding out!

34 ¹⁸ For who hath knowne the minde of the Lord? or who was his counſeller?

35 Or who hath giuen vnto him ⁱ firſt, and he ſhall be recompensed?

36 For of him, and through him, and for ^k him are all things: to him be glory for euer. Amen.

made, but eſpecially his newe workes which he

CHAP. XII.

¹ He exhorteth ² to that worſhip which is acceptable to God: ³ to loue vnſained, ⁴ 20 euen towards our enemies.

I Beſeech ¹ you therefore brethren; ^a by the mercies of God, that ye ^b giue vp your ^c bodies a ^d liuing ſacrifice, holy, acceptable vnto God, which is your ^e reaſonable ſeruing of God.

2 ^a And faſhion not your ſelues like vnto this world, but be yee changed by the renewing of your ^f minde, that ye may ^g proue what that good, and acceptable, and perfect will of God is.

3 ³ For I ^h ſaye through the grace that is giuen vnto me, to euery one that is among you, that no man ⁱ preſume to vnderſtand a boue that which is meet to vnderſtand, but that he vnderſtand according to ^j ſobrietie, as God hath dealt to euery man the ^k meaſure of ^k faith.

4 ^a For as we haue many members in one body, and all members haue not one office,

5 So wee being many, are one bodie in Chriſt, and euery one, one anothers members.

6 ^a Seeing then that we haue giſts that are diuers, according to the grace that is giuen vnto vs, whether wee haue propheſie, let vs propheſie according to the ^b proportion of faith:

6 Or an office, let vs waite on the office: or he that ^c teacheth, on teaching:

8 Or hee that ^a exhorteth, on exhorta-

tion is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, ſet before vs, as a marke, the wil of God, as it is maniſeſted and opened vnto vs in his worde. ^f VVhy then there is no place left for reaſon, which the heathen Philoſophers place as a Queen in a Caſtell, nor for mans free will, which the Popiſh Schoole men dreame on, if the minde muſt be renewed, Looke Ephes. 1. 18 and 2. 3. and 4. 17. and Colos. 1. 21. ^g Ephes. 5. 17. 1. 18. 3. 3. Thirdly hee admoniſheth vs very carneſtly, that euery man keepe himſelfe within the boundes of his vocation, and that euery man bee wiſe according to the meaſure of grace that God hath giuen him. ^g I charge. ^h That he pleaſe not himſelfe too much, as they doe, which perſwade themſelves they know more then indeed they doe. ⁱ VVee ſhall be ſober, if we take not that vpon vs, which we haue not, and if we bragge not of that we haue. ^j 1. Cor. 12. 11. ephes. 4. 7. ^k By faith he meaneth the knowledge of God in Chriſt, and the giſts which the holy Ghoſt powreth vpon the faithfull. 4. There is a double reaſon of the precept going afore: the one is, becauſe God hath not committed euery thing to be done of euery man: and therefore he doeth backwardly, and not onely vnprofitably, but alſo to the great diſproſite of others, wearie himſelfe & others, which paſſeth the boundes of his vocation: the other is, for that this diuerſitie and inequality of vocations and giſts, redoundeth to our commoditie: ſeeing that the ſame is therefore inſtituted and appointed, that wee ſhould be bound one to another. Whereupon it followeth, that no man ought to be grieved thereat, ſeeing that the vſe of euery priuate giſt is common. ¹ 1. Pet. 4. 10. 5. That which he ſpake before in general, he applyeth particularly to the holy functions, wherein men offend with great danger. And he diuideth them into two ſorts, to wit, into Prophets, & Deacons: and againe he diuideth the Prophets into Doctours and Paſtours. And of Deacons he maketh three ſorts: to wit, the one to be ſuch as are (as it were) treaſurers of the Church coſers, whom he calleth properly Deacons: the other to be the gouernours of the diſcipline, who are called Seniors or Elders: the third, to be ſuch as properly ſerued in the helpe of the poore, of which ſort the companie of widowes were. ^l That euery man obſerue the meaſure of that which is reuealed vnto him. ^m VVhoſe office is only to expound the Scriptures. ⁿ VVho in other places is called the Taſitor.

ⁱ This ſaying over-throweth the doctrine of ſeueral worke and merite. ^k To wit, for God, whoſe glory all things are referred, not onely, ſaying: that were worke in this ſenſe.

¹ The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giueth generally precepts, and grounds, the chiefest whereof is this, that every man consecrate himselfe wholly to the spiritual service of God, and doe as it were sacrifice himselfe, trusting to the grace of God.

^a By this preface he sheweth that Gods glory is the utmost end of all our doings. ^b In times past the sacrifices were presented before the altar: but now the altar is every where.

^c Four places: in times past, other bodies than our own, now our own must be offered.

^d In times past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them. ^e Spiritually.

^f The second

To wit, the almes, that he distributeth them faithfully, and without respect of person.

Matth. 6. 2.

2 Cor. 9. 7.

p The Elder of the Church.

g They that are busied about tending on the poore, must doe so with cheerefulness, least they adde sorrow to sorrow.

6 Now he cometh to the duties of the second Table, which he deriueth from charitie, which is as it were the fountaine of them all. And he defineth Christian charitie by sinceritie, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whose final end is the glorie of God.

** Amos 5. 15.*

** Ephes. 4. 2.*

1. pet. 2. 17.

r This piece is well put in, for it maketh difference betweene Christian duties, and Philosophicall duties.

7 He reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the Saints, hospitalitie, moderation of mind, euen in helping our enemies, a selfe same feeling with others as well in aduersitie as prosperitie, modestie, endeour to maintaine honest concord so nigh as we may with all men, which cannot be extinguished by any mans injuries.

** 1. Pet. 5. 8.*

** Luke 18. 1. 1. cor. 16. 1.*

** A true rule of charitie, when we are no less touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as we can.*

** 2. Not upon pleasures and needlesse duties, but upon necessarie vses.*

** Heb. 13. 2.*

** 1. pet. 4. 13.*

** Mar. 5. 44.*

** Prou. 3. 7. i. sa. 5. 11.*

** There is nothing that doeth so much breake concord as ambition, when as every man loveth a base estate, and seeketh ambitiously to be aloft.*

** Be not puffed up, with opinion of your owne wisdom.*

** Prou. 20. 22.*

** mar. 5. 39. 2. cor. 8. 11. 1. pet. 3. 9.*

** Heb. 12. 14.*

** Eccles. 2. 18.*

** mar. 5. 39.*

** Deut. 32. 35.*

** heb. 10. 30.*

** Prou. 25. 22.*

** After this sort doeth Salomon point out the wrath of God that bangeth ouer a man.*

tion: he that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: hee that sheweth mercie, with cheerefulness.

9 *Let loue bee without dissimulation, Abhorre that which is euill, and cleaue vnto that which is good.*

10 *Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,*

11 *Not slouthfull to doe seruice: seruient in spirit: seruuing the Lord,*

12 *Reioycing in hope, patient in tribulation, continuing in prayer.*

13 *Distributing vnto the necessities of the Saints: giuing your selues to hospitalitie.*

14 *Blesse them which persecute you: blesse, I say, and curse not.*

15 *Reioyce with them that reioyce, and weepe with them that weepe.*

16 *Be of like affection one towards another: be not hie minded: but make your selues equall to them of the lower sorte: be not wise in your selues.*

17 *Recompence to no man euill for euill: procure things honest in the sight of all men.*

18 *If it be possible, as much as in you is, haue peace with all men.*

19 *Dearely beloued, auenge not your selues, but giue place vnto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.*

20 *Therefore, if thine enemy hunger, feede him: if hee thirst, giue him drinke: for in so doing, thou shalt heape coles of fire on his head.*

21 *Bee not overcome of euill, but overcome euill with goodnesse.*

CHAP. XIII.

1 He willeth that we submit our selues to Magistrates: 8 To loue our neighbours: 12 To liue vprightly, 14 and to put on Christ.

Let euery soule bee subiect vnto the higher powers: for there is no power

** Titus 3. 1.*

1. pet. 2. 13.

1 Now he sheweth

seuerally,

what subiects owe to their magistrates, to wit, obedience: from which hee sheweth that no man is free: and in such sort, that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him.

a Tea, though an Apostle, though an Euangelist, though a Prophet, Christ himselfe. Therefore the yuamie of the Pope ouer all kingdomes must downe to the ground.

2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiours should be subiect vnto them?

3 Another argument of great force: Because God is author of this order: so that such as are rebels, ought to knowe, that they make warre with God himselfe: wherefore they cannot but purchase to themselves great miserie and calamitie.

but of God: and the powers that bee, are ordeined of God.

2 *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves condemnation.*

3 *For magistrates are not to be feared for good workes, but for euill. Wilt thou then be without feare of the power? do well: so shalt thou haue praise of the same.*

4 *For he is the minister of God for thy wealth, but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth euill.*

5 *Wherefore ye must bee subiect, not because of wrath onely, but also for conscience sake.*

6 *For, for this cause ye pay also tribute: for they are Gods ministers, applying them selues for the same thing.*

7 *Giue to al men therefore their duty: tribute, to whom ye owe tribute: costome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.*

8 *Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Lawe.*

9 *For this, Thou shalt not commit adulterie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, euen in this, Thou shalt loue thy neighbour as thy selfe.*

10 *Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Law.*

11 *And that, considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer, then when we beleueed it.*

12 *The night is past, and the daye is at hand, let vs therefore cast away the works of darknes, & let vs put on the armour of light.*

13 *So that wee walke honestly, as in the day, not in gluttonie, and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying:*

must giue to the Magistrate. 9 He sheweth how very fewe iudgements neede to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that onely, that we owe one to another, by the perpetuall law of charitie. 10 He commendeth charitie, as an abridgement of the whole Law. 11 He sheweth not onely done one commandement, but performed generally that which the Lawe commandeth.

** Exod. 20. 1. 4. deus. 5. 18. b For the whole Law commandeth nothing else, but that we loue God, and our neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must straine this word, Law, to the second Table. * Leuit. 19. 18. mar. 22. 39. mar. 12. 31. galat. 5. 14. iam. 2. 8. * 1 Tim. 1. 5. 11 An amplification taken of the circumstance of the time: which also it selfe putteth vs in minde of our dutie; seeing that this remaneth after that the darknes of ignorance & wicked affections by the knowledge of Gods truth bee driuen out of vs, that we order our life according to that certaine and sure rule of all righteousness and honestie, being fully grounded vpon the vertue of the Spirit of Christ.*

*i In other places we are saide to be in the light, for so, that it appeareth not as yet what we are for as yet we see but as it were in the twilight. 12 That kinde of life, which they leade, that see the light. * Luke 3. 34.*

Galat. 5. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 * But¹ put yee on the Lord I ^{B S V S} CHAIST, and take no thought for the flesh, to fulfill the lusts of it.

CHAP. XIII.

1 He willeth that we so deale with the weake in faith, 15 that through our faults they bee not offended. 10 And on the other side hee commandeth them not rashly to iudge of the stranger: 19 That within the boundes of edification 20 and charitie 22 Christian libertie may consist.

HIm¹ that is weake in the faith, ^a receiue vnto you, but not for ^b controuerfies of disputations.

2 ^a One ^c beleueeth that hee may eate of all things: and another, which is weake, eateth herbes.

3 ^b Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for ^d God hath receiued him.

4 ^a * Who art thou that condemnest another mans seruant? he standeth or fallieth to his owne master: yea, he shall bee established: for God is able to make him stand.

5 ^c This man esteemeth one day about another day, and another man counteth euerie day alike: ^e let ^d euery man bee fully perswaded in his mind.

6 ^a Hee that ^c obserueth the day, obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the ^f Lord. Hee that ^e eateth, eateth to the Lorde,

for he giueth God thanks: and he that eateth ^b not, eateth not to the Lord, and giueth God thanks.

7 ^a * For none of vs liueth to ⁱ himselfe, neither doeth any die to himselfe.

8 For whether we liue, we liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, we are the Lords.

9 For Christ therefore died and rose againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 ^a * But why doest thou condemne thy brother? or why doest thou despise thy brother? ^a for wee shall all appeare before the iudgement seat of Christ.

11 For it is written, ⁱ * I ^k liue, faith the Lord, and euery knee shall bowe to me, and all tongues shall ⁱ confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 ^a * Let vs not therefore iudge one another any more: but vse ^{your} iudgement rather in ^m this, that no man put an occasiō to fal, or a stumbling block before ^{his} brother.

14 ^a * I know, and am perswaded through the ⁿ Lord Iesus, that there is nothing vn-cleane of it ^e selfe: but vnto him that iudgeth any thing to bee vn-cleane, to him ^{it} is vn-cleane.

15 But if thy brother be grieved for the meate, now walkest thou not charitably: ^a * ¹⁴ destroy not him with thy meate, for whom ¹⁵ Christ died.

16 ^a * Cause not your commoditie to be euil spoken of.

17 ^a * For the kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

9 So the Apostle sheweth that he speaketh of the faithful, both strong & weake: But what if wee hate to do with infidels? Then must we here take heede of two things, as also is declared in the Epistle to the Corinthians. The one is, that we cōt not their superstition among things indifferent, as they did which fere down to meate in idols temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to Idols in the butchers shambles, and to eate it at home, or in a private banquet) we wound not ^g conscience of our weake brother. ^h He that toucheth not meates which he taketh to be vn-cleane by the Lawe. 10 We must not stickie, sayth hee, in the meate it selfe, but in the vse of the meate, so that he is iustly to be reprehended that liueth so, that he casteth not his eyes vpon God, for both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simple, that we might eate

this meate or that. ⁱ ¹ Hath respect to himselfe only, which the Hebrews vnderstandeth this sort, Doeth wel to his owne soule. 11 The conclusion: we must leaue to God his right, and therefore in matters, which according as the conscience is affected, are either good or euil, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannot be taken of equal force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not know, that they which doe not obserue a day and eate, obserue it not to the Lord, and eate to the Lord, as the strong men know that the weake which obserue a day & eate not, obserue the day to the Lord, and eate not to the Lord. ² ¹ Cor. 1. 10. ³ ¹ Esai. 45. 23. ⁴ ¹ Philip. 2. 10. ⁵ ¹ This is a forme of an othe, proper to God only, for he and none but he liueth, and hath his being of himselfe. ⁶ ¹ I shall acknowledge me for God. 12 After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, wee must take heede that wee do not viterly cast downe with abusing our libertie, our brother which is not yet strong. ⁷ ¹ He rebuketh by the way these malicious iudgers of others which occupie their heades about nothing, but to finde faults with their brethrens life, whereas they should rather bestow their wits vpon this, that they do not with their disdainfulness either cast their brethren cleane downe, or giue them some offence. 13 The preuenting of an obiection: Is it true that the schoolemastership of the Law is take away by the benefite of Christ, to such as know it, but yet notwithstanding we haue to consider in the vse of this libertie, what is expedient, that wee may haue regard of our weake brother, seeing that our libertie is not lost thereby. ⁸ ¹ By the Spirit of our Lord Iesus, or by the Lord Iesus, who I am sure brake downe the wall as his coming. ⁹ ¹ By nature. ¹⁰ ¹ Cor. 8. 11. 14 It is the part of a cruel minde to make more account of meate, then of our brothers saluation. Which thing they do, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospell. 15 Another argument: We must follow Christs example: who was so far frō destroying the weake with meate, that he gaue his life for the. 16 Another argument: for that by this meanes the liberty of the Gospell is euil spoken of, as though it openeth the way to attempte any thing whatsoever, and boldeneth vs to all things. 17 A generall reason, & the ground of all other arguments: The kingdome of heauen consisteth not in these outward things, but in the studie of righteousnesse, and peace, and comfort of the holy Ghost.

1 Now he sheweth how wee ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vie of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefite of Christ. And thus he teacheth, that they are to be instructed gently and patiently, and so that wee apply our selues to their ignorance in such matters, according to the rule of charitie. ^a Does not for a matter or euery thing that is indifferent, and such as you may doe or not doe, sheweth his compassion, but take him to you.

^b To make him by your doubtfull and vncertaine disputations goe away more in doubt then he came, or start backe with a troubled conscience. 2 Hee propoundeth for an example, the difference of meates which some thought was necessarily to be obserued as a thing prescribed by the Lawe (not knowing, that it was taken away) whereas on the contrarie side such as had profited in the knowledge of the Gospell, knew well that this schoole-mastership of the Lawe was abolished. ^c ¹ Remembred by faith. 3 In such a matter, faith the Apostle, let neither them which knowe their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that which they vnderstand not. 4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can iustly bee condemned, neither he which eateth, bee iustly condemned. Nowe the first proposition is declared in the sixt verse following. ⁵ ¹ James 4. 12. 5 Another reason which hangeth vpon the former: why the ruler and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, faith the Apostle, he that is ignorant to day, may be endued to morrow with further knowledge, so that he may also stand sure: Therefore it belongeth to God, and not vnto man, to pronounce that sentence of condemnation. 6 Another example of the difference of dayes according to the Law. 7 He setteth against this contempt and hastie or rash iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their libertie, of what maner and sort it is, and how they ought to vse it: and againe the weake may dayly profite, least either they abuse the gift of God, or these please themselves in their infirmities. ^d ¹ That he may say in his conscience, that hee knoweth and is perswaded by Iesus Christ, that nothing is vn-cleane of it selfe, and this persuasion must be grounded vpon the word of God. 8 A reason taken from the nature of indifferent things, which a man may with good conscience doe, and omit: for seeing that the difference of dayes and meates was appointed by God, how could they which as yet vnderstood not the abrogating of the Lawe, and yet otherwise acknowledged Christ as their Sauour, with good conscience neglect that which they knewe was commanded of God? And on the contrarie side, they that knew the benefite of Christ in this behalfe, did with good conscience neither obserue dayes nor meates, Therefore faith the Apostle verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceived by simple ignorance, and not of malice, (for to such the Apostle yielded not, no not for a moment) nor superstition, but of a religious feare of God. ^e ¹ Obserueth precisely. ^f ¹ God shall iudge whether hee doe well or no: And therefore you should rather strine about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings. ^g ¹ He that maketh no difference of meates.

Of indifferent things. To the Romanes. The minister of the Gentiles.

p He that liueth peaceably, and doeth righteously through the holy Ghost.

18 A generall conclusion: The vse of this libertie, yea and our whole life ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

** Tit. 1. 15. 19* He giueth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keepe that treasure to the end hee may vse it wisely and profitably, as hath bene said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that cannot be done without sinne, whereof we are not perswaded by the word of God, that he liketh and approoueth it.

q Hee shewed before verse 14. what he meaneth by faith, to wit for a man to be certaine and out of doubt in matters and things indifferent. ** Embraceh. 1 Reasoneth with himselfe.*

CHAP. XV.

1 The stronger must employ their strength to strengthen the weake, *3* by Christes example, *7* who receiued *8* not only the Iewes, *10* but also the Gentiles. *15* The cause why he wrote this Epistle.

WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

4 For whatsoever things are written aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

5 Now the God of patience and consolation, giue you that yee be like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue yee one another, as Christ also receiued vs to the glory of God.

8 Now I saye, that Iesus Christ was a

e By Moses and the Prophets. *d* The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people withal. *4* We must take an example of patience of God, that both the weake and the strong, seruing God with a mutual consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although we were neuer so vnworthy. ** 1. Cor. 1. 10.* *e* Hee did not disclaime vs, but receiued vs of his owne accord, to make vs partakers of Gods glory. *5* An applying of the example of Christ to the Iewes, whom he vouchsafed this honour for the promises which he made vnto their Fathers, although they were neuer so vnworthy, that he executed the office of a Minister amongst them with marueilous patience: therefore much lesse ought the Gentiles despite them for certaine faults, whom the Sonne of God so much esteemed,

minister of the circumcision, for the truth of God, to confirme the promises made vnto the Fathers.

9 And let the Gentiles praise God for his mercy, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee saith, * Reioyce, yee Gentiles with his people.

11 And againe, * Praise the Lord, all yee Gentiles, and laude yee him, all people together.

12 And againe Esaias saith, * There shall be a roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that yee also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuerthelesse, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God:

18 For I dare not speake of any thing, which Christ hath not wrought by me, to make the Gentiles obedient in word & deed,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ:

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation,

21 But as it is written, * To whom he was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene oft let to come vnto you:

the doctrine which he propounded vnto them. *n* Christ was so with me in all things and by all means, that if I would neuer so faine, yet I can not say, what he hath done by me, to bring the Gentiles to obey the Gospel. *e* In the first place this word, Powers, signifieth the great and working of wonders in pearcing mens minds, and in the latter it signifieth Gods mighty power, which was the worker of these wonders. ** Isa. 52. 15.* ** Chap. 1. 11.* *10* He writeth at large to the Romanes, and that familiarly his singular good will towards them, and the state of his affaires, but so, that he warueth not a fote from the end of Apostolical doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a litle digression as it were, the liberalitie of the Churches of Macedonia, he prouoketh them modestly to follow their godly deede.

f Of the circumstance Iesus, for as long as he liued, he neuer went out of their quarters.

g That God might be seeme to be true. *6* An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contented of the Iewes, as strangers.

** Psal. 118. 50.* *h* I will openly praise thee, and set forth thy Name.

** Deut. 32. 43.* ** Psal. 117. 1.*

** Esai. 11. 10.* *7* He saileth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commanded them.

i In whom was hope, abundantly and plentifully.

8 The conclusion of this epistle, wherein hee full excuseth himselfe, that he haue written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

l Of your owne accord, and of your selues.

m By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

9 He commendeth his Apostleship highly by the effects, but yet so, that moreouer and besides that he speaketh all things truly, he giueth all the glory to God as the only author: and doeth not properly respect himselfe, but this rather, that men might lesse doubt of the truth of

¶ 1 Thes. 1. 17.

23 But now seeing I haue no more place in these quarters, and also haue * bene defirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your company.

25 But now go I to Hierusalem, to minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalē

27 ¶ For it hath pleased them, and their debtors are they: * for if the Gentiles bee made partakers of their spirituall things, their duty is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this fruit, I will passe by you into Spaine.

29 ¶ And I knowe when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye would strue with me by prayers to God for me,

31 That I may bee deliuered from them which are difobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you bee refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI.

1 He commendeth Phebe, 3 He sendeth greeting to many, 17 and warneth to beware of them which are the causes of diuision.

I Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea:

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer businesse shee needeth of your aide: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greete * Priscilla, and Aquila my fellow helpers in Christ Iesus,

4 (Which haue for my life laide downe their owne necke: Vnto whom not I only giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the Church that is in their house. Salute my beloued Epenetus,

which is the first fruites of Achaia in Christ

6 Greete Marie which bestowed much labour vpon vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanius our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greet them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas and his sister, and Olympas, and al the saints which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 ¶ Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which yee haue learned, and auoide them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speeche and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euil.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 * Timotheus my helper, and Lucius, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church, saluteth you. Erastus the stwarde of the citie saluteth you, and Quartusa brother.

these dayly speeches, vnto beloued, and wee beloued as the Church beloueth: As men that know no way to dectrine, much lesse do dectrine indeed. ¶ We must fight with a certaine hope of victorie. * Act. 16. 1. phil. 2. 19. ¶ He annexeth salutations, partly to renew mutuall friendship, and partly to the end that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it. ¶ VVrote it as Paul uttered it.

For he was the first of Achaia that beloued in Christ: and this kinde of speech is an allusion to the ceremonies of the Lawe. ¶ Ingressed by faith.

* 1. Cor. 16. 20.

2. cor. 13. 12.

1. per. 5. 14.

¶ He calleth that an holy kisse, which proceeded from an heart that is full of that holy love: now this is to be referred to the manner used in those dayes.

2 As by namely describing them which were worthy of commendation, he sufficiently declared whom they ought to hearde & follow, so doeth he now paint out vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needful. ¶ VVarily and diligently, as though you should seeke out for your enemies in a watch tower.

* 2. Iohn 10.

¶ The word which he vseth, signifieth a promising which performeth nothing, and if thou hearest any such, thou mayest assure thy selfe that hee that promiseth thee, is more carefull of thy matters, then of his owne.

3 Simplicitie must be ioynd with wilddome: b. Furnished with the knowledge of the truth, and wisdom that thou may embrace good things, and eschew euil, beware of the deccits and snares of false prophets, and resist them openly: and this place doeth plainly destroy the Papiests faith of credite, whereas they maintaine it to be sufficient for one man to beleue as another man beleueth, without further knowledge or examination what the matter is, or what ground it hath vpon.

¶ Doing this duty for the Saints, to carie them that money which was gathered for their vses. ¶ Almshouses are voluntarie, but yet such as wee owe by the law of charitie. ¶ 1 Cor. 6. 11. ¶ To serue these persons.

¶ Performed it faithfully, and sealed it as it were with my ring. ¶ This money which was gathered for the use of the poore: which almes is verily called fruit. ¶ He promisieth them through the blessing of God, not to come empty vnto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities. ¶ For that mutuall communion, where-with the holy Ghost hath tied our hearts and minds together.

¶ Having made an end of the whole disputation, hee commeth now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might know, who are most to be honoured & made account of amongst them: and also whom they ought to see before them to follow: & therefore he attributeth vnto euery of them peculiar and singular testimonies. ¶ For Christs sake, which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertues. ¶ Acts 18. 3. ¶ The companie of the faithful, for vnto great a citie as that was, there were diuers camps.

Salutations.

To the Romanes.

Salutations.

6 Now taking his leaue of them this third time, he wisheth that vnto them, whereupon dependeth all the force of the former doctrine.

* Ephes. 3. 20.

7 Hee setteth

forth the power and wisdom of God with great thankesgiuing, which especially appeare in the Gospel, and maketh mention also of the calling of the Gentiles, to confirme the Romanes in the hope of this saluation. * Ephes. 3. 9. colos. 1. 26. 2. tim. 1. 10. tit. 1. 2. That secret and hidden thing, that is to say, the calling of the Gentiles.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God, for the obedience of faith)

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe seruant of the Church, which is at Cenchrea.

in Offered and advised to all nations to be known.



THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 he reprehendeth the Corinthians sects and diuisions, 17 and calleth them from pride to humilitie: 20 For o- uerthrowing all worldly wisdom, 23. 25 he aduanceth onely the preaching of the crosse.



Aul¹ called to be an² Apostle of Iesus Christ, through the will of God, and our brother³ Sosthenes,

2⁴ Vnto the Church of God, which is at Corinth,

thus, to them that are⁵ sanctified in⁶ Christ Iesus, * Saints by⁷ calling, * with all that⁸ call on the Name of our Lord Iesus Christ in euery place, both their Lord, and ours:

3⁶ Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4⁷ I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things yee are made rich in him, ⁸ in⁴ all kinde of speech, and in all knowledge,

6⁹ As the testimonie of Iesus Christ hath bene^c confirmed in you:

7 So that yee are not destitute of any gift: *¹⁰ waiting for the^f appearing of our Lord Iesus Christ:

8¹¹ Who shall also confirme you vnto the ende, that ye may be^g blamelesse in the day of our Lord Iesus Christ.

9^{*} God is^h faithfull, by whome yee are called vnto the fellowship of his sonne Iesus Christ our Lord.

10¹² Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that yee all speake one thing, and that there be no diffentions among you: but be yeⁱ knit together in one minde, and in one iudgement.

11¹⁴ For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Nowe^k this I say, that euery one of you faith, I am Pauls, and I am^{*} Apollos, and I am Cephas, and I am Christs.

13¹⁵ Is Christ diuided? was¹⁶ Paul crucified for you? either were yee¹⁷ baptized into the name of Paul?

14¹⁸ I thanke God, that I baptized none of you, but^{*} Crispus and Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the householde of Stephanas: furthermore knowe I not, whether I baptized any other.

17¹⁹ For Christ sent me not to baptize, but to preach the Gospel, ²⁰ not with

* 1. The first part of this Epistle, wherein his purpose is, to call backe the Corinthians to brotherly concord, & to take away all occasion of discord. So then this first parte concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent to gether in doctrine, doe yet separate themselves one from another.

12 Having made an ende of the preface, hee commeth to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking, and not Paul.

13 The first part of this Epistle, wherein his purpose is, to call backe the Corinthians to brotherly concord, & to take away all occasion of discord. So then this first parte concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent to gether in doctrine, doe yet separate themselves one from another.

i. Keis together, as a body that consisteth

of all his parts fully knit together. 14 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of diffentions, because that some did hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers. * The matter I would say to you, is this. * Acts 18. 24. 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meane to be diuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they doe, which allow whatsoeuer some man speaketh, euen for his persons sake, as these men allowed one selfe same Gospel being vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name, not onely to grieve no man, but also to shewe that he pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling also on the Name of the Father, and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if he hang vpon some certaine teachers, and despise others, he forsaketh Christ: for if he hold Christ his onely master, he would heare him, teaching by whomsoeuer. 18 Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods providence, hee is void of all suspicion of challenging disciples vnto himselfe, and taking them from others. Whereby we may vnderstand, that not the schollers onely, but the teachers also are here reprehended, which gather themselves flockes apart. * Acts 18. 8. 19 The taking away of an obiection, that he gaue not himselfe to baptize many amongst them: not for the contempt of baptisme, but because he was chiefly occupied in deliuering the doctrine, & committed them that receiued his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently, how far he was from all ambition: whereas on the other side, they whom he reprehended, as though they gathered disciples vnto themselves, and not vnto Christ, bragged most ambitiously of numbers, which they had baptized. 20 Now he turneth himselfe to the doctours themselves, which pleased themselves in braue and ambitious eloquence, to the end that they might draw more disciples after them. He confesseth plainly that he was vnlike vnto them, opposing grauely, as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle, to touching the obseruing of a godly simplicitie both in words and sentences in teaching of the Gospel.

wise.

1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians toward him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God, and not of men.

2 If he be an Apostle, then hee must be heard, although hee sometime reprehend them sharply, seeing he hath not his owne cause in hand, but is a messenger, that bringeth the commandments of Christ.

3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faults in it, so that it obey the which admonish it.

* Acts 15. 9.

1. The first part of this Epistle, wherein his purpose is, to call backe the Corinthians to brotherly concord, & to take away all occasion of discord. So then this first parte concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent to gether in doctrine, doe yet separate themselves one from another.

5 A true definition of the Catholique Church, which is one. a The Father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that he may be in vs, and wee in him. * Rom. 1. 7. eph. 1. 1. col. 1. 22. 1. tim. 1. 9. tit. 2. 11. b VVhom God of his gracious goodnes & loue hath separated for himselfe: or whom God hath called to holiness: the first of these two expostitions, sheweth from whence our sanctification cometh: and the second sheweth to what ende it tendeth. * 2. Tim. 2. 22. c Hee is sayd properly to call on God, who cryeth vnto the Lord when he is in danger, and craueth helpe at his hand, and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christs Name, is to acknowledge and take him for very God. 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, he beginneth with a true commendation of their vertues, least he might seeme after to defend to chiding, being moued with malice or enuie: yet so, that he referreth all to God, as the authour of them, and that in Christ, that the Corinthians might be more ashamed to prophane & abuse the holy gifts of God. 8 He toucheth that by name, which they most abused. d Seeing that whilst we liue here, we know but in part, and prophetic in part, this word (All) must be restrained to the present state of the faithfull: but by Speech he meaneth not a vaine kinde of talking, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth that the true vie of these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might evidently appeare, how wickedly they abused them to glory and ambition. e By these excellent gifts of the holy Ghost. * Titus 2. 11. phil. 3. 20. 10 He layeth by the way, that there is no cause why they should please themselves so much in those gifts which they had receiued, seeing that those were nothing in comparison of them which are to be looked for. f He speaketh of the last coming of Christ. * 1. Thess. 3. 13. and 5. 23. 11 He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation, is onely the worke of God. g He calleth them blamelesse, not whom men neuer found fault with, but with whom no man can justly finde fault, that is to say, them which are in Christ Iesus, in whom there is no condemnation, See Luke 1. 6.

The wisdom of the Gospel, I. Corinthians. and the preachers thereof.

* Chap. 2. 13.
2. pet. 1. 16.
VVith eloquence:
which Paul casteth
off from him, not on-
ly as not necessary,
but also as flat con-
trary to the office of
his Apostleship:
and yet had Paul
his kinde of elo-
quence, but it was hea-
uily, not of man, and
void of painted words.
21 The reason
why he vsed not
the pompe of
words, & painted
speech: because it
was Gods will to
bring the worlde
to his obedience
by y way, where-
by the most idi-
otes amongst nie
might vnder-
stand, that this
worke was done
of God himselfe
without the art
of man. There-
fore as saluation
is set forth vnto
vs in the Gospel
by the crosse of
Christ, the which
nothing is more
contempible, and
more far from
life, so God would
haue the maner
of the preaching
of y crosse, most
different from

* wisdom of wordes, lest the * crosse of
Christ should be made of none effect.

18 For that m preaching of the crosse is to
them that perish, foolishnesse: but vnto vs,
which are saued, it is the * power of God.

19 * For it is written, * I will destroy the
wisdom of the wise, and will cast away
the vnderstanding of the prudent.

20 Where is the wise? where is the
Scribe? where is the P disputer of this
world? hath not God made the wisdom
of this world foolishnesse?

21 * For seeing the * worlde by wise-
dome knewe not God in the * wisdom of
God, * it pleased God by the * foolishnesse
of preaching to saue them that beleue:

22 * Seeing also that the Iewes require
a signe, and the Grecians seeke after wise-
dome.

* 23 But wee preach Christ crucified: vn-
to the Iewes, euen a stumbling blocke, and
vnto the Grecians, foolishnesse.

24 But vnto them which are called, both
of the Iewes and Grecians, we preach Christ,
the power of God, & the wisdom of God:

25 For the foolishnesse of God is wiser
then men, and the weaknesse of God is
stronger then men.

26 * For brethren you see your * calling,
whose meane, with which men do vnto drawe and entile other, either to heare or
beleue: therefore it pleased him by a certaine kinde of most wise folly, to triumph
ouer the most foolish wisdom of the world, as he had said before by Esay, that he
would. And hereby we may gather, that both these doctors which were puffed
vp with ambitious eloquence, and al their hearers, strayed far away from the
end and marke of their vocation. m The preaching of Christ crucified, or the kinde of speech
which we vse. * Rom. 1. 16. n It is that wherein he declareth his marvellous power in sauing
his elect, which would not so evidently appeare, if it hanged vpon any helpe of man, for so man might
attribute that to himselfe which is proper onely to the crosse of Christ. 22 The Apostle proo-
ueth that this ought not onely not to seeme strange, seeing that it was foretolde so
long before, but declarth further, that God is wont to punish the pride of the
world in such sort, which so pleasech it selfe in it owne wisdom: and therefore that
that is vaine, yea, a thing of nothing, and such as God reiecteth as vnprofitable,
which they so carefully laboured for, and made so great account of. * Esai. 29. 14.

o VVhere art thou, O thou learned fellow, and thou that spendest thy dates in turning thy booke?
p Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all
hard questions: and thus triumphest he against all the men in this world for there was not one of them
that could so much as dream vpon this secret and hidden myserie. 23 He sheweth that the
pride of men was worthily punished of God, because they would not behold God,
as meete was they should, in the most cleare glasse of the wisdom of the worlde,
which is the workmanship of the world. q By the world he meaneth all men which are
not borne anew, but remaine as they were, when they were first borne. r In the workmanship of this
world, which hath the marvellous wisdom of God engraued in it, so that euery man may behold it.
24 The goodnesse of God is wonderfull, for while he goeth about to punish the
pride of this world, he is very prouident and careful for the saluation of it, and teacheth
men to become fooles, that they may be wise to God. s So he calleth the pre-
aching of the Gospel, as the enemies supposed it: but in the meane season he raunteth them very sharply,
who had rather charge God with folly, then acknowledge their owne, and craue pardon for it. * Mar.
12. 38. 25 A declaration of that which he said: that the preaching of the
Gospel, is foolish. It is foolish, sayeth he, to them whom God hath not endued
with new light, that is to say, to all men being considered in themselves: for the
Iewes require miracles, and the Grecians arguments, which they may comprehend
by their wits and wisdom: and therefore they do not onely not beleue the Go-
spel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the
great vertue and wisdom of God, but such as those onely which are called doe
perceiue: God shewing most plainly, that euen then when mad men thinke him
most foolish, he is farre wiser then they are: and that he surmounteth all their might
and power, when he vseth most vile and abiect things, as it hath appeared in the
fruit of the preaching of the Gospel. 26 A confirmation taken of those things
which came to passe at Corinth, where the Church especially consisted of the basest
& common people, in somuch that the philosophers of Grece were driuen to shame
when they saw that they could doe nothing with their wisdom and eloquence, in
comparison of the Apostles, whom notwithstanding they called idiots & vnlarned.
And herewithal doth he beat downe their pride: for God did not prefer them be-
fore those noble & wise men, because they should be proud, but that they might be
costrained, euen whether they would or not, to reioyce in the Lord, by whose mercy,
although they were the most abiecs of all, they had obtained in Christ, both this
wisdom, & al things necessary to saluatio. v VVhat way the Lord hath taken in calling you.

how that not many wise men after the flesh,
not many mightie, not many noble are
called.

27 But God hath chosen the foolish
things of the world to confound the wise,
and God hath chosen the weake things of
the world, to confound the mightie things.

28 And vile things of the worlde, and
things which are despised, hath God cho-
sen, and things which * are not, to bring to
nought things that are,

29 That no * flesh should reioyce in his
presence.

30 But yee are * of him in Christ Iesus,
who of God is made vnto vs wisdom,
and righteousnes, and sanctification, and re-
demption,

31 That, according as it is written, * He
that reioyceth, let him reioyce in the Lord.

yet so, that he sheweth them, that all their worthinesse is without themselves, that is, standeth in Christ,
and that of God. 27 He teacheth that especially and aboue all things, the Gospel
ought not to be contemned, seeing it containeth the chiefest things that are to be
desired, to wit, true wisdom, the true way to obtaine righteousness, the true way
to liue honestly and godly, the true deliuerance from all miseries and calamities.
* Ierem. 9. 24. 2. corinth. 10. 17. b Let him yeeld all to God, and giue him thanks: and so
by this place is mans free will beaten downe, which the Papists so dream of.

CHAP. II.

1 Hee setteth downe a platforme of his preaching, 4 which
was base in respect of mans wisdom, 7. 13. but noble
in respect of the spirituall power and efficacy, 14 and so
concludeth, that flesh and blood cannot rightly iudge
thereof.

And I, brethren, when I came to you,
came not with * excellencie of words,
or of wisdom, shewing vnto you the * tes-
timonie of God.

2 For I esteemed not to know any thing
among you, saue Iesus Christ, and him cru-
cified.

3 * And I was among you in * weaknesse,
and in feare, and in much trembling.

4 Neither stood my word, and my prea-
ching in the * enticing speech of mans wise-
dome, * but in plaine * euidence of the spirit
and of power,

5 * That your faith should not be in the
wisdom of men, but in the power of God.

6 * And we speake wisdom among
them that are * perfect: not the wisdom of
this worlde, neither of the * princes of this
world, which come to nought.

u After that kinde
of wisdom which
men make accom-
p of, as though there
were none else: who
because they are car-
nall, know not spiri-
tuall wisdom.
v Which in mans
iudgement are al-
most nothing.
y To shew that they
are vaine and vn-
profitable, and no-
thing worth. See
Rom. 3. 31.
z Elsbis off, as
we see taken for the
whole man: and he
vseth this words,
Elsb, very fitly, to
set the weake and
miserable condition
of man, and the ma-
nifeste of God, one a-
gainst the other.
a VVhom he cast
downe before, yee
he liueth vp, yee
ouer then all man.

1 He returneth
to the 17. verse
of the former
chapter, that is
to say, to his
owne example,
confessing that
he vsed not a-
mong them ei-
ther excellencie
of words or en-
ticing speech of
mans wisdom,
but with great
simplicitie of
speech both
knew and prea-
ched Iesus Christ
crucified, hum-
ble and abiecs,
as touching the
flesh.
* Chap. 1. 17.
a The Gospel.
b I purposed me so
professe any other
knowledge but the
knowledge of Christ
and him crucified.
c After 18. 1.

c He setteth weaknesse, against excellencie of wordes, and therefore ioynech which is feare, and trem-
bling, which are companions of true modestie, not such feare and trembling as terrifie the conscience,
but such as are contrary to vanitie and pride. * Chap. 1. 17. 2. pet. 1. 16. 2 He turneth that
now to the commendation of his ministerie, which he had granted to his aduer-
saries: for his vertue and power which they knew well enough, was so much the
more excellent, because it had no worldly helpe ioyned with it. d By plaine eu-
idence he meaneth such a prooff, as is made by certaine and necessary reasons. 3 And he telleth
the Corinthians, that he did it for their great profite, because they might thereby
know manifestly that the Gospel was from heauen. Therefore he priuily rebu-
keth them, because that in seeking vaine ostentation, they willingly deprived them-
selves of the greatest helpe of their faith. 4 Another argument taken of the na-
ture of the thing; that is, of the Gospel, which is true wisdom, but known to
them onely which are desirous of perfection, and is vnfauourie to them which
otherwise excell in the world, but yet vainly and frailly. e Those are called perfect
here, not which had gotten perfection already, but such as tend to it, as * Philip. 3. 15. so
that perfect is set against weak. f They that are wiser, richer, or mightier then other men are.

5 He sheweth the cause why this wisdom cannot be perceived of those excellent worldly wits, to wit, because in-deede it is so deepe, that they cannot attaine vnto it.

6 Which men could see so much as dreams of.

7 He taketh away an objection: If it be so hard, when and how is it known? God saith he determined with himselfe from the beginning, that which his purpose was to bring forth at this time out of his secrets, for the saluation of men.

8 He taketh away another objection: why then, how cometh it to passe, that this wisdom was fo-rejected of men of highest authority, that they crucified Christ himselfe? Paul answereth: because they knewe not Christ such as he was.

9 That mightie

God, full of true maiestie and glory: Now this place hath in it a most euident prooffe of the Diminution of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouchsafed of the Godhead, ioynd with the manhood: which kinde of speech, is called of the old Fathers, A making common of things belonging to some one, with other to whom they do not belong. 8 Another objection: But how could it be that those wittie men could not perceiue this wisdom? Paul answereth: Because we preach those things which passe all mans vnderstanding. * *Esaï 64.4.* 1 Man cannot so much as thinke of them, much lesse conceiue them with his senses. 9 A question: If it surmount the capacite of men, howe can it bee vnderstood of any man, or howe can you declare and preach it? by a peculiar lightning by Gods Spirit, wherewith whosoever is inspired, he can enter euen into the very secrets of God. 10 There is nothing so secret and hidden in God, but the Spirit of God pearceth into it. 11 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our minde by that power of the holy Ghost, vnderstand heavenly things. 1 The minde of man which is endued with the abilitie to vnderstand and iudge. 2 The Spirit which we haue receiued, doth not reach vs things of this world, but lifteth vs up to God, and this place teacheth vs against the Papists, what faith is, from whence is commeth, and what force it is of. 11 That which he spake generally, he restraineth now to those things which God hath opened vnto vs of our saluation in Christ, least that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantastical men are governed by the Spirit of God, which wandring besides the word, thrust vpon vs their vaine imaginations for the secrets of God. 12 Now he returneth to his purpose, and concludeth the argument which he began verse 6. and it is thus: The wordes must be applyed to the matter, and the matter must be set forth with words which are meete and conuenient for it: now this wisdom is spirituall, and not of man, and therefore it must be deliuered by a spirituall kinde of teaching, and not by entailing words of mans eloquence, that the simple, and yet wonderful maiestie of the holy Ghost may therein appeare. * *Chap. 1. 17. 2. per. 1. 16.* 10 Applying the words vnto the matter, so wit, that as we teach spirituall things, so must our kinde of teaching be spirituall. 13 Again he preuenteth an offence or stumbling block: How cometh it to passe, that so few allow these things? This is not to be maruailed at, sayeth the Apostle, seeing that men in their naturall powers (as they rearme them) are not endued with that facultie whereby spirituall things are discerned (which facultie cometh another way) and therefore they account spirituall wisdom as folly: & it is as if he should say, It is no maruaile that blinde men cannot iudge of colours, seeing that they lacke the sight of their eyes, and therefore light is to them as darkenesse. 14 The man that hath no further light of vnderstanding, then that which he brought with him, euen from his mothers wombe, as Iude defineth it, Iude. 19.

7 But we speake the wisdom of God in a mystery, euen the hid wisdom, which God had determined before the world, vnto our glory:

8 Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the Lord of glory.

9 But as it is written, * The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reueiled them vnto vs by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the Spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Nowe wee haue receiued not the spirit of the world, but the Spirit which is of God, 11 that wee might knowe the things that are giuen to vs of God:

13 Which thing also we speake, not in the wordes which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things.

14 But the naturall man perceiueeth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee

know them, because they are spirituallly discerned.

15 But hee that is spirituall, discerneth all things: yet hee himselfe is iudged of no man.

16 For who hath knowen the minde of the Lord, that hee might instruct him? But we haue the minde of Christ.

owne affaires, much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are endued, can be deceiued by no man, and therefore be reprobued of no man. 1 Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man. * *Esaï. 40. 13. rom. 11. 34.* 16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reprobued of any man, he must needs be wiser then God: wherupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisdom of God a better way then they knew or taught, which vndoubtedly were indued with Gods Spirit. 1 Lay his head to his, and search him what he should doe. 2 VVe are endued with the Spirit of Christ, who openeth vnto vs the secrets, which by all other meanes are unsearchable, and also all truth whatsoever.

CHAP. III.

1 Hee yeeldeth a reason why hee preached small matters vnto them. 4 He sheweth how they ought to esteeme of ministers. 6 The ministers office. 10 A true forme of edifying. 16 Hee warneth the Corinthians, that they be not drawn away to profane things. 18 Through the proud wisdom of the flesh.

And I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are yee able:

3 For yee are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are yee not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are yee not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whom ye beleueed, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is he that planteth any

ignorant men, and such as are almost babes in the doctrine of godlinesse, and secondly, because they shewed in deed by these diffentions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heavenly wisdom, that they had profited very litle or nothing. a He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he tearmeth them babes. b Substantiall meate, or strong meate. c To be fed by me with substantiall meate: Therefore as the Corinthians grew up in age, so the Apostle nourished them by teaching, first with milke, then with strong meate, which difference was only but in the manner of teaching. d By the square and compass of mans wit and iudgement.

2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that wee attribute not vnto them more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whom wee are brought to faith and saluation, but yet as the ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we haue not to marke or consider what minister it is that speaketh, but what is spoken: and we must depend onely vpon him which speaketh by his seruants. 3 He beautifieth the former sentence with two similitudes: first comparing the company of the faithful, to a field which God maketh fruitfull, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which indeed the Lord buildeth, but by the handes of his workemen, some of whom he vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shew that all things are wholly accomplished by Gods only authority and might, so that we must onely haue an eye to him. Moreover, although the God vseth some in the better part of the worke, wee must not therefore contemne other, in respect of them, and much lesse may we diuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers manner of working, in so much that they neede one anothers helpe.

thing,

9 By the vertue of the holy Ghost.

14 He amplifieth the matter by contraries.

1 Vnderstandeth and discerneth.

15 The wisdom of the flesh sayth Paul, determineth nothing certainly, no not in it

owne affaires, much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are endued, can be deceiued by no man, and therefore be reprobued of no man. 1 Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man. * *Esaï. 40. 13. rom. 11. 34.* 16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reprobued of any man, he must needs be wiser then God: wherupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisdom of God a better way then they knew or taught, which vndoubtedly were indued with Gods Spirit. 1 Lay his head to his, and search him what he should doe. 2 VVe are endued with the Spirit of Christ, who openeth vnto vs the secrets, which by all other meanes are unsearchable, and also all truth whatsoever.

1 Having declared the worthinesse of heavenly wisdom, and of the Gospel, & hauing generally condemned & blindness of mans minde, now at length he applyeth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh preuaileth against the Spirit. And he bringeth a double testimonie of it: first, for that hee had prooued them to be such, in so much that he dealt with them no otherwise then with

* Psal. 62. 12.

gal. 6. 5.

* Serving under him:
Now they which
serue vnder another,
do nothing of their
owne strength, but as
it is giuen them by
grace, which grace
maketh them fit to
that service. Look
chap. 15. 10.
and 2. cor. 3. 6.
and all the increase
that cometh by
their labour, doeth
so proceede from
God, that no part
of the praise of it
may be giuen to the
vnder seruant.

4 Now he
speakech to the
teachers them,
felous, which suc-
ceeded him in the
Church of Co-
rinth, & in their
person to all that
were after or
shalle Pastors
of Congregati-
ons, seeing that
they succeed in-
to the labour of
the Apostles,
which were
planters & chiefe
builders. There-
fore hee warneth
them first that
they perswade
not themselves
that they may
build after their
owne fantasie,
that is, that they
may propound
and set forth
any thing in the
Church, either

in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders. 5 Moreover, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building. 6 Thirdly he sheweth that they must take heede that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in the matter as in forme: which doctrine is compared to golde, siluer, and precious stones: of which matter Esaias also and Iohn in the Reuelation build the heavenly citie. And to these are opposit, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be shorn, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not faide properly to be built vpon this foundation, vnlesse peradventure in shew onely. 7 He testifieth, as in dede the trueth is, that all are not good builders, no not some of them which stand vpon this one and onely foundation: but howsoever this worke of euill builders, sayeth he, stand for a season, yet shall it not alwaies deceiue, because that the light of the trueth appearing at length, as day, shall dissolue this darkenesse, and shew what it is. And as that stuffe is tryed by the fire, whether it be good or not, so will God in his time, by the touch of his Spirit and word, trie all buildings, and so shal it come to passe, that such as be found pure and sound, shall still continue so, to the praise of the workeman: but they that are otherwise, shal be consumed and vanish away, and so shal the workeman be frustrate of the hope of his labour, which pleased himselfe in a thing of naught. 8 He taketh not away hope of saluation from the vnskillful and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather than Pastours of Corinth: but he addeth an exception, that they must notwithstanding suffer this tryall of their worke, and also abide the losse of their vaine labours. * Chap. 6. 19. 2. cor. 6. 16. 9 Continuing still in the metaphore of a building, he teacheth vs that this ambition is not only vaine, but also sacrilegious: for he sayeth that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men, hee sheweth that they profane the Temple of God, because those vaine artes wherein they please themselves so much, are as hee teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered vnpunished. f * Defleth is and maketh it vnclene, being holy: and surely they doe defile it, by Paul his iudgement, which by selfe eloquence defile the puritie of the Gospel. 10 He concludeth by the contrarie, that they professe pure wisdom in the Church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will haue them to be wise.

thing, neither he that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth, are one: * and euery man shal receiue his wages according to his labour.

9 For we together are Gods * labourers: ye are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to me, as a skilful master builder, I haue laid the foundation, and another buildeth thereon: * but let euery man take heede how he buildeth vpon it.

11 * For other foundation can no man lay, then that which is laide, which is Iesus Christ.

12 * And if any man build on this foundation, golde, siluer, precious stones, timber, hay, or stubble,

13 * Euery mans worke shalbe made manifest: for the day shall declare it, because it shall be reueiled by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall lose, but * he shall be saued himselfe: neuertheless yet as it were by the fire.

16 * Knowe yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man * destroy the Temple of God, him shal God destroy: for the Temple of God is holy which yee are.

18 * Let no man deceiue himselfe: If a-

ny man amongst you seeme to bee wise in this world, let him be a foole, that hee may be wise.

19 For the wisdom of this world is foolishnesse with God: for it is written, * Hee * catcheth the wise in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 * Therefore let no man * reioyce in men: for all things are * yours.

22 Whether it be Paul, or Apollos, or Cephas, or the * world, or life, or death: whether they be things present or things to come, *even* all are yours,

23 And yee Christs, and Christ Gods.

God that speaketh by them. b Placeth himselfe. i Helper, appointed for your benefice. 12 He passeth from the persons to the things themselves, that his argument may be more forcible: yea, he ascendeth from Christ to the Father, to shew that wee rest our felices no not in Christ himselfe, in that that he is man, but because he caret vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that he was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. III.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 He bringeth in prooffe, whereby it may evidently appeare, 10 that he neither had care of glory, 11 nor of his belly. 17 He commendeth Timothee.

L^Et * a * man lo to thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 * And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 * As touching me, I passe very little to be iudged of you, * or of mans * iudgement: no, * I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but hee that iudgeth me is the * Lord.

5 * Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue * praise of God.

6 * Now these things, brethren, I haue

warneth the ministers, that they also behaue themselves not as Lords, but as faithfull seruants, because they must render an account of their stewardship vnto God. 3 Because in reprehending others, he set himselfe for an example, he vseth a pre-occupation or preventing of an obiection, and vning the grauitie of an Apostle, he sheweth that he caret not for the contrary iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And he bringeth good reasons why he was nothing moued with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne braines, is no more to be accounted of, then when the vnlearned doe iudge of wisdom. b VVord for word, Day, after the manner of speech of the Philicins. 5 Secondly, sayth he, how can yee iudge how much or how little I am to be accounted of, seeing that I my selfe which know my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe: for I know that I am not vnblameable, all this notwithstanding, much lesse therefore should I please my selfe as you doe. * I permit my selfe to the Lords iudgement. 6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteeme euery man according to his value, because he knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you. * Mas. 7. 1. d One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather then dispraise, for that the beginning of this sort was this, that they gaue more to some men, then meete was. 7 Having reiected their iudgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him as it were their shame: so farre was he from preferring himselfe to any.

* Job 5. 13.

* Be they neuer so craftie, yet the Lords will take them when he shal discover their trecherie.

* Tsal. 44. 11.

11 He returneth to the proposition of the second verse, first warning the hearers, that henceforward they esteeme not as Lords, those whom God hath appointed to be Ministers and not Lords of their saluation: which thing they do, that depend vpon men, and not vpon

1 He concludeth the duty of the hearers towards their Ministers: that they esteeme them not as Lords: and yet notwithstanding that they giue eare vnto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receive as it were at their hands, the treasure of saluation which is drawn out of the secrets of God.

* Euery man.

2 Last of all, hee

figu.

By our example, which choſe rather to take other mens faults upon vs, then to carpe any by name

8 He ſheweth a good meane to bridle pride: firſt if thou conſider how right-ly thou exempteſt thy ſelfe out of the number of others, ſeeing thou art a man thy ſelfe: againe, if thou conſider, that although thou haue ſome-thing more then other men haue, yet thou haſt it not but by Gods bountifullneſſe.

And what wiſe man is he that will bragge of anothers good-neſſe, and that againſt God.

9 There is nothing in vs of nature, that is worthe of commendation: but all that we haue, wee haue it of grace, which the Pelagians and halfe Pelagians will not confeſſe.

9 He deſcendeth to a moſt graue mocke, to cauſe thoſe ambitious men to bluſh euen againſt their willes.

10 He that wil take a right view how like Paul and the Pope are, who lyingly boaſteth that he is his ſucceſſor, let him compare the delicacies of the Popiſh court, with Saint Pauls ſtate as we ſee it here.

11 Altho 20. 34. 1. theſſ. 2. 9. 2. theſſ. 3. 8. 1. Mat. 5. 44. Luke 23. 34. Mat. 7. 60.

12 Such as by ſwearing are gathered together.

13 Moderating the ſharpenneſſe of his mocke, hee putteth them in minde to remember of whome they were begotten in Chriſt, and that they ſhould not doubt to followe him for an ex-ample, although he ſeeme vile according to the outward ſheiw in reſpect of others.

14 Vnto this houre we both hunger, and thirſt, and are naked, and are buffeted, and haue no certaine dwelling place,

15 And labour, working with our owne hands: we are reuiled, and yet we bleſſe: wee are perfecuted, and ſuffer it:

16 We are euil ſpoken of, and we pray: we are made as the filth of the world, the of-ſcouring of all things, vnto this time.

17 I write not theſe things to ſhame you, but as my beloued children I admoniſh you.

18 For though you haue tenne thouſand inſtructers in Chriſt, yet haue ye not many fathers: for in Chriſt Ieſus I haue begotten you, through the Goſpell.

19 Wherefore I pray you, be ye followers of me.

20 For this cauſe haue I ſent vnto you Timotheus, which is my beloued ſonne, and faithfull in the Lord, which ſhall put you in remembrance of my wayes in Chriſt, as I teach euery where in euery Church.

21 Some are puffed vp as though I would not come vnto you.

22 But I will come to you ſhortly, if the Lord will, and will knowe, not the wordes of them which are puffed vp, but the power.

23 For the kingdome of God is not in word, but in power.

figuratiuely applied vnto mine owne ſelfe, and Apollos, for your ſakes, that yee might learne by vs, that no man preſume about that which is written, that one ſwell not againſt another for any mans cauſe.

7⁸ For who ſeparateth thee? and what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though thou haſt not receiued it?

8⁹ Now yee are full: now yee are made rich: yee reigne as kings without vs: and would to God yee did reigne, that wee alſo might reigne with you.

9 For I thinke that God hath ſet forth vs the laſt Apoſtles, as men appointed to death: for wee are made a ſmelling ſtocke vnto the world, and to the Angels, and to men.

10 Wee are fooles for Chriſtes ſake, and yee are wiſe in Chriſt: we are weake, and yee are ſtrong: yee are honourable, and wee are deſpiſed.

11 Vnto this houre we both hunger, and thirſt, and are naked, and are buffeted, and haue no certaine dwelling place,

12 *And labour, working with our owne hands: we are reuiled, and yet we bleſſe: wee are perfecuted, and ſuffer it:

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21 * What will yee? ſhall I come vnto

you with a rode, or in loue, and in the ſpirit of meekneſſe?

1 That they haue winked at him who committed inceſt with his mother in Lawe, 2. 6. he ſheweth ſhould cauſe them rather to be aſhamed then to reioyce: 10 Such kinde of wickedneſſe is to be puniſhed with excommunication, 12 left other be infected with it.

1 It is heard certainly that there is fornication among you, and ſuch fornication as is not once named among the Gentiles, that one ſhould haue his fathers wife.

2 * And ye are puffed vp, and haue not rather ſorowed, that hee which hath done this deede, might be put from among you.

3 * For I verily as abſent in body, but preſent in ſpirit, haue determined already as though I were preſent, that he that hath thus done this thing,

4 When yee are gathered together, and my ſpirit, in the Name of our Lord Ieſus Chriſt, that ſuch one, I ſay, by the power of our Lord Ieſus Chriſt,

5 Bee deliuered vnto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus.

6 Your reioycing is not good: knowe ye not that a little leauen leaueneth a whole lump?

7 * Purge out therefore the olde leauen, that yee may be a new lump, as ye are vnleavened: for Chriſt our Paſſeouer is ſacrificed for vs.

8 Therefore let vs keepe theſe feaſt, not with old leauen, neither in the leauen of malicioſneſſe and wickedneſſe: but with the vnleavened bread of ſynceritie and truth.

9 I wrote vnto you in an Epiſtle, that ye ſhould not companie together with fornicators.

Publicans, Mat. 18. 17 that it is to ſay, to be diſfranchiſed and put out of the right & libertie of the citie of Chriſt, which is the Church, without which Satan is lord and maſter. 6 The end of excommunication is not to caſt away the excommunicate, that he ſhould utterly periſh, but that he may be ſaued, to wit, that by this meane his fleſh may be tamed, that he may learne to liue to the Spirit. 7 Another end of excommunication is, that other be not infected, and therefore it muſt of neceſſitie be retained in the Church, that the one be not infected by the other. 8 It is naught and not grounded vpon good reaſon, as though you were excellent, and yet there is ſuch wickedneſſe found amongſt you. 8 By alluding to the ceremonie of the Paſſeouer, he exhorteth them to caſt out that vnleane perſon from among them. In times paſt, ſaith he, it was not lawfull for them which did celebrate the Paſſeouer, to eate vnleavened bread: In ſomuch that he was holden as vnleane and vnworthy, to eate the Paſſeouer, whoſoeuer had but taſted of leauen. Now all our whole life muſt be as it were the feaſt of vnleavened bread, wherein all they that are partakers of that immaculate Lambe which is ſlaime, muſt caſt out both of themſelues, and alſo out of their houſes and Congregations all impuritie. 9 By lump he meaneth the whole body of the Church, every member whereof muſt be vnleavened bread, that is, be renewed in Spirit, by plucking away the old corruption. 10 The Lambe of our Paſſeouer. 11 Let vs leade our whole life, as it were a continually feaſt, honeſtly, and uprightly. 12 Now he ſpeaketh more generally: and that which he ſpoke before of the in-ceſtuous perſon, he ſheweth that it pertaineth to others, which are knowne to be wicked, and ſuch as through their naughty life are a ſlander to the Church, which ought alſo by lawfull order be caſt out of the communie of the Church. And making mention of eating of meate, either he meaneth thoſe feaſts of loſe, whereat the Supper of the Lord was receiued, or elſe their common vſage and manner of life: which is vprightly to be taken, leaſt any man ſhould thinke, that either matrimonie were broken by excommunication, or ſuch duties hundred and cur off thereby, as we owe one to another: children to their parents, ſubiects to their rulers, ſeruant to their maſters, and neighbour to neighbour, to winne one another vnto God.

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CHAP. V.

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4 When yee are gathered together, and my ſpirit, in the Name of our Lord Ieſus Chriſt, that ſuch one, I ſay, by the power of our Lord Ieſus Chriſt,

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1 If you should utterly abstaine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all means possible to bring them to Christ.
10 Such as are false brethren, ought to be cast out of the Congregation, as for them which are without, they must

10 And not altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 ¹⁰ For what haue I to doe, to iudge them also which are without? doe yee not iudge them which are within?

13 But God iudgeth them that are without. Put away therefore from among your felues that wicked man.

14 Hee must be left to the iudgement of God.

CHAP. VI.

1 Hee muoyeth against their contentions in Law matters, *6* wherewith they vexed one another vnder iudges that were infidels, to the reproch of the gospel, *9* and then sharply threatneth fornicatours.

*D*Are ¹ any of you, hauing busines against another, bee iudged ^b vnder the vniust, ² and not vnder the Saints?

2 ³ Doe ye not know that the Saints shal iudge the world? If the world then shal be iudged by you, are yee vnworthy to iudge the smallest matters?

3 Knowe yee not that we shal iudge the Angels? how much more thinges that pertaine to this life?

4 ⁴ If then yee haue ^c iudgements of thinges pertaining to this life, set vp them which are ^d least esteemed in the Church.

5 ⁵ I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 ⁶ Now therefore there is altogether ^e infirmitie in you, in that yee goe to Lawe one with another: ⁷ ^f why rather suffer yee

not wrong? why rather fusteine yee not harme?

8 ⁸ Nay, yee your felues doe wrong, and doe harme, and that to your brethren.

9 Knowe yee not that the vnrighteous shal not inherite the kingdome of God?

8 Bee not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeuers, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.

11 And such were ^{*} some of you: but yee are washed, but yee are sanctified, but yee are iustified in the ^f Name of the Lord Iesus, and by the Spirit of our God.

12 [¶] ⁹ All things are lawfull vnto me, but all things are not profitable. I may doe all things, but I will not be brought vnder the ^h power of any thing.

13 ¹⁰ Meates are ordeined for the bellie, and the bellie for the meates: but God shal destroy both it, and them. Now the bodie is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and ^{*} shall raise vs vp by his power.

15 ¹¹ Knowe yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 ¹² Doe ye not knowe, that he which coupleth himselfe with an harlot, is one body? ^{*} for ⁱ two, faith hee, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 ¹³ Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against

penitance is vnseparably ioyned with forguene of sins, & sanctification with iustification. ^{*} Titus 3. 3. f. In Iesus. ^{*} Chap. 10. 2. 3. 9 Secondly, he sheweth that the Corinthians doe simply offend in matters indifferent: First, because they abused them next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doth not vse them aright, which immoderately abuseth them, and so becometh a slave vnto them. ^g VVhat sauer: but this generall word must be restrained to things that are indifferent. ^h He is in subiection to things that are indifferent, what sauer he be that thinketh hee may not be without them: which is a flattering kinde of slavery vnder a colour of libertie, which seafeth vpon such men. ⁱ Secondly, because they counted many things for indifferent, which were of themselves vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth, that they are vnterly vnlike: for meates saith he, were made for the necessarie vse of mans life which is not perpetuall: For both meates, and all this manner of nourishing, are quickly abolished, but we must not so thinke of the vncleannes of fornication, for which the bodie is not made, but on the contrary side is ordeined to purenesse, so appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue, wherewith he also rose againe. ^{*} Rom. 6. 5. ¹¹ A declaration of the former argument by contraries, and the applying of it. ¹² A prooffe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which vntie is pure and spirituall. ^{*} Gen. 2. 24. mar. 19. 5. marke 10. 8. eph. 5. 31. ⁱ Moses doth not speake these words of fornication, but of marriage, and seeing that fornication is the corrupting of marriage, and both of them is a carnall, and a fleshy copulation, we cannot say that the Apostle abuseth his testimonie. Again, Moses hath not this word (Two) but is very well expressed both here and in Matt. 19. 5. because he speaketh onely but of man and wife: wherupon the opinion of them that vnderstand to be lawfull to haue many wives, is beaten downe: for he that companyeth with many, is bound as it were into many parts. ¹³ Another argument why fornication is to be shunned, because it defileth the body, with a peculiar kinde of filthinesse.

1 The third question is of ciuill iudgements. Whether it be lawfull for one faithful to drawe another faithfull before the iudgement seat of an infidel? He answereth that it is not lawfull for offence sake, for it is not euill of it selfe.

a As if he said, Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men.

b Before the vniust.

2 Hee addeth that he doth not forbid that one neighbour may goe to lawe with another, if neede so require, but yet vnder holy iudges.

3 He gathereth by a comparison that the faithfull cannot seke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe wil make the Saints iudges of the world, & of the deuils, with his Sonne Christ: much more ought they to iudge these light and smal causes which may be by equitie & good conscience determined. *4* The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their priuate affaires betweene themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, faith he, is sufficient. Therefore he condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: for he speaketh not of iudgements, which are practised betwixt the faithfull and the infidels, neither of publike iudgements, but of controversies which may be ended by priuate arbiters. ^c Courts and places of iudgement. ^d Euen the most abill among you. ⁵ He applyeth the generall proposition to a particular, alwaies calling them backe to this, to take away from them that false opinion of their owne excellencie from whence all these mischiefs sprang. *6* Now he goeth further also, and although by granting them priuat arbiters, out of the congregation of the faithfull, he do not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to vse that remedie neither. ^e A weakenes of minde which is said to be in them, that suffer themselves to be overcome of their lusts, and it is a fault that squareth greatly from temperance and moderation: so that he nipeth them which could not put up an iniurie done vnto them. *7* This pertaineth chiefly to the other part of the reprehension, to wit, that they went to lawe euen vnder infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that wee ought rather to depart from our right, then trie the vttermost of the law hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he saith that they must repent, vntill they will be shut out of the inheritance of God. ^{*} Matth. 5. 39. iake 6. 29. rom. 12. 19.

14 The third argument: Be- cause a fornicator is sacrilegious, for that our bodies are consecrate to God. Chap. 3. 17. 2. cor. 6. 16.
 5 The fourth argument: Be- cause we are not our owne men, receiving that God hath both in body

his owne bodie.

19 ¹⁴ Know ye not, that ^{*} your body is the Temple of the holy Ghost; which is in you, whom ye haue of God: and ¹⁵ yee are not your owne.

20 ^{*} For yee are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

giue our selues to any other, much lesse to Satan and the flesh, himselfe hath bought vs, and that with a great price, to the ende and soule, we should serue to his glory. Chap. 7. 23. 1. pet. 1. 18.

CHAP. VII.

1 Entreating here of marriage, which is a remedie against fornication, 10 and may not bee broken, 18 20 hee willet every man to liue contented with his los. 25 He sheweth what she and of virginittie should be, 35 and who ought to marrie.

NOW ^{*} concerning the things ^{*} whereof ye wrote vnto me, It were ^b good for a man not to touch a woman.

2 Neuerthelesse, to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ^{*} Let the husband giue vnto the wife ^{*} due beneuolence, and likewise also the wife vnto the husband.

4 ³ The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, ⁴ except it be with consent for a time, that yee may ^a giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 ⁵ But I speake this by permission, not by commandement.

7 For I ^{*} would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 ^{*} Therefore I say vnto the ^f vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.

10 ^{*} And vnto the married, I command,

not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remaine vnmarried, or bee reconciled vnto her husband, and let not the husband put away his wife.

12 ^{*} But to the remnant I speake, and not the Lord, If any brother haue a wife, that beleueeth not, if shee be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueeth not, if he be content to dwell with her, let her not forsake him,

14 ^{*} For the vnbeleueing husband is ^b sanctified to the ⁱ wife, and the vnbeleueing wife is sanctified to the ^k husband, else were your children vncleane: but nowe are they ^l holy.

15 ¹⁰ But if the vnbeleueing depart, let him depart: a brother or a sister is not in subiection in ^m such things: ¹¹ but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 ¹² But as God hath distributed to euery man, as the Lord hath ⁿ called euery one, so let him walke: and so ordaine I, in all Churches.

18 ¹³ Is any man called being circumcised? let him not gather his ^o vncircumcision: is any called vncircumcised? let him not bee circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 ^{*} Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? care not for it: but yet if thou mayest bee free, vse it rather.

22 For hee that is called in the ⁴ Lord,

Baptisme the very cause of saluation. For the children of the faithfull are holy, by virtue of the covenants, euen before Baptisme, and Baptisme is added as the seale of that holinesse. 10 Hee answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, saith he, because he is forsaken of the vnfaithfull. 11 Left any man vpon pretence of this libertie should giue an occasion to the vnfaithfull to depart, he giueth to vnderstand, that marriage contracted with an infidell, ought peaceably to be kept, that if it be possible the infidell may be won to ^p faith. 12 Taking occasion by ^q which he said of the bondage & libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lord, what state or condition soeuer he be in, because that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdome of heauen. 13 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of like sorte: because that Circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdome of God consisteth not in them, and therefore there are no hinderances to obey God. 14 Hee is said to gather his vncircumcision, who by the helpe of a Circumcizer, requereth an upper skinned which is done by drawing the skinned with an instrument, so make it so couer the matter. Collet in his seventh Booke, and twente fine Chapter. 1 Tim. 6. 1. p. As though this calling were too vnnorthly a calling for Christ. 15 He that is in state of a seruant, and is called to be a Christian

8 Eightly, hee as a firmeth, that those mariages which are already contracted betweene a faithfull and vnfaithfull or infidell, are firme: so that the faithfull may not forsake the vnfaithfull.

9 Hee answereth an objection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle denieth that, and prooueth that the faithfull man with good conscience may vse the vessell of his vnfaithfull wife, by this, that their children which are borne of them, are accounted holy (that is, contained within the promise), for it is said to all the faithfull, I will be thy God, and the God of thy seede.

10 The godliness of the wife is of more force to cause their coupling together to be accounted holy, then the infidelity of the husband is, so prophanes the marriage.

11 The infidel is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her.

12 To the faithfull husband. 13 This place doth strieth the opinion of them, that would not haue children to be baptised, and their opinion also, that make

Q being

1 Metecheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication: but so that neither one man may haue many wives, nor any wife many husbands.
 2 Teaching these matters whereof you wrote vnto me.
 3 Commodious, and (as we say) expedient: For marriage bringeth many grises with it, and that by reason of the corruption of our first estate.
 4 1. Pet. 3. 7. 5 Secondly, hee sheweth that the parties married, must with singular affection, sincerely loue one the other.
 6 This word (due) outmeth all kinde of beneuolence, though he speake more of one for then of the other, in that that followeth.
 7 Thirdly, hee warneth them, that they are each in others power, as touching the body, so that they may not defraude one another.
 8 He addeth an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselves to prayer, wherein notwithstanding, he warneth them to consider what is expedient, least by this long breaking off as it were from marriage, they be stirred vp to incontinencie. 4 Doe nothing else.
 5 Fifthly, he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God. 6 I wish.
 6 Sixtly, he giueth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marrie againe, that their confidence may be at peace.
 7 This whole place is flat against them which condemne second marriages. 8 So he burne with lust, that either the will yieldeth to the temptation, or also we cannot call vpon God with a quiet confidence. 9 Marth. 5. 32. and 19. 9. marke 10. 11. 12. luke 16. 18.
 10 Seuenthly, he forbideth contentions and publishing of diuorces (for hee speaketh not here of the fault of whoredome, which was then death, euen by the law of the Romanes also) whereby he affirmeth that the band of marriage is not dissolved, and that from Christ his mouth.

¶ Chap. 6. 20.
 1. pr. 1. 18. 19.
 14 He sheweth
 the reason of the
 vnlikenesse, be-
 cause that he
 that desireth to
 be circumcised,
 maketh himselfe
 subiect to mans
 tradition, and
 not to God. And
 this may be
 much more vn-
 derstood of iu-
 perstitions,
 which some doe
 foolishly ac-
 count for things
 indifferent.
 15 A repetition
 of the generall
 doctrine.

¶ So purely and from
 the heart, that your
 things may be ap-
 proved before God.
 16 He inioyneth
 virginie to no
 man, yet he per-
 swadeth and
 praiseth it for
 an other respect,
 to wit, both for
 the necessitie of
 the present time,
 because the faith-
 full could scarce
 abide in any
 place, and vse
 the commodities
 of this present
 life, and there-
 fore such as were
 not troubled
 with families,
 might be the rea-
 dier, and also for
 the cares of this
 life, which mari-
 age draweth
 with it of neces-
 sitie, so that they
 cannot but haue
 their mindes
 distracted: and
 this hath place
 in women espe-
 cially.

¶ The circumstances
 considered, this I
 counsell you.
 9 It is I that speake
 this which I am
 minded to speake:
 and the truth is,
 I am a man, but yet
 worthy credit, for I
 haue obtained of the
 Lord to be such an
 one.

¶ To remaine a virgin.
 10 For the necessitie,
 which the Saints are

daily subiect vnto, who are continually tossed up and downe, so that their estate may seeme most vn-
 fit for marriage, were it not that the weaknesse of the flesh enforceth them to it. ¶ By the (flesh)
 hee understandeth what things scuer belong to this present life, for marriage bringeth with it
 many discomforts: so that he bendeth more to a sole life, not because it is a seruice more agreeable
 to God then marriage is: but for those discomforts, which (if it were possible) he would wish all
 men to be void of, that they might giue themselves to God only. ¶ I would your weaknes
 were provided for. ¶ For we are now in the latter end of the world. ¶ By weeping, the He-
 brewes understand all aduersitie, and by ioy, all prosperitie. ¶ These things which God giueth vs
 haue. ¶ The guile, the shap, and subtilty: whereby hee sheweth vs, that there is nothing in this
 world that continueth. ¶ They that are married, haue their wits drawn bither and thither, and
 therefore if any man haue the gift of continencie, it is more commendable for him to liue alone: but they
 that are married may care for the things of the Lord also, (1. Cor. 7. 35.) ¶ Minde. ¶ Hee
 meaneth that he will enforce no man, either to marie or vnto to marie, but to shew them barely what
 kinde of life is most expedient.

being a seruant, is the Lordes free man: like-
 wise also hee that is called *being free*, is
 Christs seruant.

23* 14 Ye are bought with a price: be not
 the seruants of men.

24 15 Brethren, let euery man, wherein
 he was called, therein abide with God.

25 16 Now concerning virgines, I haue
 no commandement of the Lord: but I giue
 mine aduise, as one that hath obtained
 mercy of the Lord to be faithfull.

26 I suppose then this to bee good for
 the present necessitie: I meane that it is
 good for a man so to be.

27 Art thou bound vnto a wife? seeke not
 to bee loosed: art thou loosed from a wife?
 seeke not a wife.

28 But if thou takest a wife, thou sinnest
 not: and if a virgine marie, she sinneth not:
 neuerthelesse, such shall haue trouble in the
 flesh: but I spare you.

29 And this I say, brethren, because the
 time is short hereafter, that both they
 which haue wiues, bee as though they had
 none:

30 And they that weepe, as though they
 wept not: and they that reioyce, as though
 they reioyced not: and they that buy, as
 though they possessed not:

31 And they that vse this worlde, as
 though they vsed it not: for the fashion of
 this world goeth away.

32 And I would haue you without care.
 The vnmarried careth for the things of the
 Lord, how he may please the Lord:

33 But he that is married, careth for the
 things of the world, how he may please his
 wife.

34 There is difference also betweene a
 virgine and a wife: the vnmarried woman
 careth for the things of the Lord, that shee
 may be holy, both in body, and in spirit:
 but she that is married, careth for the things
 of the world, how she may please her hus-
 band.

35 And this I speake for your owne com-
 moditie, not to tangle you in a snare, but
 that ye follow that, which is honest, and that
 ye may cleaue fast vnto the Lord without
 separation.

36 17 But if any man thinke that it is vn-
 comely for his virgine, if she passe the floure
 of her age, and neede so require, let him doe
 what he will, he sinneth not: let them bee
 married.

37 Neuerthelesse, he that standeth firme in
 his heart, that he hath no neede, but hath
 power ouer his owne will, and hath so de-
 creed in his heart, that he will keepe his vir-
 gine, he doeth well.

38 So then he that giueth her to mariage
 doeth well, but hee that giueth her not to
 mariage, doeth better.

39 18 The wife is bound by the Law, as
 long as her husband liueth: but if her hus-
 band be dead, she is at libertie to marie with
 whom she will, onely in the Lord.

40 But shee is more blessed, if shee so
 abide in my iudgement: and I thinke that
 I haue also the Spirit of God.

so he expoundeth in ver. 38. 1. Refolueth with himselfe. 2. That the weaknesse of his daughter infer-
 ceth him not, or any other matter, but that he may safely keepe her a virgin still. 1. Provideth
 more commodiously for his children, and that not simply, but by reason of such conditions as are before
 mentioned. 18 That which he spake of a widower, he speaketh now of a widow,
 to wit, that she may marry againe, so that she doe it in the feare of God: and yet hee
 dissembleth not, but saith, that if she remaine still a widow, she shall be void of many
 cares. in By the Law of marriage. Rom. 7. 1. 2. Religiously, and in the feare of God. 1. Theoph.

CHAP. VIII.

1 From this place vnto the end of the tenth chapter, he wil-
 leth them not to be at the Gentiles prophane banquets. 18
 He restraineth the abuse of Chriftians libertie, 11 and
 sheweth that knowledge must be tempered with charitie.

AND as touching things sacrificed vnto
 idoles, wee knowe that wee all haue
 knowledge: knowledge puffeth vp, but
 loue edifieth.

2 Now, if any man thinke that he know-
 eth any thing, hee knoweth nothing yet as
 he ought to know.

3 But if any man loue God, the same is
 knowen of him.

4 Concerning therefore the eating of
 things sacrificed vnto idoles, wee knowe
 that an idole is nothing in the worlde, and
 that there is none other God but one.

5 For though there be that are called
 gods, whether in heauen, or in earth (as
 there be many gods, and many lords)

6 Yet vnto vs there is but one God, which
 is that Father, of whom are all things, and
 we in him: and one Lord Iesus Christ,

them that are cleane. Be it to faith Paul: be it that we are all sufficiently instructed
 in the knowledge of Christ, I say notwithstanding that we must not simply rest
 in this knowledge. The reason is, that velle our knowledge be tempered with
 charitie, it doth not only not auail, but also doeth much hurt, because it is the
 mistresse of pride, nay, it doth not so much as deserue the name of godly knowledge,
 if it be separate from the loue of God, & therefore from the loue of our neighbour.
 a This general word is to be abridged as appeareth, ver. 7. for there is a kinde of want in it, as we
 may perceiue by the next verse. b Manifesteth occasion of vanitie and pride: because it is void of char-
 itie. c Instructeth our neighbour. 2 The application of that answer to things offer-
 ed to idoles: I grant, saith he, that an idole is indeed a vaine imagination, & that
 there is but one God and Lord, and therefore that meat cannot be made either ho-
 ly or prophane by the idole: but it followeth not therefore that a man may
 without respect vse those meats as any other. d This word (Idole) in this place is taken
 for an image which is made to represent some godhead, what worship might be giuen vnto it: where-
 upon came the word (Idolatrie) that is to say, Image seruice. e Is a vaine dream. f What
 the Father is distinguished from the Sonne, he is named the beginning of all things: g Vnto him
 our being in him. * 1. Cor. 13. 13. chap. 12. 3. h But as the Father is called Lord, so is the Sonne
 God: therefore this word (One) doeth not respect the persons, but the nature.

¶ This word (By) doeth not signifie the instrumentall cause, but the effici- cause for the Father and the Sonne worke together, which is not so to be taken, that we make two causes, seeing they haue both but one nature, though they be distinct persons. ¶ The reason why that fol- loweth not, is this: because there are many men which doe not know that which you know. Now the iudgements of outward things depend not only vpon your conscience, but vpon the conscience of them that be- hold you, and therefore your actions must be applied not only to your know- ledge, but also to the ignorance of your brethren. ¶ An applying of the reason: There are ma- ny which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischief. ¶ By conscience of the idole, hee meaneth the secret iudgement that they had within themselves, whereby they thought all things vncleane, that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indiffe- rent good, and if it be euill, it maketh them euill. ¶ A preuening of an obiection: Why then shall we therefore be deprived of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you abstaine for your brethren sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with of- fence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrarie, to vse it, so to vse it, as in vying of it we haue consideration of our weake brethren. ¶ Another plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall bee declared in his place. ¶ An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeed is none (for if thou haddest true knowledge, thou wouldest not sit downe to meate in an idoles temple) wilt thou destroy thy brother hardening his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath died? ¶ Rom. 14. 15. ¶ Another amplification: Such offending of our weake brethren, redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe onely with their brethren. ¶ Rom. 14. 21. ¶ The conclusion, which Paul conceiueth in his owne person, that he might not seeme to exact that of other, which he will not be first subiect to himselfe. I had rather (saith he) ab- staine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

by whom are al things, and we by him.

7 But euery man hath not that know- ledge: for many hauing conscience of the idole, vntill this houre, eate as a thing sac- rificed vnto the idole, and so their consci- ence being weake, is defiled.

8 But meate maketh not vs acceptable to God, for neither if wee eate, haue wee the more: neither if wee eate not, haue wee the lesse.

9 But take heede lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shal the weak brother perish, for whom Christ died.

12 Now when yee sinne so against the brethren, and wound their weake consci- ence, yee sinne against Christ.

13 Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

our Lord: are yee not my worke in the Lord?

2 If I bee not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the scale of mine Apostleship in the Lord.

3 My defence to them that examine me is this,

4 Haue wee not power to eate and to drinke?

5 Or haue wee not power to leade about a wife beeing a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power not to worke?

7 Who goeth a warrefare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Saye I these things according to man? saith not the Lawe the same also?

9 For it is written in the Law of Moses, Thou shalt not mussell the mouth of the ox that treadeth out the corne: doeth God care for oxen?

10 Either saith hee it not altogether for our sakes? For our sakes no doubt it is writ- ten, that hee which eareth, should eare in hope, and that hee that thresheth in hope, should be partaker of his hope.

11 If we haue sown vnto you spiritu- al things, is it a great thing if we reape your carnall things?

12 If others with you bee partakers of this power, are not we rather? neuerthelesse, wee haue not vsed this power, but suffer all things, that we should not hinder the Gos- pel of Christ.

13 Doe ye not know, that they which minister about the holy things, eate of the things of the Temple: and they which waite at the Altar, are partakers with the Altar?

14 So also hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things,

¶ By the Lord, As a scale where- by it appeareth sufficiently that God is the author of my Apostleship.

3 He addeth this by the way, as if he would say, So farre is it off, that you may doubt of my Apostleship, that I vse to reute them which call it in controuersie, by opposing those things which the Lord hath done by me amongst you.

c VVuch like iudges examines me and my doings.

4 Now touching the matter it selfe, he saith, Seeing that I am free, and truly an A- postle, why may not I (I say not eate of all things offered to Idols, but) be maintai- ned by my la- bours, yea and keepe my wife also, as the residue of the A- postles lawfully doe, as by name, Iohn and Iames, the Lords cou- sins, and Peter himselfe.

d Vpon the expenss of the Church? e One that is a Christian and a true believer?

f Not to liue by the work of our hands.

g That he may not seeme to burden the Apo- stles, he sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and hus- bandmen by the fruits of their labours, and shepherdes by that that com- meth of their flockes.

h VVeth to goe away- fare.

i Secondly, hee bringeth fourth the authoritie of Gods institution by an argument

of comparison. h Haue I no better ground then the common custome of men? ¶ Deut. 25. 4. 1 rim. 5. 18. i VV as is Gods proper drift to provide for oxen, when he maketh this Lawe? for others wife there is not the smallest thing in the world, but God hath a care of it. ¶ Rom. 15. 27.

7 An assumption of the arguments with an amplification, for neither in so doing, doe we require a reward meete for our deserts. 8 Another argument of great force: for other are nourished amongst you, therefore it was lawfull for me, yea ra- ther for me then any other: and yet I refused it, and had rather still suffer any dis- commoditie, then the Gospel of Christ should be hindered. k The words signifieth a right and interest, whereby he giueth vs to understand that the Ministers of the word must of right and due be found of the Church. 9 Last of all, hee bringeth fourth the expresse Lawe concerning the nourishing of the Leuites: which priuledge notwithstanding hee will not vse. ¶ Deut. 18. 1. l This is spoken by the figure Metonymie, for of those things that are offered in the Temple. m Are partakers with the altar in diuiding the sacrifice: n Because they preach the Gospel. It followeth by this place, that Paul gate no living, neither would haue any other men get by any commodities of Masse, or any other such superstitious trumperies.

Q 2. neither

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, 15 he willingly abstained, 18. 22 left in things indifferent he should offend any. 24 He sheweth that our life is like vnto a race.

AM I not an Apostle? am I not free? haue I not seene Iesus Christ

¶ Before he pro- ceedeth any fur- ther in his pro- posed matter of things offered to idoles, hee would shew the cause of all this mis- chief, and also take it away: to wit, that the Corinthians thought themselves not bound to depart from a iote of their libertie for any mans pleasure. Therefore hee propoundeth himselfe for an example, & that in a matter most necessary. And yet he speaketh feuerally of both, but first of his owne person. If, saith he, you alledge for your selues, that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle? 2 He proueth his Apostleship by the effects, in that he was appointed of Christ himselfe, & the authority of his function was suffi- ciently confirmed to him amongst the by their conuersion. And al these things he saith before their eyes, to make them ashamed, for that they would not in the left- wife might be, debate these liues, for the weaks sake, whereas the Apostle himselfe did al he could to win the to God, whie they were vitally reprobate & wrou God

10 He taketh away occasion of suspicion by the waye, that it might not bee thought that hee wrote this as though he challenged his wages, that was not payed him. Nay, faith he, I had rather die, then not to continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath inioyned me this office: but vnlesse I doe it willingly and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be euil spoken of, then that I should not require my wages, then would it appeare that I took these paines not so much for the Gospels sake, as for my gaines and advantages. But I say, this were not to vse, but abuse my right and libertie: Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to al men, that I might win them to Christ, and might together with them be wonne to Christ.

• By taking nothing of them to whom I preach it.

* Acts 16.3.

gal. 2.23.

p The word (law) in this place, must be restrained to the ceremoniall Law.

q In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my selfe into all fa-
shions, that by all meanes I might saue some.

r That both I and they to whom I preach the Gospel may receive fruit by the Gospel.

s He bringeth in another cause of this mischief, to wit, that they were giuen to gluttonie, for there were solemne banquets of sacrifices, and the riot of the Priests was alwaies too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to be restrained from these banquets: but contrariwise the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnlesse they take another course and trade of life.

u Vseth a most exquisite diet.

v The old man which striueth against the Spirit.

w This word (Reproued) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

neither wrote I these things, that it should be so done vnto mee: for it were better for me to die, then that any man should make my reioicing vaine.

16 For though I preach the Gospell, I haue nothing to reioyce of: for necessitie is laid vpon me, and woe is vnto me, if I preach not the Gospell.

17 For if I doe it willingly, I haue a reward, but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verily that when I preach the Gospell, I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospell.

19 For though I be free from al men, yet haue I made my selfe seruant vnto all men, that I might winne the moe.

20 * And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the Law, as though I were vnder the Law, that I may winne them that are vnder the Law:

21 To them that are without Lawe, as though I were without Law, (when I am not without Law as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Law.

22 To the weake, I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Knowe yee not, that they which runne in a race, runne all, yet one receiueth the prise: so runne that yee may obtaine.

25 And euery man that prooueth masteries, abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the aire:

27 But I beat downe my body and bring it into subiection, left by any meanes after that I haue preached to other, I my selfe should be reprooued.

should bee partakers of the table of the deuils, who are partakers of the Lords Supper. 24 To haue consideration of our neighbour in things indifferent.

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were vnder that cloude, and all passed through that sea,

2 And were all baptized vnto Moses, in that cloude, and in that sea,

3 * And did all eate the same spirituall meate,

4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke was Christ.)

5 But with many of them God was not pleased: for they were ouerthrowen in the wilderness.

6 Now these things are our ensamples, to the intent that we should not lust after euill things, as they also lusted.

7 Neither be yee idolaters, as were some of them, as it is written, * The people sate downe to eate & drinke, & rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.

9 Neither let vs tempt Christ, as some of them also tempted him, and were destroyed of serpents.

10 Neither murmure yee, as some of them also murmured, and were destroyed of the destroyer.

11 Nowe all these things came vnto them for ensamples, and were written to admonish vs, vpon whome the endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede lest he fall.

13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to bee

to them in diuers shadowes. b All of them were baptized with the outward signe, but not in deede, wherewith God cannot be charged, but they themselves. c Moses being their guide. * Exod. 16.15. d The same that we doe. e Manna, which was a spirituall meate to the beleaguers, which in faith lay hold vpon Christ who is the true meate. * Exod. 17.6. num. 20.10. and 21.16. f Of the River and running Rocke, which followed the people. g Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the truth is selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be received with faith. * Num. 26.65. 3. An amplifying of the example against them which are caried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all euill, as of idolatrie (which hath gluttonie a companion vnto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharplie in that olde people, to the end that wee which succede them, and haue a more full declaration of the will of God, might by that meanes take better heede. h Some reade figures: which signified our Sacraments: for circumcision was to the Lawes a scale of righteousness, & to vs a lively picture of Baptisme, and so in the other Sacraments. * Num. 13.4. and 26.64. psal. 106.14. * Exod. 23.6. * Num. 25.9. i To tempt Christ, is to prouoke him to a combat as it were, which thus men doe, who abuse the knowledge that he hath giuen them, and make it to serue for a cloke for their lusts and wickednesse. * Num. 21.6. psal. 106.14. * Num. 14.37. iudg. 8. 24. k This one age, is called the end, for it is the shutting vp of all ages. l In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan. Yet he vseth an insinuation and comforteth them, that he may not seeme to make them altogether like to those wicked idolaters and contempters of Christ, which perished in the wilderness.

l VVhich commeth of weaknesse.

1 He setteth out that which hee said, laying before them an example of the horrible iudgement of God against them which had in effect the selfe same pledges of the same adoption and saluation that we haue: & yet notwithstanding when they gaue themselves to idoles feastes, perished in the wilderness, being horribly and manifoldly punished. Now, moreover and besides that these things are fully spoken against them which frequented idoles feastes, the same also seeme to be alleaged to this end and purpose, because many men are thus minded, that those things are not of such great weight that God will be angry with them if they vse them, so that they frequent Christian assemblies and be baptized, and receive the Communion and confesse Christ.

a Paul speaketh thus in respect of the covenants, and not in respect of the persons, sauing in general.

* Exod. 13.21. num. 9.18.

* Exodus 14.22.

2 In effect the Sacraments of the olde fathers were al one with ours, for they respected Christ only who offered himselfe vnto

tempted

CHAP. X.

1 If God spared not the Iewes, neither will he spare those who are of like condition, 3. 4. touching the outward signes of his grace. 14 That it is absurd, that such

m He that would have you tempted for your profits sake, will give you an issue to escape out of the temptation.

g Now returning to those idoles feasts, that he may not seeme so dally at all, first he promisseth that he will vse no other reasons, then such as they knew very well themselves. And he vseth an induction borrowed from the agreement that is in the things themselves. The holy banquets of the Christians are pledges, first of all of the communion that they haue with Christ, and next one with another. The Israelites also doe raise in their sacrifices, their mutual coniunction in one selfe same religion: therefore so do the idolaters also ioyne themselves with their idoles or deuils rather, (for idoles are nothing) in those solemn banquets, whereupon it followeth, that that table is a table of deuils, and therefore you must eschew it: For you cannot be partakers of the Lord and of idoles together, much lesse may such banquets be accounted for things indifferent. Will ye then strive with God? and if ye doe, thinke you that you shall get the vpper hand?

n Of thanksgiving: whereupon that holy banquet was called Eucharist, that is, a thanksgiving.

g A most effectuall pledge and note of our knitting together with Christ, and ingrafting into him. That is, as yet obscure their ceremonies. *g* Are consenting and guiltie both of that worship and sacrifice. *r* Haue any thing to doe with the deuils, or enter into that society which is begun in the deuils name. *s* The heathen and prophane people were wonte to shut up and make an end of their feasts which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with banquets and feasting. * Chap. 6. 12. *6* Comming to another kinde of things offered to idoles, he repeateth that general rule, that in the vse of things indifferent, wee ought to haue consideration not of our selues onely, but of our neighbours, and therefore there are many things which of themselves are lawfull, which may be euill done of vs, because of offence to our neighbour. *t* Looke afore chap. 6. 13. *7* An applying of the rule to the present matter: VVhatsoever is sold in the shambles, you may indifferently buy it as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit in a priuate banquet: but yet with this exception, vnlesse any man be present which is weake, whose conscience may be offended by setting meates offered to idoles before them: for then you ought to haue consideration of their weakenesse. *u* The flesh that was sacrificed, was used to be sold in the shambles, and the price returned to the Priests. * Psal. 24. 1. *x* All those things whereof it is full.

tempted aboute that you be able, but will euen^m giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge yee what I say.

16 The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because we all are partakers of one bread.

18 Behold Israel, which is after the flesh: are not they which eate of the sacrifices partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue fellowship with the deuils.

21 Yee cannot drinke the cuppe of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords Table, and of the table of the deuils.

22 Doe we prouoke the Lord to anger? are we stronger then he?

23 * 61 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 7 Whatsoever is sold in the shambles, eate yee, and aske no question for conscience sake.

26 * For the earth is the Lords, and * all that therein is.

27 For if any of them which beleue not, call you to a feast, and if yee will goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the consci-

ence (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: * for why should my libertie be condemned of another mans conscience?

30 For if I through Gods benefite be partaker, why am I euill spoken of, for that wherefore I giue thanks?

31 * Whether therefore yee eate or drinke, or whatsoeuer ye doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.

things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him. *y* If I may through Gods benefite eate this meat, or that meat, why should I through my fault, cause that benefite of God to turne to my blame? * Col. 3. 17. *9* The conclusion: VVe must order our liues in such sort, that wee seeke not our selues, but Gods glory, and so the saluation of as many as we may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that he calleth them backe to Christ, vnto whom he himselfe hath regard.

CHAP. XI.

1 He blameth the Corinthians for that in their holy assemblies, *4* men do pray hauing their heads couered, *6* and women bareheaded, and because their meetings tended to euill, *21* who mingled prophane banquets with the holy Supper of the Lord, *23* which he requireth to be celebrated according to Christs institution.

BE yee followers of mee, euen as I am of Christ.

2 Now brethren, I commend you, that yee remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye know, that Christ is the head of euery man: and the man is the womans heade: and God is Christs head.

4 Euery man praying or prophecying hauing any thing on his heade, dishonoureth his head:

5 But euery woman that prayeth or prophecieth bare headed, dishonoureth her head, for it is euen one very thing, as though she were shauen.

6 Therefore if the woman bee not

stie, which belong to the Ecclesiasticall policie, traditions: which afterward they called Canons. *2* Hee ferreteth downe God, in Christ our Mediatour, for the ends and marke not onely of the doctrine, but also of Ecclesiasticall comelines. Then applying it to the question proposed, touching the comely apparell both of men and women in publicke assemblies, hee declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sex. * Ephes. 5. 23. *4* In that that Christ is our Mediatour. *3* Hereof he gathereth, that if men doe either pray or preach in publicke assemblies, hauing their heads couered (which was then a signe of subiection) they did as it were spoyle themselves of their dignitie, against Gods ordinance. *b* It appeareth, that this was a policie Law serving onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bare headed in an assemblie, is a signe of subiection. *4* And in like sort he concludeth, that women which shew themselves in publicke and Ecclesiasticall assemblies without the signe and token of their subiection, that is to say, vncouered, shame themselves. *5* The first argument taken fro the common sense of man, red so much as nature teacheth women, if it is dishonest for the to come abroad bare headed, seeing that shee hath giuen them thicke and long haire, which they doe diligently trimme and decke, that they can in no wise abide to haue it shauen.

8 A reason: for we must take heede that our libertie be not euill spoken of, and that the benefite of God which we ought to vse with thanksgiving be not changed into impiecy, and that through our fault, it wee chuse rather to offend the conscience of the weake, then to yeeld a litle of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian liberty. And the Apostle taketh these

2 Thess. 3. 9. *1* The fifth treatise of this Epistle concerning the right ordering of publicke assemblies, containing three points, to wit, of the comely apparell of men & women, of the order of the Lords Supper, and of the right vse of spiritual gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a general praise of them, calling those particular lawes of comeliness and honestie

couered

Long haire is a shame to man. I. Corinthians. The Supper of the Lord.

6 The taking away of an objection: Haue not men also haire giuen the? I graunt, saith the Apostle, but there is another matter in it: For man was made to this end & purpose, that the glorie of God should appeare in his rule and authoritie: but the woman was made, that by profelion of her obedience, she might more honour her husband.

* Genes. 1. 26. and 5. 1. and 9. 6. coloff. 3. 10.

7 He proueth the inequality of the woman, by that, that the man is the matter whereof woman was first made.

* Genes. 2. 22. 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake.

9 The conclusion: Women must be couered, to shew by this externall signe, their subiection.

* A couering which is a token of subiection.

10 What this meaneth, I do not yet vnderstand.

11 A digression which the Apostle vseth, least that which hee spake of the superiority of me, and lower degree of women, in consideration of the policie of the Church, should be taken as though there were no measure of this inequality.

Therefore hee teacheth that men haue in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this ought to put them in minde to obserue the degree of euery sexe in such sort, that mutuall coniunction may be cherished.

d By the Lord. 12 Hee vrgeth the argument taken from the common sense of nature.

a To be a couering for her, and such a couering, as should procure another.

13 Against such as are stubbornly contentious, wee haue to oppose this, that the Churches of God are not contentious. 14 He passeth now to the next Treatise concerning the right administration of the Lords Supper. And the Apostle vseth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandements, yet they fouly neglected them in a matter of greatest importance.

15 To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned.

16 Although that Schismes and heresies procede from the diuill, and are euill, yet they come not by chance, nor without cause, and they turne to the profite of the elect.

f Whom experience hath taught to be of sound religion and godlinesse. g This is an vsuall kinde of speech, whereby the Apostle denieth stoutly, which many did not well. h Eateth his meate and drieth not till others come.

couered, let her also be shorne: and if it bee shame for a woman to be shorne or shauen, let her be couered.

7 6 For a man ought notto couer his head: for as much as he is the * image and glorie of God: but the woman is the glorie of the man.

8 7 For the man is not of the woman, but the woman of the man.

9 * 8 For the man was not created for the womans sake, but the woman for the mans sake.

10 9 Therefore ought the woman to haue e power on her head, because of the 10 Angels.

11 11 Neuerthelesse, neither is the man without the woman, neither the woman without the man d in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 12 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a e couering.

16 13 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ 14 Now in this that I declare, I praise you not, that yee come together, not with profite, but with hurt.

18 15 For first of all, when yee come together in the Church, I heare that there are dissentions among you: and I beleue it to be true in some part.

19 16 For there must be heresies euen among you, that they which are f approoued among you, might be knowen.

20 When yee come together therefore into one place, this is g not to eate the Lords Supper.

21 For euery man when they should eate, taketh his owne supper h afore, and one is hungrie, and another is drunken.

22 17 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 18 For I haue receiued of the Lord that which I also haue deliuered vnto you, 10 wit, That the Lord Iesus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thanks, he brake it, and said, Take, eate: This is my body, which is i broken for you: this doe ye in remembrance of me.

25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the New Testament in my blood: this do as oft as yee drinke it, in remembrance of me.

26 For as often as ye shall eat this bread, and drinke this cuppe, yee shew the Lords death till he come.

27 19 Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord k vnworthily, shall bee guiltie of the body and blood of the Lord.

28 * 20 Let euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth & drinketh his owne damnation, because he m discerneth not the Lords body.

30 21 For this cause many are weake, and sicke among you, and many sleepe.

31 For if we would n iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because wee should not be condemned with the world.

33 22 Wherefore, my brethren, when ye come together to eate, tary one for another.

34 23 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. 24 Other things will I set in

17 The Apostle thinketh it good to take away the lowe feastes, for their abuse, although they had bene a long time, and with commendation vsed in Churches, and were appointed and instituted by the Apostles. 18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastours, to shewe forth the Lords death by preaching his word: to blesse the bread and the wine by calling vpon the Name of God, & together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cup receiued to be drunke with thankesgiuing. And touching the flocke, that euery man examine himselfe, that is to say, to proue both his knowledge, and also faith, and repentance: to shew forth the Lords death, that is, in true faith to yield vnto his word and institution: And last of all, to take the bread at the Ministers hand, & to eate it, and drinke the wine, and giue God thanks: This was Pauls and the Apostles maner of ministering. * Mat. 26. 26.

marks 14. 22. Luke 22. 19. i This word (Broken) noteth out vnto vs Christ his manner of death, for although his legges were not broken, as the theues legs were, yet was his body very sore tormented, and some, and bruised. 19 Whosoever contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shalbe grieuouly punished for it. k Otherwise them meate is such myserie should be handled. * 2. Cor. 13. 5. 20 The examination of a mans selfe, is of necessity required in the Supper, and therefore they ought not to be admitted vnto it, which cannot examine themselves: as children, furious and mad men, also such as either haue no knowledge of Christ, or not sufficient although they professe Christian religion, and other such like. l This place beareth downe the faith of credite, or vnwrappd faith, which the Papists maintaine. m He is said to discern the Lords body, that hath consideration of the worthines of it, and therefore cometh to eat of this meate with great reuerence. n 1 The prophaning of the body & blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by iudging & correcting of a mans selfe. o Tise and examine our selues, by faith and repentance, separating our selues from the wicked. 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate suppers. 23 The Supper of the Lord was instituted not to feede the belly, but to feede the soule with the communion of Christ, and therefore it ought to bee separate from the common bankets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places and persons.

order

order when I come.

CHAP. XII.

To drawe away the Corintheians from contention and pride, he ſheweth that ſpiritual gifts are therefore diuerſly beſowed, 7 that the ſame being ioynly to eche other imployed, 12 we may growe vp together into one body of Chriſt in ſuch equall proportion of meaſure, 20 as the members of mans body doe.

Nowe ¹ concerning ſpiritual gifts, brethren, I would not haue you ^a ignorant.

² ^a Yeknowe that yee were ^b Gentiles, and were caried away vnto the dummeidoles, as yee were led.

³ ^a Wherefore, I declare vnto you, that no man ^{*} ſpeaking by the Spirit of God calleth Ieſus ^{*} execrable: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

⁴ ^a Nowe there are diuerſities of giftes, but the ^d ſame Spirit.

⁵ And there are diuerſities of adminiſtrations, but the ſame Lord.

⁶ And there are diuerſities of ^e operations, but God is the ſame which worketh all in all.

⁷ But the manifeſtation of the Spirit is ^f giuen to euery man, to ^g profit withall.

⁸ ^a For to one is giuen by the Spirit the worde of ^h wiſedome: and to another the word of knowledge, by the ſame Spirit:

⁹ And to another ⁱ is giuen faith by the ſame Spirit: and to another the gifts of healing by the ſame Spirit:

¹⁰ And to another the ⁱ operations of great workes: and to another, ^k prophecie: and to another the ⁱ diſcerning of ſpirits: and to another diuerſities of tongues: and to another the interpretation of tongues.

¹¹ ^{*} And all theſe things worketh one, and the ſelfe ſame Spirit, diſtributing to euery man ſeuerally ^o as he will.

¹² ^a For as the body is one, and hath ma-

ny members, and all the members of the body, which is one, though they be many, yet are ^{but} one body: ⁸ euen ſo is ^m Chriſt.

¹³ For by one Spirit are wee all baptized into ⁿ one body, whether we be Iewes, or Grecians, whether we be bound or free, and haue bene all made to ^o drinke into one Spirit.

¹⁴ ^a For the body alſo is not one member, but many.

¹⁵ ¹⁰ If the foote would ſay, Becauſe I am not the hand, I am not of the body, is it therefore not of the body?

¹⁶ And if the eare would ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?

¹⁷ ¹¹ If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?

¹⁸ But now hath God diſpoſed the members euery one of them in the body at his owne pleaſure.

¹⁹ For if they were all one member, where were the body?

²⁰ But now are there many members, yet but one body.

²¹ ¹² And the eye cannot ſaye vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

²² Yea, much rather thoſe members of the body, which ſeeme to be ^p more feeble, are neceſſarie.

²³ And vpon thoſe members of the body, which wee thinke moſt vnhoneſt, put wee more ^q honeſtie on: and our vncomely parts haue more comelineſſe on.

²⁴ For our comely parts need it not: but God hath tempered the body together, and hath giuen the more honour to that parts which lacked,

²⁵ Left there ſhould bee any diuiſion in the body: but that the members ſhould haue the ſame ^r care one for another.

and ſimply. And firſt of a^l hee ſpeaketh vnto them which would haue ſeparated themſelues from thoſe whom they enuied, becauſe they had not ſuch excellent gifts as they: nowe this is faith hee, as if the foote ſhould ſay, it were not of the body, becauſe it is not the hand, or the eare, becauſe it is not the eye. Therefore all parts ought rather to defend the vnitie of the body, being coupled together to ſerue one the other. ¹¹ Again ſpeaking to them, hee ſheweth them that it that ſhould come to paſſe which they deſire, to wit, that all ſhould bee equall one to another, there would follow a deſtruction of the whole bodie, yea, and of themſelues: for it could not be a body, unleſſe it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuiſion as vnequall, hee addeth that God himſelfe hath coupled all theſe together. Therefore all muſt remaine coupled together, that the body may remaine in ſafety. ¹² Now on the other ſide, he ſpeaketh vnto them which were indue with more excellent gifts, willing them not to deſpiſe the inferiours as vnprofitable, and as though they ſerued to no vſe: for God ſaith he, hath in ſuch ſort tempered this inequality, that the more excellent and beautifull members can in no wiſe lacke the more abieſt and ſuch as we are aſhamed of, and that they ſhould haue more care to ſee vnto them and to couer them: that by this means the neceſſitie which is on both parts, might keepe the whole body in peace and concord: that although, if each part be conſidered apart, they are of diuers degrees and conditions, yet becauſe they are ioyned together, they haue a communie both in commodities and diſcommodities. ^p Of the ſmalleſt and vileſt officers, and therefore ſmall accounted of, of the reſt. ^q VV^e more carefully couer them. ^r Should beſtow their operations and offices to the proſper and preſeruation of the whole body.

⁸ The applying of the ſimilitude. So muſt we alſo thinke, ſaith hee, of the myſtical bodie of Chriſt: for all we that beleue, whether we be Iewes or Gentiles, are by one ſelfe ſame Baptiſme, ioyned together with our head, that by that means, there may be framed one body compact of many members: and we haue drunke one ſelfe ſame ſpirit, that is to ſay, a ſpiritual feeling, perfecturance and motion common to vs all out of one cup.
^m Chriſt ioyned together with his Church.
ⁿ To become one body with Chriſt.
^o By one quickning drinke of the Lords blood, we are made partakers of his onely Spirit.
⁹ He amplifieth that which followed of the ſimilitude: as if he ſhould ſay, The vnitie of the body is not onely not let by this diuerſitie of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diuers members.
¹⁰ Now hee buildeth his doctrine vpon the foundations which hee hath laid: and firſt of all he continueth in his propoſed ſimilitude, and afterward hee goeth to the matter barely

¹ Now hee entereth into ³ third part of this treatiſe touching the right vſe of ſpiritual gifts, wherein he giueth the Corintheians plainly to vnderſtand that they abuſed them: for they that excelled bragged ambitiouſly of them, and ſo robbed God of the praife of his gifts: and hauing no conſideration of their brethren, abuſed them to a vaine oftentation, and ſo robbed the Church of the vſe of thoſe gifts. On the other ſide the inferiour ſort enuied the better, and went about to make a departure, ſo that all that body was as it were ſcattered and rent in pieces. So then he going about to remedie theſe abuſes, ſetteth them firſt to conſider diligently, that they haue not theſe gifts of themſelues, but from the free grace and liberality of God, to whole glory they ought to beſtow them all. ^a Ignorant to what purpoſe theſe gifts are giuen you.

² He proueth the ſame by comparing their former ſtate with that wherein they were at this time indue, with thoſe excellent gifts. ^b As touching Gods ſeruite and the covenant merre ſtrangers. ³ The concluſion: Know you therefore that you cannot ſo much as moue your lips to honour Chriſt withall, but by the grace of the holy Ghoſt. ^{*} Marke 9. 39. ^{*} Iohn 13. 13. chap. 8. 6. phil. 2. 11. ^c Doeth newſe him, or by any means what ſoever diminiſh his glorie. ⁴ In the ſecond place he layeth another foundation, to wit, that theſe giftes are diuers, as the functions alſo are diuers and their offices diuers, but that one ſelfe ſame Spirit, Lord and God is the giuer of all theſe gifts, and that to one end, to wit, for the profit of all. ^d The Spirit is plainly diſtinguiſhed from the gifts. ^e So Paul calleth that inward force which cometh from the holy Ghoſt, and maketh men ſenſible to wonderfull things. ^f The holy Ghoſt openeth and ſheweth himſelfe freely giuing of theſe giftes. ^g To the vſe and benefite of the Church. ⁵ He declareth this manifold diuerſitie, and reckoneth vp the chiefſt gifts, b^ating that into their heads which he ſaid before, to wit, that all theſe things proceeded from one ſelfe ſame Spirit. ^h VVⁱſdome is a moſt excellent gift, very requiſite, not onely for them which teach, but alſo for them that exhort and comfort, which thing is proper to the Paſtours office: as the word of knowledge agreeth to the Doctours. ⁱ By operations, he meaneth theſe great workings of Gods mightie power, which paſſe and excell amongſt his miracles, as the deliuerie of his people Iſrael by the hand of Moſes: that which hee did by Elias againſt the Priests of Baal, in ſending downe fire from heauen to conſume his ſacrifice: and that which hee did by Peter in the matter of Ananias and Sapphira. ^k For telling of things to come. ^l VV^hereby falſe prophets are knowne from true, wherein Peter paſſed Philip in diſcouering Simon Magus, acts 8. 20. ^{*} Rom. 12. 3. eph. 4. 7. ⁶ He addeth moreover ſomething elſe, to wit, that although theſe giftes are vnequall, yet they are moſt wiſely diuided, becauſe the will of the Spirit of God is the rule of this diſtribution. ⁷ Hee ſeteth forth his former ſaying by a ſimilitude taken from the body: This ſaith he, is manifeſtly ſcene in the body, whole members are ſeueral, but yet ſo knit together, that they make but one body.

Loue is preferred before I. Corinthians. all other vertues

13 Now he applieth this same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their duetie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestow to the profite of all, that which he hath receiued according as his ministerie doeth require. 1 For all Churches whatsoeuer they are dispersed through the whole world, are diuers members of one body. Eph. 4. 11. 2 The offices of Deacons. 3 He setteth forth the order of Elders, which were the maintainers of the Churches discipline. 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselves to the best gifts, and such as are most profitable to the Church, and so, if they contend to excell one another in loue, which farre passeth all other gifts.

26 13 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now yee are the body of Christ, and members for your part.

28 * And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, helpers, *gouernours, diuersitie of tongues.

29 Are all Apostles: are all Prophets: are all teachers?

30 Are all doers of miracles: haue all the gifts of healing: do al speake with tongues: doe all interpret?

31 14 But desire you the best giftes, and I will yet shew you a more excellent way.

require. 1 For all Churches whatsoeuer they are dispersed through the whole world, are diuers members of one body. Eph. 4. 11. 2 The offices of Deacons. 3 He setteth forth the order of Elders, which were the maintainers of the Churches discipline. 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselves to the best gifts, and such as are most profitable to the Church, and so, if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if charitie be away: 4 and therefore he digresseth vnto the commendation of it.

Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or a tinkling cymball.

2 And though I had the gift of prophetic, and knew all secrets, and all knowledge, yea, if I had al faith, so that I could remooue *mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my bodie, that I bee burned, and haue not loue, it profiteth me nothing.

4 2 Loue d suffereth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffereth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 3 Loue doeth neuer fall away, though that prophecyings bee abolished, or the tongues cease, or knowledge vanish away.

1 He reasoneth first of charitie, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing, hee proueth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are giuen. For, to what purpose are those gifts but to Gods glory, and the profite of the Church as is before proued? so that those gifts without charitie, haue no right vie. 2 A very earnest kinde of amplifying a matter, as is before said, if there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbours, it were nothing else but a vaine and prating kinde of babling. 3 That giueth a rude and no certaine sound. 4 By faith hee meaneth the gift of doing miracles, and not that faith which iustificeth, which cannot be void of charitie as the other may. 5 Math. 17. 20. 6 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessarie: and also how farre they are from it, and therefore how vainely and without cause they are proud. 7 VVord for word, deserueth wrath. 8 It is not contumelious. 9 Reioyceth at righteousness in the righteous. For the Hebrewes means by truth, righteousness. 3 Again hee commendeth the excellencie of charitie in that, that it shall neuer be abolished in the Saints, whereas the other gifts which are necessarie for the building vp of the Church, so long as wee liue here, shall haue no place in the world to come. 4 The way to get knowledge by prophesying,

9 4 For we knowe in part, and wee prophetic in part.

10 But when that which is perfect is come then that which is in part, shall bee abolished.

11 5 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 6 For now wee see through a glasse darkely: but then shall wee see face to face. Now I know in part: but then shall I know euen as I am knowen.

13 7 And now abideth faith hope, and loue euen these three: but the chiefest of these is loue.

4 The reason: because wee are now in that state that wee haue neede to learne daily, and therefore wee haue need of those helps, to wit, of gift of tongues, and knowledge, and also of them that teach them. But to what purpose serue they then, when wee haue obtained and gotten the full knowledge of God, which serueth now but for them, which are imperfect and goe by degrees to perfection? 5 He setteth forth that that he said, by an excellent similitude, comparing this life to our infancie, or childhood, wherein we stagger and stammer rather then speake, and thinke and vnderstand childlike things, and therefore haue neede of such things as may forme and frame our tongue and munde but when wee become men, to what purpose should wee desire that stammering, those childish toys, and such like things, whereby our childhood is framed by lile and lile. 6 The applying of the similitude of our childhood to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church: of our mans age and strength, to that heavenly and eternall life, wherein when wee behold God himselfe present, and are lightened with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betweene themselves with most feruent loue, and therefore charitie shall not be abolished but perfected, although it shall not be shewed forth and entertained by such manner of duties as peculiarly and only belong to the infimicie of this life. 7 All this must be vnderstood by comparison. 7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now wee haue three things, and they remaine sure if we be Christs, as without which, true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised and are to come, when we haue presently gotten them, to what purpose should we haue faith and hope? but yet there at length shall we truly and perfectly loue both God, and one another.

CHAP. XIII.

1 He commendeth the gift of prophesying, 7 and by a similitude taken of the musickall instruments, 12 he teacheth the true vse of interpreting the Scriptures: 17 he taketh away the abuse: 34 and forbiddeth women to speake in the congregation.

Followe after loue, and couet spirituall gifts, and rather that yee may a prophetic.

2 2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But hee that propheticeth, speaketh vnto men: (as prophetic, that is to say, the gift of teaching and applying the doctrine: which was contemned in respect of other gifts, although it be the chiefest and most necessarie for the Church) and not those which for a few seeme to be marueilous, as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vntill there were an interpreter. 4 VVhat prophetic is, he sheweth in the third verse. 2 He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowne to a greater sort. Thereby it is euident that prophetic, whereunto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues then of prophesying: because forsooth the gift of tongues was thought more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed tongues in the congregation without an interpreter. Which thing although it might be done to some profite of him that spake them, yet he corrupted the right vie of that gift, because there came thereby no profite to the hearers: and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profite of the whole company. 5 A strange language which no man can vnderstand without an interpreter. 6 By that inspiration which he hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can vnderstand.

1 Hee inferreth now of that hee spake before. Therefore seeing charitie is the chiefest of all, before all things see it before you as chiefe and principall: and so esteeme those things as most excellent, which profite the greater part of men: (as prophetic, that is to say, the gift of teaching and applying the doctrine: which was contemned in respect of other gifts, although it be the chiefest and most necessarie for the Church) and not those which for a few seeme to be marueilous, as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vntill there were an interpreter. 4 VVhat prophetic is, he sheweth in the third verse. 2 He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowne to a greater sort. Thereby it is euident that prophetic, whereunto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues then of prophesying: because forsooth the gift of tongues was thought more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed tongues in the congregation without an interpreter. Which thing although it might be done to some profite of him that spake them, yet he corrupted the right vie of that gift, because there came thereby no profite to the hearers: and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profite of the whole company. 5 A strange language which no man can vnderstand without an interpreter. 6 By that inspiration which he hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can vnderstand.

to

d Which may further men in the studie of godlinesse.

e The companie.

3 He setteth fourth that which he said by a similitude which he borroweth and taketh from instruments of musick, which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better vied.

f That do fity vnto the matter it selfe.

4 He proueth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifold varietie of languages, in so much that if one speake to another without an interpreter, it is as if he speake not.

g As the Tapists in all their sermons, and they that ambiguously purre our sense Hebrew or Greeke words in the Pulpit before the vnlarned people, thereby to get them a name of vaine learning.

5 The conclusion: if they will excell in those spirituall giftes, as it is meet, they must seeke the profite of the Church, & therefore they must not vse the gift of tongues, vnlesse there be an interpreter to expound y^e strange and vknownen tongue, whether it be himselfe that speaketh, or another interpreter.

h Prayer for the gift of interpretation.

6 A reason: Because it is not sufficient for vs to speake so in the congregation, that we our selues doe worship God in spirit, that is, according to the gift which we haue receiued, but wee must also be vnderstood of the companie, least

that be vnprofitable to other, which we haue spoken. *i* If I pray, when the Church is assembled together, in a strange tongue. *k* The gift and inspiration which the spirit giueth mee, doeth his part, but only to my selfe. *l* No fruit commeth to the Church by my prayers. *m* So that I may be vnderstood of other, and may instruct other. *7* An other reason: Seeing that the whole congregation must agree to him that speaketh, and also witness this agreement, how shall they giue their assent or agreement, which know not what is spoken? *n* Only, without all consideration of the hearers. *o* He that sitteth as a private man. *p* So then we uttered the prayers, and all the companie answered, Amen.

to men to ^d edifying, and to exhortation, and to comfort.

4 He that speaketh *strange* language, edifieth himselfe: but he that prophecieth, edifieth the ^e Church.

5 I would that yee all spake *strange* languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that speaketh *diuers* tongues, except he expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophecy-ing, or by doctrine?

7 ³ Moreouer things without life which giue a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shall it bee knownen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except yee vtter words that haue ^f signification, how shall it be vnderstood what is spoken? for yee shall speake in the aire.

10 ⁴ There are so many kindes of voyces (as it commeth to passe) in the world, and none of them is dumme.

11 Except I know then the power of the voice, I shall bee vnto him that speaketh a Barbarian, and hee that ^g speaketh, shall be a Barbarian vnto me.

12 ⁵ Euen so, forasmuch as yee couet spirituall giftes, seeke that yee may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *strange* tongue, ^h pray that he may interpret.

14 ⁶ For if I pray in a *strange* tongue, my ^k spirit prayeth: but mine vnderstanding is ^l without fruit.

15 What is it then? I wil pray with the spirit, but I will pray with the ^m vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 ⁷ Else, when thou blestest with the ⁿ spirit, how shall he that ^o occupieth the roome of the vnlarned, say ^p Amen, at thy giuing of thanks, seeing hee knoweth not what thou sayest?

17 For thou verily giuest thanks well, but the other is not edified.

18 ⁸ I thank my God, I speake languages more then yee all.

19 Yet had I rather in the Church to speake ⁹ few words with mine vnderstanding, that I might also instruct others, then tenne thousand words in a *strange* tongue.

20 ⁹ Brethren, be not ^{*} children in vnderstanding, but as concerning maliciousnesse, be children, but in vnderstanding, be of a ripe age.

21 In the ^r Law it is written, ^{*} By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 ¹⁰ Wherefore *strange* tongues are for a signe, not to them that beleue, but to them that beleue not: but prophecy-ing *serueth* not for them that beleue not, but for them which beleue.

23 ¹¹ If therefore when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are ^vnlarned, or they which beleue not, will they not say, that yee are out of your wits?

24 But if all prophecie, and there come in one that beleueth not, or one vnlarned, he is rebuked of all men, and is iudged of all.

25 And so are the secrets of his hart made manifest, and so hee will fall downe on his face and worship God, and say plainly that God is in you in deede.

26 ¹² What is to be *done* then, brethren? when yee come together, according as euery one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 ¹³ If any man speake a *strange* tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 ¹⁴ Let the Prophets speake two or three, and let the other iudge.

30 And if any thing be reueiled to another that sitteth by, let the first hold his peace.

31 For yee may all prophecie one by one,

be mad, much lesse can the vnfaithfull be instructed thereby.

12 The conclusion. The edifying of the congregation is a rule & square of the right vse of all spirituall gifts. *13* The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most three, to vse the gifts of tongues, one after another in an assemblie, so that there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to himselfe alone. *14* The maner of prophecy-ing: Let two or three expound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to speake, let him giue him leaue to speake. Let euery man be admitted to prophecie, severally and in his order, so farre as fourth as it is requisite for the edifying of the Church. Let them be content to be subiect each to others iudgement.

8 Hee propoundeth himselfe life for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspition of enuie.

9 A very few words.

9 Now he reprooueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of cursing, seeing that this same also is contained amongst the punishments wherewith God punished the stubbornnesse of his people, that hee dispersed them amongst strangers whose language they vnderstood not.

10 Matt. 18. 3.

11 By the Law he vnderstandeth all the whole Scripture.

12 Isa. 28. 11.

10 The conclusion: therefore y^e gift of tongues serueth to punish the vnfaithfull and vnbeleuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that which is spoken be by that means vnderstood of the hearers.

11 An other argument: The gift of tongues, without prophecie is not onely vnprofitable to the faithfull, but also doeth very much hurt, as well to them as to the vnfaithfull which should be won in the publike assemblies. For by this means it cometh to passe, that the faithfull seeme to other to

that

⁴ The doctrine which the Prophets bring, which are inspired with Gods Spirit.

¹⁵ Women are commanded to be silent in public assemblies, and they are commanded to aske of their husbands at home.

¹ 1. Tim. 2. 12.

¹⁶ Gene. 3. 16.

¹⁶ A general conclusion of the treatise of the right vse of spirituall gifts in assemblies: with a sharpe reprehension, least the Corinthians might alone seeme to themselves to be wise.

¹⁷ Skillful in knowing and iudging spirituall things.

¹⁷ The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to goe forward notwithstanding, in those things which are right.

¹⁸ Prophecie

ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

that all may learne, and all may haue comfort.

³² And the spirits of the Prophets are subiect to the Prophets.

³³ For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

³⁴ ¹⁵ * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also * the Law saith.

³⁵ And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

³⁶ ¹⁶ Came the word of God out from you: either came it vnto you onely?

³⁷ If any man thinke him selfe to be a Prophet, or ¹⁷ spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

³⁸ ¹⁷ And if any man be ignorant, let him be ignorant.

³⁹ ¹⁸ Wherefore, brethren, couet to prophecie, and forbidde not to speake languages.

⁴⁰ Let all things be done honestly, and by order.

CHAP. XV.

¹ The Gospel that Paul preached. ³ The death and resurrection of Christ. ⁸ Paul saw Christ. ⁹ He had persecuted that Church, whereof afterward he was made a minister. ¹² Christ first rose againe, and we all shall rise by him. ²⁶ The last enemy, death. ²⁹ To be baptized for dead. ³² At Ephesus Paul fought with beasts. ³⁵ How the dead are raised. ⁴⁵ The first Adam. The last Adam. ⁴⁷ The first and second man. ⁵¹ We shall all be changed, we shall not all sleepe. ⁵⁵ Death is sting. ⁵⁷ Victory. ⁵⁸ Constancie and steadfastnesse.

Moreouer, ¹ * brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein yee ^a continue,

² And whereby yee are saued, if ye keepe in memorie, after what maner I preached it vnto you, ^b except yee haue beleueed in vaine.

³ For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the * Scriptures,

⁴ And that hee was buried, and that hee arose the third day, according to the * Scriptures,

⁵ * And that he was seene of Cephas,

the Gospel, which if it be taken away, their faith must needs come to nought. And so at the length he beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witness of the Apostles, and of more then fiew hundred brethren, and last of all by his owne. * Gal. 1. 11. ^a In the profession whereof you continue yet. ^b Which is very absurd, and cannot be, but that they that beleue must receiue the fruits of faith. * IJa. 53. 1. ps. 2. 24. * Iohn 2. 1. * Iohn 20. 19.

then of the ^c twelue.

⁶ After that, hee was seene of more then fiew hundred brethren at ^d once: whereof many remaine vnto this present, and some also are a sleepe.

⁷ After that, he was seene of Iames: then of all the Apostles.

⁸ * ² And last of all, he was seene also of me, as of one borne out of due time.

⁹ * For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

¹⁰ * But by the grace of God, I am that I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

¹¹ Wherefore, whether it were I, or they, so we preach, and so haue yee beleueed.

¹² ¶ ³ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

¹³ ⁴ For if there be no resurrection of the dead, then is Christ not risen:

¹⁴ ⁵ And if Christ bee not risen, then is our preaching vaine, and your faith is also vaine:

¹⁵ And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

¹⁶ ⁶ For if the dead bee not raised, then is Christ not raised.

¹⁷ And if Christ be not raised, your faith is vaine: ⁷ yee are ^c yet in your sinnes.

¹⁸ ⁸ And so they which are asleepe in Christ, are perished.

¹⁹ ⁹ If in this life onely we haue hope in Christ, we are of al men the most miserable.

²⁰ ¹⁰ But now is Christ risen from the dead, ¹¹ and was made the * ^f first fruites of them that slept.

²¹ ¹² For since by man came death, by

absurditie, purposing to shewe how faith is in vaine, if the resurrection of Christ be taken away. ⁷ First, seeing death is the punishment of sinne, in vaine should we beleue that our sinnes were forgiven vs, if they remaine, but they doe remaine, if Christ rose not from death. ^a They are yet in their sinnes, which are not sanctified, we haue obtained remission of their sinnes. ⁸ Secondly, vnto that there be certain that Christ rose againe, all they which died in Christ are perished. So then what profite cometh of faith? ⁹ The third argument which is also taken fro an absurditie for vnto that there be another life, wherein such as trust and beleue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. ¹⁰ A conclusion of the former argument: Therefore Christ is risen againe. ¹¹ He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe: Therefore shall wee the faithfull (for of them hee speaketh) rise againe. Then followeth the first reason of this consequent: for Christ is set forth vnto vs to be considered of, not as a priuate man apart and by himselfe, but as the first fruites: And he taketh that which was known to all men, to wit, that the whole heape is sanctified in the first fruits. * Coloss. 1. 18. * Iudith. 1. 5. ^f He alludeth to the first fruites of corn, the offering wherof sanctified the rest of the fruits. ¹² Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sin came over all, so from one man Christ, life cometh vnto all: that is so say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

^a Of those which picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.

^d Not at several times, but together and at one instant.

^c IJa. 9. 5.

² He maintained by the way

the authority of his Apostleship

which was requisite to be in

good credit among the Co-

rinthians, that this Epistle

might bee of force and weight

amongst them.

In the meane

season hee compared himselfe

in such sort after a certain

art with diuine other, ^f he maketh himself inferior to them all.

^a Eph. 3. 8.

^c Eph. 3. 7.

³ The first argument to

proove that there is a resurrection

from the dead

Christ is risen againe, therefore

the dead shall rise againe.

⁴ The second by an

absurditie. If there be no resurrection

of the dead, then is not Christ risen

againe.

⁵ The proofe of that absurditie,

by other absurdities: If Christ be not risen

againe, the preaching of the Gospel is in

vaine, and the credite that you

gaue vnto it, is vaine, and was

are lyars.

⁶ He repeateth the same argu-

ment taken of an

absurditie, purposing to shewe how faith is in vaine, if the resurrection of Christ be taken away.

⁷ First, seeing death is the punishment of sinne, in vaine should we beleue that our sinnes were forgiven vs, if they remaine, but they doe remaine, if Christ rose not from death.

^a They are yet in their sinnes, which are not sanctified, we haue obtained remission of their sinnes.

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* Coloss. 1. 18. * Iudith. 1. 5. ^f He alludeth to the first fruites of corn, the offering wherof sanctified the rest of the fruits.

¹² Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sin came over all, so from one man Christ, life cometh vnto all: that is so say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

Shall rise by the power of Christ.
 13 He doeth two things together: for, he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion he passeth to the next argument.

1. The 4. 13.
 14 The fourth argument, wherein also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne.

And this is the manner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whom all things are made subiect (the promiser onely except) to the end that the Father may afterward triumph in his Sonne the conquerour. And he maketh two parts of this

reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be utterly abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this meanes God may fully set forth in the body of the Church, cleaving fast vnto their head Christ, his kingdome and glory, as a king in his subiects. Moreover he putteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: & the perfection, in the full coniunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that vnto the dead doe rise againe, neither the Father can be King aboue all, neither Christ be Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sonnes in his members.

The shutting up and sunishing of all things. i. All his enemies which shall be spoiled of all the power they haue. * Psal. 110. 1. acts 2. 34. heb. 1. 13. and 10. 13.

Christ is considered here, as he appeared in the forme of a seruant, in which respect hee ruleth the Church as head, and that because this power was giuen him of his Father. *The shutting up of the argument,* which is taken from the whole to the part: for if all his enemies shall be put vnder his foete, then must it needs be that death also shall be subdued vnder him. * Psal. 8. 6. heb. 2. 8.

Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graues, shall not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, he is subiect to his Father together with vs. *August booke 1. chap. 8. of the Trinitie.* n. By this kinde of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of vs, as we are ioyntly together with our head, but yet so, that our head shall alwayes reserve his preeminence.

15 The fifth argument is taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedy against death, because that baptisme is a token of regeneration. *They that be baptized to this ende and purpose,* that death may be put out in them, or to rise againe from the dead, whereof baptisme is a scale. 16 The sixth argument: Vnto the resurrection of the dead, why should the Apostles so daily cast themselves into danger of so many deaths? *p. A. though he saide,* I die daily, as all the miseries I suffer can well witness, which I may truly boast of that I haue suffered amongst you. 17 The taking away of an objection: But thou Paul didst ambitiously, as commonly men are wont to doe, when thou didst fight with beasts at Ephesus: that is very like, saith Paul: for what could that aduantage mee, were it not for the glory of eternall life which I hope for? *q. Not upon any godly motion, nor casting mine eyes vpon God, but carried away with vaine glory, or a certaine headstrong.*

man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be made aliue,

23 But euery man in his owne order: the first fruits is Christ, afterward, they that are of Christ, at his comming shall rise againe.

24 Then shall be the ende, when hee hath deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne, till he hath put all his enemies vnder his feete.

26 The last enimie that shall be destroyed, is death.

27 For he hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 Else what shall they doe which are baptized for dead: if the dead rise not at all, why are they then baptized for dead?

30 Why are wee also in icopardie euery houre?

31 By your preioycing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beasts at Ephesus after the maner of men, what aduantage it me, if the dead bee not raised vp?

* 18 let vs eate and drinke: for to morowe wee shall die.

33 Be not deceiued: euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 But some man will say, How are the dead raised vp: and with what body come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne, as it falleth, of wheat, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his own body.

39 All flesh is not the same flesh, but there is one flesh of men, & another flesh of beasts: and another of fishes, and another of birds.

40 There are also heauenly bodies, and earthly bodies, but the glory of the heauenly is one, & the glory of the earthly is another.

41 There is another glory of the sunne, & another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weaknesse, and is raised in power.

44 It is sown a naturall body, and is raised a spirituall body: there is a naturall body, and there is a spirituall body,

45 As it is also written, The first man Adam was made a liuing soule: and the last Adam was made a quickning Spirit.

daily experience, for seeds are sown, and rot, and yet notwithstanding so farre it is off that they perish, that contrariwise they grow vp farre more beautifull: and whereas they are sown naked and drie, they spring vp Greene from death by the vertue of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that indue with a farre more excellent qualitie? 22 We see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it owne kinde, as it is euident in a graine which is sown bare, but springeth vp farre after another sort: and also in diuers kinde of one selfe same sort, as amongst beasts: and also among things of diuers sorts, as the heauenly bodies and the earthly bodies: which also differ very much one from another.

Therefore there is no cause why wee should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

23 He maketh three maner of qualities of the bodies being raised: Incorruption, to wit, because they shall be sounde and altogether of a nature that cannot be corrupt: Glorie, because they shall be adorned with beautie and honour: Power, because they shall continue euerlasting, without meate, drinke, and all other helps, without which this fraile life cannot keepe it selfe from corruption. *It is buried,* and man is hid as seeds in the ground. *Void of honour,* void of glorie and beautie. *U. Freed from the former weaknesse,* whereas it is subiect to such alteration and change that it cannot maintain it selfe without meate and drinke and such other like helps.

24 He sheweth perfectly in one word this change of the qualitie of the body by the resurrection, when hee sayeth, that of a naturall body, it shall become a spirituall body: which two qualities being cleane different the one from the other, hee straightway expoundeth, and setteth forth diligently. 25 That is called a naturall body which is quickened and maintained by a liuing soule onely, such as Adam was, of whom all wee are borne naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent vertue, to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. *Adam* is called the first man: because he is the roote as it were from whence we spring, and Christ is the latter man, because he is the beginning of all them that are spirituall, and in him wee are all comprehended.

Gen. 2. 7. Christ is called a Spirit, by reason of that most excellent nature, that is sayd, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.

* 7a. 22. 13.

18 The seventh argument which dependeth vpon the last: If there be no resurrection of the dead, why doe wee giue our selues to any thing else, saue to eating and drinking. *These are speeches that Epicurus vs.*

19 The conclusion with a sharp exhortation, that they take heed of the naughtie companie of certaine, from whence he sheweth that this mischief spring: warning them to be wise with sobriety vnto righteousness.

20 Now that he hath proued the resurrection, hee discovereth their foolishnesse, in that they scoffingly demanded, how it could be that the dead could rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore hee sendeth these felowes, which seemed to themselves to be marvellous wise and witty, to be instructed of poore rude husbandmen.

21 Thou mightst haue learned either of these, saith Paul, by

26 Secondly hee willett the order of this double state or qualitie to be obserued, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lord being sent from heauen, indued our flesh, which was prepared and made fit for him, with the fulnesse of the Godhead.

26 VVallowing in dirt, and wholly giuen to an earthly nature.

a The Lord is said to come downe from heauen by that kinde of speech, whereby that which is proper to one is vouchsafed of another.

27 Hee applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuerfant vpon earth, to wit, in this life, & in the graue: and also the spirituality of Christ to y same our bodies, after they are risen againe: and hee saith that that goeth before, and this shall followe.

b Not a vaine and false image, but such an one as had the truth with it in dede.

28 The conclusion: We cannot be partakers of the glory of God our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glory.

c Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnlesse it put off corruption.

29 Hee goeth further, declaring that it shall come to passe that they which shall be found alieue in the latter day, shall not descend into that corruption of the graue, but shal be renewed with a sudden change, which change is very requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time.

d A thing that hath bene hid, and neuer knowne hitherto, and therefore worthy that you giue good care vnto it.

e Hee beweth vs that the time shall be very short.

f Through the Lords helpe and goodnesse working in vs,

46 ²⁶Howbeit that *was* not first which is spirituall, but that *which* is naturall, and afterward that *which* is spirituall.

47 The first man *is* of the earth, ²⁷earthly: the second man *is* the Lord from ²⁸heauen.

48 ²⁷As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as wee haue borne the ^bimage of the earthly, so shall wee beare the image of the heauenly.

50 ²⁸This I say, brethren, that ^cflesh and blood cannot inherit the kingdome of God, neither doth corruptio inherite incorruptio.

51 ²⁹Behold, I shew you a ^dsecret thing, We shal not al sleepe, but we shal al be changed,

52 In ^ea moment, in the twinkling of an eye at the last ^{*}trumpet, for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortall ^{must} put on immortallitie.

54 So when this corruptible hath put on incorruption, & this mortall hath put on immortallitie, then shall be brought to passe the saying that is written, ^{*}Death is swallowed vp into victorie.

55 O death where *is* thy sting? O graue where *is* thy victory?

56 The sting of death *is* sinne: and the strength of sinne *is* the Law.

57 ^{*}But thanks *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 ³⁰Therefore my beloued brethren, beeyee stedfast, vnmooueable, abundant alwayes in the worke of the Lord, forasmuch as ye know, that your labour is not in vaine in the Lord.

vnlesse wee put off all that grosse and filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glory.

29 Hee goeth further, declaring that it shall come to passe that they which shall be found alieue in the latter day, shall not descend into that corruption of the graue, but shal be renewed with a sudden change, which change is very requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time.

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e Hee beweth vs that the time shall be very short.

f Through the Lords helpe and goodnesse working in vs,

g Hee exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timothy, 13 and so with a friendly exhortation, 19 and commendations endeth the Epistle.

Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe yee also.

2 Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there

be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by ^eletters, them will I send to bring your liberalitie vnto Hierusalem.

4 ²And if it be meete that I go also, they shall goe with mee.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that yee may bring me on my way, whithersoever I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I wil tary at Ephesus vntill Pentecost:

9 For a great doore and ^deffectuall is opened vnto me: & there are many aduersaries.

10 ¶ Now if Timotheus come, see that he be ^ewithout feare with you: for he worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him: but conuey him foorth ^fin peace, that hee may come vnto me, for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch yee: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know the house of ^gStephanas that it is the first fruits of Achaia, and that they haue ^hgiuen them selues to minister vnto the Saints:)

16 That ye be ⁱobedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my ^{*}spirit and yours: I acknowledge therefore such men

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salut you greatly in the Lord.

20 All the brethren greet you: Greet ye one another with an holy ^{*}kisse.

21 The salutation of mee Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration ^mmaran-atha.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus. Amen.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, & Fortunatus, & Achaicus, & Timotheus.

e VVhich you shall giue them to carrie

2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glory of God, and the edifying of the Corinthians

d Very fit and conuenient to doe great things by.

e VVithout any inuocation of fear.

f Safe and sound, and that with all kinde of course.

g Stephanas is the name of a man and not of a woman.

h Giuen themselves wholly to the ministration.

i That you honour and reuerence them, be obedient to them, and be content to be ruled by them, as meeke is you should, seeing they haue bestowed themselves and their goods to helpe you withall.

k Mine heare.

l To take them for such men as they are indeed.

m Rom. 16. 16.

2. cor. 13. 12.

1. pet. 5. 14.

n By these words, he besetokened the severest kinde of curse and excommunication that was among the letters: and the words are as much to say, as our Lord commandeth: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his death day, euen for a new

1 Collections in old time were made by the Apostles appointment the first day of the week, on which day the manner was then to assemble themselves.

a VVhich in times past was called Sunday, but now is called the Lords day.

b That euery man be, flow according to the ability that God hath blessed him with.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

He beginneth with the praise of afflictions, 8 declaring what he hath suffered in Asia, 10 and how happily God afflicted him: 17 He saith it was not upon any lightnesse that he came not according to his promise.



PAUL an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus, with all the Saintes, which

are in all Achaia :

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * 22 Blessed bee God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, 3 that wee may bee able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 4 And whether we be afflicted, it is for your consolation and saluation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee knowe that as ye are partakers of the sufferings, so shall yee bee also of the consolation.

8 5 For, brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether doubted, euen of life:

9 Yea, we receiued the sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead:

10 Who deliuered vs from so great a

death, and doeth deliuer vs: in whome wee trust, that yet hereafter hee will deliuer vs,

11 * 6 So that ye labour together in prayer for vs, 7 that for the gift bestowed vpon vs for many, thanks may bee giuen by many persons for vs.

12 8 For our reioycing is this, the testimony of our conscience, that in simplicitie and godly purenesse, and not in fleshly wisdom, but by the grace of God wee haue had our conuersation in the worlde, and most of all to you wards.

13 For we write none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 9 When I therefore was thus minded; did I vse lightnesse? or minde I those things which I minde according to the flesh, that with mee should be, 9 Yea, yea, and Nay, nay?

18 10 Yea, God is faithfull, that our word toward you was not Yea, and Nay.

19 11 For the Sonne of God Iesus Christ, who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 12 For all the promises of God in him are Yea, and are in him Amen, vnto the glory of God through vs.

simplier: for he that writeth in coloured sorte, is rightly said to write otherwise then wee reade: and this hee saith the Corinthians shall truly knowe and like of very well. 1 Perfectly. m Pauls reioycing in the Lord was, that he had wonne the Corinthians: and they themselves reioyced that such an Apostle was their instructor, and taught them so purely and sincerely. n VVhen he shall sit as iudge. o Another benefice. 9 He putteth away their slander and false reporte by denying it, and first of all in that that diuers went about to perfwade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the case. p As men doe which will rashly promise any thing, and change their purpose at every turning of an hand. q That I should say and vsay a thing. 10 He calleth God to witnesse and for iudge, of his constancie in preaching and teaching one selfe same Gospel. r True, and of whose faithfulness it were horrible wickednesse to doubt. 11 He ioyneth also with himselfe, his fellowes as witnesses with whom he fully consented in teaching one selfe same thing, to wit, one selfe same Christ. s VVas not diuers and wavering. t That is in God. 12 Last of all he declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. u Christ is set forth to exhibite and fulfil them also most assuredly, and without all doubt. v Through our ministerie.

R

21 And

1 See the declaration of such salutations, in the former Epistles.

2 Ephe. 1. 3.

3. pet. 1. 3.

3 He beginneth after this manner with thanksgiving, which notwithstanding (otherwise then he was wont) he applieth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship, constrained (as it should seeme) by their importunitie, which tooke an occasion to despise him, by reason of his miseries. But he answereth that he is not so afflicted but that his comforts doe exceed his afflictions, shewing the ground of them, euen the mercie of God the Father in Iesus Christ.

a To him be praise and glory given.

b Most mercifull.

3 The Lord doeth comfort vs to this end & purpose, that we may to much the more surely comfort others.

c The miseries which we suffer for Christ, in which Christ suffereth in vs.

4 He denieth that either his afflictions wherewith he was often afflicted, or the consolations which he receiued of God, may iustly be despised, seeing that the Corinthians both ought and might take great occasion to be confirmed by either of them.

d Although saluation be giuen vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and upright life, which we must runne, therefore we are said to worke our saluation, Philip. 2. 12. And because it is God onely that of his free good will worketh all things in vs, therefore it is said to worke the saluation in vs by these selfe same things, by which we must passe to eternall life, after that we haue once overcome all incumbrances. e Hee witnesseth that hee is not onely not ashamed of his afflictions, but that he desireth also to haue all men know the greatnesse of them, and also his deliuerie from them, although it be not yet perfect. f I know not at all what to doe, neither did I see by mans helpe which way to save my life. g I was refused within my selfe to die. h From these great dangers.

* Rom. 15. 30.

6 That he may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithfull.

7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly hee putteth away an other slander, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that hee promised to come vnto them, and came not.

And first hee speaketh of the simplicitie of his minde, and sinceritie, which they knew both by his voyce when he was present, and they ought to acknowledge it also in his letters, being absent: and moreover he protesteth that he will neuer be otherwise b VVith cleanness and holy and true plainnesse of minde, as God himselfe can witnesse.

i Trusting to shew very wisdom, which God of his free goodnesse hath giuen me from heauen.

k Hee saith, hee writeth barely and

13 He attributeth the praise of this constancie, onely to the grace of God, through the holy Ghost, and therewithall concludeth, that they cannot doubt of his faith and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselves doe know all this

14 Now comming to the matter, hee sweareth that hee did not onely, not lightly alter his purpose of comming to them, but rather that hee came not vnto them for this cause, that he might not be constrained to deale more sharply with them being present, then he would. 15 He remooueth all suspicion of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them. 16 Hee setteth the ioy and peace of conscience, which God is author of, against tyrannous feare, and therewithall forgerh the end of the Gospell.

CHAP. II.

1 He excuseth his not comming vnto them, 2 and privately reprehendeth them. 4 He sheweth that such is his affection toward them, 5 that hee neuer reioyceth but when they are merrie. 6 Perceiuing the adulterer, whom he commanded to be deliuered vp to Satan, to repent, hee requesteth that they forgiue him. 13 He mentioneth his going to Macedonia.

BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sorie, who is hethen that should make mee glad, but the same which is made sorie by me?

3 And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all,

4 For in great affliction, and anguish of heart I wrote vnto you with many teares, not that ye should be made sorie, but that yee might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorowe, the same hath not made mee sorie, but partly (lest I should more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrariwise yee ought rather to forgive him, and comfort him, lest the same should be swallowed vp with ouer much heauinesse.

8 Wherefore, I pray you, that you would confirme your loue towards him.

9 For this cause also did I write, that I might know the prooue of you, whether ye would be obedient in all things.

10 To whome yee forgiue any thing, I forgiue also: for verily if I forgaue any thing, to whom I forgaue it, for your sakes forgiue

it in the sight of Christ,

11 Lest Satan should circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospell, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the saueur of his knowledge by vs in euery place.

15 For we are vnto God the sweet saueur of Christ, in them that are saued, and in them which perish:

16 To the one we are the saueur of death vnto death: and to the other the saueur of life vnto life: and who is sufficient for these things?

17 For wee are not as many, which make marchandise of the worde of God: but as offinceritie; but as of God in the sight of God speake we in Christ.

of them that contemne him. 4 Again, he putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serueth sincerely, and without all dishonest affection: whereof he maketh them witness, euen to the 6. verse of the next Chapter. * Chap. 4. 2. I Yee des not handle it craftily and couetously, or lesse sincerely then wee ought: and he useth a metaphor, which is taken from bucklers, which vse to play the false barlots with whatsoeuer cometh into their hands.

CHAP. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 He is a minister, not of the letter, but of the Spirit. 8 Hee sheweth the difference of the Law and the Gospell. 13 That the brightnesse of the Law doeth rather dimme the sight then lighten it: 18 But the Gospell doeth make manifest Gods countenance vnto vs.

DO we begin to praise our selues againe? Or neede wee, as some other, epistles of recommendation vnto you, or letters of recommendation from you?

2 Yee are our epistle, written in our hearts, which is vnderstood, and read of all men:

3 In that ye are manifest, to be the epistle of Christ, ministred by vs, and written, not with inke, but with the Spirit of the liuing God, not in tables of stone, but in fleshly tables of the heart.

4 And such trust haue wee through Christ to God:

5 Not that we are sufficient of our selues to thinke any thing, as of our selues: but our sufficiency is of God,

that it was wrought by God. 1 Hee alludeth by the way, to the comparison of the outward ministerie of the priesthood of Levi, with the ministerie of the Gospell, and the Apostolicall ministerie, which he handleth afterward more fully. 4 This boldnesse we shew, and thus gloriously may wee boast of the worthinesse and fruit of our ministerie. 6 In that we are fit and meete to make other men partakers of so great a grace.

6 Who

a Causing grieffe amongst you, which he should haue done, if he had come to them before they had repented them. b For I trusted that you would take that out of the way forth with which you knew I was discontented with, considering how you are persuaded that my ioy is your ioy.

1 He passeth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward: and hee handleth the re-leasing and vnloosing of the incestuous person, because hee seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to wit, that it proceede not of hatred, but of loue, and so end, lest if we keepe no measure, we serue Satan the deuill. c As if he said, All that sorow is so cleane wiped away, as though he had neuer felt it. d As for me (saith Paul) I haue no more to doe with him. e Lest I should overcharge him, who is burdened enough of himselfe, which I would be glad were taken from him. f That whereas before you punished him sharply, you would now forgiue him. g That as my enemy, you would declare by the consent of the whole Church, that you take him againe for a brother.

h Truly, and from the heart. i Of his mischievous counsels and deuillish will. 2 Hee returneth to the confirmation of his Apostleship, and bringeth forth the testimonies both of his labour, and also of Gods blessing. k Hee alludeth to the saying of the Priests, and the income of the sacrifices. 3 He denieth that ought should be taken away from the dignitie of his Apostleship, because they sawe evidently that it was not received with like success in euery place, may rather very many reioiced and detested him seeing that hee preached Christ not onely as a Saviour of them that beleue, but also as a iudge.

a The Apostle frameth his speech wisely, that by little and little, he may come from the commendation of the person, to the matter in selfe. b Which I tooke paines to write as it were. c By the way, he setteth the vertue of God, against the inke wherewith epistles are commonly written, so sheweth

CHAP. III.

6 Who also hath made vs able ministers of the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death written with letters & engrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses, for the glory of his countenance (which glory is done away,)

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministerie of condemnation was glorious, much more doth the ministration of righteousness excede in glory.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory,

11 For if that which should bee abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse great boldnesse of speech.

13 And we are not as Moses, which put a vaile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the old Testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.

16 Neuerthelesse, when their heart shall be turned to the Lord, the vaile shall be taken away.

17 Now the Lord is the Spirit, & where the Spirit of the Lord is, there is libertie.

18 But we all behold as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

He sheweth that hee hath so laboured in preaching the Gospel, 4 that such as euen blinded of Satan, who doe not perceiue the brightnesse thereof, 7 that the same is carred in earthen vessels, 10 who are subiect to many miseries, 16 and therefore he exhorteth them by his owne example to be courageous, 17 and contemne this present life.

Therefore, seeing that we haue this ministerie, as we haue receiued mercie, we faint not:

2 But haue cast from vs the clokes of shame, and walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost:

4 In whom the God of this world hath blinded the mindes, *that is*, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them.

5 For wee preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that commanded the light to shine out of darkenesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet we despaire not.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our body the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 So then death worketh in vs,

the glory of Christ. In whom the Father setteth forth himselfe to be seene and beholde.

3 Hee remooueth according to his accustomed maner, all suspicion of ambition, assuring that he teacheth faithfully, but as a servant, and witnessing that all this light which he and his fellowes giue to other, proceedeth from the Lord. 4 To preach this selfe same Iesus to you. 5 Which made onely with his word. 6 Hee taketh away a stumbling block, by which was darkened amongst some the bright shining of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth, that he and his fellowes are as it were earthen vessels, but yet there is in them a most precious treasure. 7 He bringeth marvellous reasons, why the Lord doeth so afflict his chiefeest seruants, to the end, saith he, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but neuer perish. 8 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which opposeth that death. 9 So Paul calleth that miserable estate, and condition, that the faithful, but especially the ministers are in. 10 Which liue that life, is wit by the Spirit of Christ, among so many and so great miseries. 11 Subiect to that miserable condition. 12 A very cunning conclusion: as if he should say, Therefore to be short we die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithful with the examples of their patience.

R 2 and

1 Now hee plainly witnesseth that both hee and his fellowes (through the mercie of God) doe their vocation and duty vprightly and sincerely, neglecting all dangers.

2 Though we are broken in pieces with miseries and calamities, yet we yield not.

3 Subtletie and all kinde of deceit, which man hunt after, as it were dennes and lurking holsters lower their shamelesse dealing: without.

4 This is it that in the former Chapter he called, making merchandise of the word of God.

5 An objection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the Law. He answereth, The fault is in the men themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doeth he and his fellowes set forth the most cleare light of the Gospel to be seene and beholde, seeing that Christ whom onely they preach, is in whom onely God will be knowne, and as it were seene.

6 The light of praise and light some preaching,

which telleth forth

He amplifieth his ministerie and his fellowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Law, which he considereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministerie. The Law is as it were a writing of it selfe dead, and without efficacy: but the Gospel or new Couenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and sauing of men. The Law propoundeth death, accusing all men of vnrightheousnesse: The Gospel offereth and giueth rightheousnesse and life. The gouernance of the Law serued for a time to the promise: The Gospel remaineth to the end of the worlde. Therefore what is the glorie of that in comparison of the maiestie of this?

Not of the Law, but of the Gospel, 2 Imprinted and engrauen: so that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commandments.

3 This word, Glorie, becometh a brightnesse and a maiestie which was bodily in Moses, but spiritually in Christ.

4 VVherby God offereth, and giueth the Spirit, not as a dead thing, but a quickening Spirit working life. 5 To wit, of Christ, which being imputed to vs as our owne, we are not onely not condemned, but alwaye are accounted as righteous. 6 The Law, yea, and the ten commandments themselves, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe. 7 He sheweth wherein standeth this glorie of the preaching of the Gospel, to wit, in that that it setteth forth plainly and evidently, that which the Law shewed darkely, for it sent them that heard it to be healed of Christ, which was to come, after that it had wounded them. 8 Exod. 34. 34. 9 He expoundeth by the way the allegorie of Moses his couering, which was a token of the darkenesse and weaknesse that is in men, which were rather dyled by the bright shining of the Law then lightened: which couering was taken away by the coming of Christ, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the slauery of this blindness, and set in the libertie of the light by the vertue of Christs Spirit. 10 Into the very bottom of Moses his ministerie. 11 Christ is that Spirit, that taketh away that couering, by working in our hearts, wherunto also the Law is selfe called vs, though in vain, because it speaketh to dead men, vntill this Spirit quicken vs. 12 Iohn. 4. 14. 3 Going forwardes in the allegorie of the couering, hee compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doeth it not onely not dalell their eyes, which looke in it as the Law doeth, but also transformeth them with it beames, so that they also be partakers of the glorie and shining of it, to lighten others: as Christ said vnto his. You are the light of the world, whereas hee himselfe was the only light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly of ministers of the Gospel, as it appeareth both by that which goeth before, & that which commeth after, & that, setting before the his own example & his fellowes.

8 He declareth the former sentence, shewing that he and his fellowes die in sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves doe first beleue that, which they propound to other to beleue, to wit, that they also shall be saved together with them in Christ. *m The same faith, by the inspiration of the same Spirit.* *n T. 1. 116. 10.* He sheweth how this constancie is preserved in them, to wit, because they respect Gods glorie, and the saluation of Churches committed vnto the.

n VVhen he shall please God to deliuer me, and restore mee to you, that exceeding benefite which shall be powred vpon mee, shall in like sort redound to the glorie of God, by the thanksgiving of many. *10* Hee addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly be profiteth daily: and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternall glorie. *o Gathereth new strength that the outward man be not overcome with the miseries which come first by one vpon the necke of another, being maintained and upholden with the strength of the inward man.* *p Afflictions are not called light, as though they were light of themselves, but because they passe away quickly, when as in deed our whole life is of no great long continuance.* *q VVhich remaineth for ever firme and stable, and can neuer be shaken.*

CHAP. V.

8 Hee continueth in the same argument, 6 teaching the certaine hope of saluation 8 through faith, 12 not to praise himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

FOR we know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

2 For therefore wee sigh, desiring to bee clothed with our house, which is from heauen.

3 Because that if we bee clothed, wee shall not be found naked.

4 For in deede wee that are in this tabernacle, sigh and are burdened, because wee would not be vnclodeth, but would be clothed vpon, that mortalitie might bee swallowed vp of life.

5 And hee that hath created vs for this thing is God, who also hath giuen vnto vs so this place also concerning the glory to come, is put within the treatise of the dignitie of the ministerie as the other was, whereof wee spake in the beginning of the second chapter. *a He calleth the glorie of immortalitie, which we shalbe as it were clothed with, a garment.* *b Heauenly, not that the substance of it is heauenly, but for the glory of it.* 2 An exposition of the former saying: Wee doe not without cause desire to be clad with the heauenly house, that is, with that euerlasting and immortall glory, as with a garment: for when we depart hence, wee shal not remaine naked, hauing once cast off the couering of this bodie, but we shall take our bodies againe, which shall put on as it were another garment besides: and therefore wee sigh not for the wearinesse of this life, but for the desire of a better life: Neither is this desire in vaine: for we are made to that life, the pledge whereof we haue, even the Spirit of adoption.

Reuel. 16. 15. *c He meaneth that first creation, to giue vs to understand, that our bodies were made to this end, that they should be clothed with heauenly immortalitie.*

and life in you.

13 And because we haue the same spirit of faith, according as it is written, * I beleuee, and therefore haue I spoken, we also beleuee, and therefore speake,

14 Knowing that hee which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that that most plenteous grace by the thanksgiving of many, may redound to the praise of God.

16 Therefore we faint not, but though our outward man perish, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glorie:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

the earnest of the Spirit.

6 Therefore we are alway bold, though we knowe that whiles wee are at home in the body, we are absent from the Lord.

7 (For wee walke by faith, and not by sight.)

8 Neuerthelesse, we are bold, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also we couet, that both dwelling at home, and remoouing from home, we may be acceptable to him.

10 For we must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it bee good or euill.

11 Knowing therefore that terror of the Lord, wee perswade men, and wee are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answer against them, which reioyce in the face, and not in the heart.

13 For whether wee be out of our wit, we are it to God: or whether wee bee in our right minde, we are it vnto you.

14 For that loue of Christ constraineth vs,

15 Because we thus iudge, that if one be dead for all, then were all dead, and he died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know wee no man after the flesh, yea though wee

3 He inferreth vpon that sentence that went next before, thus. Therefore, seeing that wee know by the Spirit, that wee are strangers so long as we are here, we patiently suffer this rancie (for wee are now so with God, that wee hold him but by faith, and are therefore nowe absent from him) but so that we aspire and haue a longing alwaies to him: therefore also we be so, that wee may be acceptable to him, both while wee liue here, and when wee goe from hence to him.

d He calleth them (bold) which are alwaies reioiced with a quiet and settled minde to suffer what danger soeuer, nothing doubting but their end shall be happy. *e Faith of these things which wee hope for, and our hauing God present in our view.* *f And yet we are in such sort bold, and do so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding we had rather depart hence to the Lord.* *g And seeing this, wee frame to liue so, that both in this our pilgrimage here wee may please him, and that at length wee may be reioiced home to him.*

Rem. 14. 10. 4 That no man might thinke it to pertaine to all, which hee spake of that heauenly glorie, hee addeth, that euery one shall first render an account of his pilgrimage, after that he is departed from hence. *b VVhen all appeare personally, and enquire shall be made of vs, that all may see, how wee haue liued.*

5 Now hee passeth ouer, and taking occasion of the former sentence, returneth to the former chapter, verse 16. confirming his owne sinceritie, and his fellowes that terrible iudgement. 6 Hee remooueth all suspicion of pride, by a newe reason, because it is behoueaible, not for his part but for theirs, that his Apostleship bee counted sincere against the vaine ostentation of a fewe others.

k In outward disguising, and that coloured shew of mans wisdom and eloquence, and not in true godlines which is sealed in the heart. 7 The meaning is: Euen when I am mad (as some men thinke of mee) whilest I seeme as a fool to boast my selfe, I doe it for your profite, no lesse then when I preach the Gospell simply vnto you. 8 Hee goeth forward in putting away all suspicion of desire of estimation and boasting: for the loue of Christ, saith he, compelleth vs hereunto, that seeing hee died for vs all, which were dead when as wee liued to our selues (that is, while we were yet giuen to these earthly affections) wee in like sort should consecrate our whole life, which wee haue receiued of him, to him (to wit) being indued with the holy Ghost, to this end and purpose, that we should meditate vpon nothing but that which is heauenly. *l Possesseth vs wholly.* *m Hee speaketh here of sanctification, whereby it cometh to passe, that Christ liueth in vs.* *n Lookes Roman, chapter 6. & 7.* 9 He sheweth what it is, not to liue to our selues but to Christ, to wit, to know no man according to the flesh, that is to say, to be so conuersant amongst men as not to care for those worldly and carnall things, as they doe which respect a mans stocke, his country, forme, glory, riches, and such like, wherein men commonly dote and wearie themselves. 10 An amplification. This is, saith he, so true, that wee doe not nowe thinke carnally of Christ himselfe, who hath now left the world, and therefore must be considered of vs spiritually.

had

had knowen Christ after the flesh, yet now hencefoorth know wee him no more.

17 ¹¹ Therefore if any man be in Christ, let him be a new creature. * Old things are passed away: behold, all things are become new.

18 ¹² And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that yee be reconciled to God.

21 For he hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousnesse of God in him.

¹¹ An exhortation for euery man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly.

¹² As a thing made newe of God, for though a man be newly created when God giueth him the Spirit of regeneration, but only his qualities are changed, yet newli standing in pleased the holy Ghost to speake so, to teach vs that wee must attribute all things to the glory of God: not that we are flockes and blackes, but because God createth in vs, both the will so will, and the power so doe will.

* Eia. 43. 19.

mur. 21. 5.

¹² He commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the author of that ministerie, & also by the excellencie of the doctrine of it: for it announcethatonement with God, by free forgiveness of our sinnes, and iustification offered vnto vs in Christ, and so louingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers to haue consideration of themselves, and not to despise so great a benefite. And when he so saith, he plainly reprehendeth them which falsly challenged to themselves the name of Pastors.

¹³ Vnto our labour and trouble.

¹⁴ A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.

¹⁵ Who was cleane voyde of sinne.

¹⁶ Righteous before God, and that with a righteousnesse, which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.

¹ Men doe not onely neede the ministerie of the Gospel, before they haue receiued grace that they may be partakers of it, but also after they haue receiued grace, that they may continue in it.

² In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things that we may take occasion when it is offered.

* Eia. 49. 8.

³ VVhich I of my free mercie and loue reward thee liked of and appointed: as

which time God poured out that his maruillous loue vpon vs. ³ Hee sheweth the Corinthians a paterne of a true minister in his owne example: and Timotheus and Sylluanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like. ⁴ Declare and shew indeed. ⁵ 1. Cor. 4. 1. ⁴ Hee first of all reckoneth vp those things which are neither alwaies in the ministers, nor without exception, vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwaies in a good minister. ⁵ In toying to and fro, finding no place of rest and quietnesse. ⁶ Secondly hee reckoneth vp such vertues as are necessarie, and ought alwaies to be in them, and whereby as by good armour, all lets and hinderances may be overcome.

CHAP. VI.

¹ He exhorteth them to leade their liues as it becommeth Christians, & neither to be dismayed in tribulation, nor puffed vp with vaine glory: ¹⁴ to auoyd all vncleanesse, ¹⁶ considering that they are the temples of the liuing God.

SO ¹ wee therefore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 ² For hee sayeth, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 ³ We giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things wee approve our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritie,

by knowledge, by long suffering, by kinde- nesse, by the holy Ghost, by loue vnfained,

7 By the ^d word of trueth, by the ^e power of God, by the ^f armour of righteousness on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As forowing, and yet alway reioicing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 ⁶ O Corinthians, our mouth is open vnto you: our heart is made large.

12 Ye are not ^h kept strait in vs, but yee are kept strait in your owne bowels.

13 Nowe for the same recompence, I speake as to my children, Beeyou also enlarged.

14 ⁷ Bee not vnequally yoked with the infidels: for * what fellowship hath righteousness with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what ^k part hath the beleeuer with the infidell?

16 And what agreement hath the Temple of God with idols: * for ye are the Temple of the ^l liuing God: as God hath saide, * I will ^m dwell among them, and walke there: and I will be their God, and they shall be my people.

17 ^{*} Wherefore come out from among them, and separate your selues, sayeth the Lord, and touch none vncleane thing, and I will receiue you.

18 ^{*} And I will bee a Father vnto you, and yee shall bee my sonnes and daughters, saith the Lord almightie.

they may wholly be holy vnto the Lord. * Eccle. 13. 18: & ^v that can there be betweene them? * 1. Cor. 3. 16. and 6. 19. ¹ He setteth the liuing God against idols. * Leuit. 26. 11. ^m God dwelleth with vs, because Christ is become God with vs. * 1 Jo. 5. 2. 11.

* Iero. 31. 11.

CHAP. VII.

¹ Left by ouermuch vrging them hee should dismay their tender mindes, ² he proueth that all that he said, ⁴ proceeded of the great good will he bare vnto them: ⁸ and therefore they should not be offended that he made them sorie, ¹⁰ and brought them to repentance not to be repented of.

SEing then we haue these promises, dearly beloued, let vs cleanse our selues from all filthinesse of the ^a flesh and spirit, and finish ^{our} sanctification in the feare of God.

2 ^b Receiue vs: we haue done wrong to no man: wee haue corrupted no man: wee haue defrauded no man.

3 I speake it not to your ^c condemnation: continuall good will towards them. ⁶ Let me haue some place amongst you, that I may teach you. ⁶ To condemn you of vnkindnesse in preache.

^d Preaching the Gospel.

^e Power to work miracles, and to bring vnder the wicked.

^f Vprightnesse.

⁶ Going about to rebuke them he sayeth first, that hee dealeth with them sincerely and with an open & plaine heart, and there withall complaineth that they doe not the like in louing againe their Father.

⁸ The opening of the mouth and heart, berokeneth a most earnest affection in him that speaketh, as is saith commonly

with them that are in some great ioy.

^b You are in my heart, as in an house,

and that no narrow or straight house, for I haue opened my whole heart to you,

but you are vnwardly

strait laced to me ward.

ⁱ After the manner of the Hebrewes, hee calleth those tender affections which rest in the heart, bowels.

⁷ Now hee rebuketh them

boldly, for that they became fel-

lowes with infidels in outwarde

idolatrie, as though it were

a thing indifferent. And this is

the fourth part of this Epistle,

the conclusion whereof is, that

such as the Lord hath vouchsafed

the name of his Children, must

keepe themselves pure, not onely

in mind, but also in bodie, that

they may wholly be holy vnto the Lord.

* Eccle. 13. 18: & ^v that can there be be-

tweene them? * 1. Cor. 3. 16. and 6. 19. ¹ He setteth the liuing God against idols. * Leuit.

26. 11. ^m God dwelleth with vs, because Christ is become God with vs. * 1 Jo. 5. 2. 11.

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a Whose hearts are cast downe, and are very farr from. *b* VVith those things which Titus told me of you as his comming, so wis, howe fruitfully you reade ouer my letters, moreouer and besides that I am exceedingly refreshed with his presence. *2* An obiection: But thou hast handled vs roughly: The Apostle answereth that he is also glad now that he draue them to that sorow although it was against his will, since it was so profitable vnto them: for there is a sorow not onely praiseworthy, but also necessarie, to wit, whereby repentance groweth by certaine degrees, for the which repentance hee prayeth them highly. And this is the fifth part of this Epistle. *f* Inasmuch that that sorow did you much good towards the amending of your lewdness and sinnes. *g* Godly sorow is when we are not satisfied with the feare of punishment, but because we feele wee haue offended God our most mercifull father. Contrario to this, there is another sorow, that onely feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first is repentance, the fruit of the second is desperation, vntill the Lords helpe speedily. *h* It was not coloured nor counterfeit, but such as I dare stand to before God.

for I haue saide before, that yee are in our hearts, to die and liue together.

4 I vse great boldenes of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings without, and terrours within.

6 But God, that comforteth the ^d abieft, comforted vs at the ^e comming of Titus:

7 And not by his comming only, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your feruent minde to mee-warde, so that I reioyced much more.

8 ² For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though *it were* but for a season.

9 I now reioyce, not that yee were sory, but that ye sorowed to ^f repentance: for ye sorowed godly, so that in nothing yee were hurt by vs.

10 For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For behold, this thing that yee haue bene godly sory, what great care hath it wrought in you? yea, what clearing of your selues? yea, what indignation? yea, what fear? yea, how great desire? yea, what a zeale? yea, what reuenge? in all things yee haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care towarde you in the ^h sight of God might appeare vnto you.

13 Therefore wee were comforted, because ye were comforted: but rather we reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed, but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true,

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and howe with feare and trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

1 He exhorteth them by the example of the Macedonians, and also euen of Christ himselfe, *14* to be liberalle.

ward the Saints. *16* For which purpose, he sheweth that Titus, *18* and another brother came vnto them.

WE doe you also to wit, brethren, of the ^a grace of God bestowed vpon the Churches of Macedonia,

2 Because in ^b great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare recorde) yea, and beyonde their power, they were ^c willing,

4 And prayed vs with great instance, that we would receiue the ^d grace, and fellowship of the ministring which is towarde the Saints,

5 ² And *this they did*, not as we looked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the will of God,

6 That we should exhort Titus, that as he had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in al diligence, and in your loue towardes vs, *euen so see* that yee abound in this grace also.

8 ³ This say I not by commandement, but because of the ^e diligence of others: therefore prooue I the ^f naturalnes of your loue.

9 ⁴ For yee knowe the grace of our Lord Iesus Christ, that he being rich, for our sakes became poore, that ye through his pouerty might be made rich.

10 ⁵ And I shewe my minde herein: for this is expedient for you, which haue begun not to doe onelie, but also to ^g will a yeere agoe.

11 Now therefore performe to doe it also, that as *there was* a readinesse to will, euen so yee may performe it of that which yee haue.

12 ⁶ For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 ⁷ Neither *is it* that other men should be eased, & you grieved, but vpon ^h like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may bee for your lacke, that there may be equalitie.

15 As it is written, ⁱ Hee that gathered

good heede that he seeme not to wrest it out of them by constraint, for vntill it be voluntarie, God doeth not accept it. *g* Not onely to doe, but also to doe willingly: for hee noteth out a readie willingness, without any inforcement by any other men, much lesse can it be of ambition and vaine glory. *6* Against such as vse to excuse themselves, because they are not riche, as though it were onely proper to rich men to helpe the poore. *7* Christian liberalitie is mutual, that proportion may be obserued. *h* That like as now in your abundance you helpe others which are poore, with some part of your goods, so should others in like sort bestow some of theirs vpon you. * Eued. 16. 18.

1 The first part of this Epistle containing diuers exhortations to stirre vp the Corinthians to liberalitie, where with the power of the Church of Hierusalem might be holpen in time convenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme pouertie to the end that they should follow them.

a The benefite that God bestowed vpon the Churches.

b For these manifold afflictions wherewith the Lord tried them, did not onely not quail their sorrowfull readinesse, but also made it much more excellent and famous.

c Of their owne accord they were liberal.

d He calleth that, Grace, that others would haue called a burden. And this verse it is to be expounded by the first verse.

2 He amplifieth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplish the giuing of almes, by lending againe Titus vnto them.

3 Thirdly, he warneth them that they deceiue not their expectation which they haue conceiued of them.

4 At the request of the Macedonians.

f Then appeareth the naturalnesse of our loue, when as indeed, and that frankly and freely, wee helpe our brethren euen for Christ his sake.

4 The fourth argument taken from the example of Christ.

5 He taketh

much

much, had nothing ouer, and hee that gathered little, had not the lesse.

16 And thanks be vnto God, which hath put in the heart of Titus the same care for you,

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is in the Gospell throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde)

20 Auoiding this, that no man should blame vs in this abundance that is ministred by vs,

21 Prouiding for honest things, not onely before the Lord, but also before men.

22 And we haue sent with them our brother, whom we haue oft times prooued to be diligent in many things, but now much more diligent for the great confidence, which I haue in you.

23 Whether any doe inquire of Titus, he is my fellow and helper to you ward: or of our brethren, they are messengers of the Churches, and the glory of Christ.

24 Wherefore shewe toward them, and before the Churches the prooffe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

1 Why, albeit he thinke well of their readie wille, 3 yet earnestly exhorteth them, 4 He yeeldeth a reason. 6 He comparing almes to seede sowing, 13 which God doeth repay with great gaines.

FOR as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readynesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yee agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should be in vaine in this behalfe, that yee (as I haue saide) be readie:

4 Lest if they of Macedonia come with me, and finde you vnprepared, wee (that wee may not say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appoin-

ted afore, that it might be ready, and come as of beneuolence, and not as of niggardlineffe.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessity: for God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing all sufficiencie in all things, may abound in euery good worke.

9 As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower will minister likewise bread for food, and multiply your seede, and increase the fruits of your beneuolence,

11 That on all parts yee may be made rich vnto all liberalitie, which causeth through vs thankgiuing vnto God.

12 For the ministring of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the experiment of this ministring praise God for your voluntarie submission to the Gospell of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspokeable gift.

By this prooffe of liberalitie in this helping and succouring of them. I In shewing with one consent, that you acknowledge that onely Gospell, which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Ierusalem. m Least by this great commendation and praise, the Corinthians should be puffed up, hee sheweth vnto this exhortation, with this exclamation.

CHAP. X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the caualuations of the wicked, 7 and that, when hee is present, his deedes haue no lesse power, 11 then his words haue force when hee is absent.

NOW I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you, am base, but am bold toward you being absent.

2 And this I require you, that I neede not to be bold when I am present, with that same confidence, wherewith I thinke to be

myselfe such as are apt to be instructed. And he refelleth certaine proud men which made no better account of him, then of a bragging Thraso, in that hee vsed to be sharpe against them when he was absent, because they saw no great maiestie in him after the manner of men, and besides had proued his lenitie, notwithstanding that in his absence he had written to them sharply. Therefore first of all hee professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse, he protesteth vnto them that hee will shew indeed how far they are deceived, which make that account of the office of an Apostle, that they doe of worldly offices, that is, according to the outward appearance. a That nature which is inclined to merie, rather then to rigour of iustice.

b As from countenances men.

2 Almes must be giuen neither niggardly, nor with a loathfull minde, or hardly: but a franke and free almes is compared to a sowing which hath a most plentiful harvest of most abundant blessing following it.

c Determineth and appointeth freely with himselfe.

d With a sparing and niggardly heart.

e Against his will, as loath to be called reported of.

f Eccles. 35. 10.

g All God his bountiful liberalitie.

h To help others by all means possible, in doing them good in their necessities.

i Psal. 112. 9.

k Is everlasting: Now David speaketh of a man that feareth God, and loveth his neighbour, who shall neuer want (saith he) to giue others.

l There is none so good an inheritance to the godly, as bountifulnesse is.

m An other excellent and doubtful fruit of liberalitie towards the Saints, is this: that it giueth occasion to prayse God, and that our faith also is thereby made manifest.

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b As though I had no other aide and helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spiritual and Apostolike dignitie.

2 Secondly, hee witnesseth, that although he be like vnto other men, yet hee commeth furnished with that strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he warrefareth with diuine weapons.

c Are not such as men get them authority withall one of another, and doe great acts.

d Stand upon that infinite power of God.

3 An amplification of this spiritual vertue, which in such sort conquereth the enemies, be they neuer so craftie and mightie, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others that are stubbornly obstinate, separating them from the other which suffer themselves to be ruled.

4 He beatech into their heads that same matter, with great weight of words and sentences.

e Doe ye iudge of things according to the outward shew? f Not being sold of at byme.

g He noteth out some one that was a seducer of this speech.

5 Being constrained to refell the foolish brags of certaine ambitious men, hee witnesseth that they are able to bring nothing, but that they falsly perfwade themselves of themselves: and as for himselfe, although he brag of excellent things, yet he will not passe the bounds which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospel of Christ, and trusteth that he shall goe further, when they haue so profited that he shall not need to tarie any longer amongst them to instruct them. And hereunto is added an amplification, in that he neuer succeeded other men in their labours.

h This is spoken after a taunting sort. i Vpon a vaine persuasion that they haue of themselves, they take upon them they care not what.

k They contemne all other, and measure all their doings onely by themselves. l Of those things which God hath not measured to me. * Eplos. 4.7.

m As though God had diuided the whole world among the Apostles, to be husbanded.

bolde against some, which esteeme vs as though we walked ^b according to the flesh.

³ ² Neuertheless, though we walke in the flesh, yet we doe not warre after the flesh.

⁴ (For the weapons of our warrefare are not ^c carnall, but mightie through ^d God to cast downe holdes)

⁵ Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, ³ & bringing into captiuitie euery thought to the obedience of Christ

⁶ And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

⁷ ⁴ Looke ye on things after the ^e appearance: If any man trust in himselfe that hee is Christes, let him consider this againe of ^f himselfe, that as hee ^{is} Christes, euen, so are wee Christes.

⁸ For though I should boast some what more of our authority, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

⁹ *This I say*, that I may not seeme as it were to feare you with letters.

¹⁰ For the letters, saith ⁸ he, are sore and strong, but his bodily presence is weake, and his speech is of no value.

¹¹ Let such one thinke this, that such as wee are in word by letters when wee are absent, such *will we be* also in deed, when wee are present.

¹² ⁵ For wee ^h dare not make our selues of the number, or to compare our selues to them which praise themselves: but they vnderstand not that they measure themselves with ⁱ themselves, and ^k compare themselves with themselves.

¹³ But wee will not reioyce of things, which are not within *our* ^l measure, ^{*} but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

¹⁴ For we stretch not our selues beyond *our* measure, as though wee had not attained vnto you: for euen to you also haue wee come in *preaching* the Gospell of Christ,

¹⁵ Not boasting of things which are ^m without *our* measure: *that is*, of other mens labours: and we hope when your faith shall increase, to be magnified by you according to our line abundantly.

¹⁶ And to preach the Gospel in those

regions which are beyond you: not to reioyce in ⁿ another mans line, *that is*, in the things that are prepared alreadie.

¹⁷ ^{*} But let him that reioyceth, reioyce in the Lord.

¹⁸ For hee that praiseth himselfe is not allowed, but he whom the Lord praiseth.

therewith also prepareth the Corinthians to heare other things, seeketh nothing else: but to approue himselfe to God, whose glory

CHAP. XI.

¹ He testifieth, that for the great loue sake he beareth to the Corinthians, he is compelled ⁵ to utter his owne praises: ⁹ And that hee bestowed his labour on them without any reward, ¹³ that the false apostles should not surpasse him in any thing, ²² whom he far excelled in those things which are praise worthy in deede.

Would ¹ to God, yee could suffer a little my foolishnes, and indeed, yee suffer me,

² For I am ielous ouer you with ^a godly ielousie: for I haue prepared you for one husband to ^b present you as a pure virgine to Christ:

³ But I feare lest as the ^{*} serpent beguiled Eue through his subtiltie, so your mindes should be ^c corrupt from the simplicitie that is in ^d Christ.

⁴ ^{*} For if he that commeth, preacheth ^e another Iesus whome we haue not preached: or if yee receiue another spirit whom yee haue not receiued: either another Gospell, which yee haue not receiued, ye might well haue suffered him.

⁵ Verily I suppose that I was not inferior to the very chiefe Apostles.

⁶ ³ And though I be ^f rude in speaking, yet I am not *so* in knowledge, but among you wee haue bene made manifest to the vttermost in all things.

⁷ ⁴ Haue I committed an offence, because I abased my selfe that yee might be exalted, and because I preached to you the Gospell of God freely?

⁸ I robbed other Churches, and tooke wages of *them* to doe you seruice.

⁹ And when I was present with you, and had neede, ^{*} I was not slouthful to the hinderance of any man: for that which was lacking vnto me, the brethren which came fro Macedonia supplied, and in all things I kept ⁵ and will keepe my selfe, that I should not

³ He refuteth the slanders of those Thrafoes. I grant, saith he, that I am not so eloquent an Oratour, but yet they cannot take away the knowledge of the Gospell from me, whereof you haue had good proofe, and that euerymaner of way. ^f Paul lacked not that kinde of eloquence which is meete for a man, and fit for the Gospell, but he willingly wanted that painted kinde of speech, which too many new adages hunt after and follow. ⁴ Another slander, to wit, that he was a rascall, and liued by the labour of his owne hands. But herein, saith the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to traualle for my liuing with mine owne hands in part, and partly also when pouertie constrained me, I chose rather otherwise to seeke my sustentance, then to be any burden to you, although I preached the Gospell vnto you? * Chap. 12.13. ⁵ An amplification: So farre is he from being ashamed of this acte, that he hath also resolved with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwaies be truly said, that he taught in Achaia for nothing: not that he did amitt the Corinthians, but that these Thrafoes may neuer finde the occasion which they haue alreadie sought for, and hee in the meane season, may for some thing bidde them to follow, that at length they may truly say, that they are like to Paul.

n In countries which other men haue prepared and husbanded with the preaching of the Gospell, * Iere. 9.24.

1 cor. 1.31.

6 He somewhat mitigateth that which he spake of himselfe, and witnesseth that hee onely seeketh

1 Hee granteth that after a sort he playeth the foole in this vaunting of things, but hee addeth that hee doeth it against his will for their profite, because he seeth them deceived by certaine vaine and craftie men, through the craft and subtiltie of Satan.

a He speaketh as a weaver, but yet as one that seeketh them not for himselfe, but for God.

b To marie you together.

c Gen. 3.4.

e This place is to be marked against them, which loath that plaine and pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence.

d VVhich is meete for them that are in Christ.

2 He sheweth that they deceiue themselves, if they looke to receiue of any other man, either a more excellent Gospell, or more excellent gifts of the holy Ghost.

e A more perfect doctrine of Iesus Christ.

5 An amplification: So farre is he from being ashamed of this acte, that he hath also resolved with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwaies be truly said, that he taught in Achaia for nothing: not that he did amitt the Corinthians, but that these Thrafoes may neuer finde the occasion which they haue alreadie sought for, and hee in the meane season, may for some thing bidde them to follow, that at length they may truly say, that they are like to Paul.

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*This is a forme of
an able, as if hee
said, Let me not bee
thought to haue any
power in mee.*

*6 Shall be alwaies
opposite me.*

*6 Pauls adversaries
fought all occasions
they could to be
equal to him. And
therefore seeing they
had rather ease vp
the Corinthians,
then preach to them
for nothing, they
fought another oc-
casion, to wit, to
make Paul to take
some thing which
thing if he had done,
then hoped they by
that means to be
equal to him: for
they made such a
show of zeale and
knowledge, and so
in fourth with such
a glosing kinde of
eloquence, that some
of them euen despi-
sed Paul: but hee
saith that all this
is nothing but co-
lours and paintings.*

*6 Nowe at
length he pain-
eth out these
fellowes in their
colours, fore-
warning, that
it will come to
pass, that they
will at length
betray them-
selves, what
countenance so
euer they make,
of the zeale that
they haue of
Gods glorie.*

*6 By light is meant
the beauty of glory,
whereof the Angels
are partakers.*

*7 He goeth for-
ward boldly,
and vjing a ve-
hement ironie
or kind of taun-
ting, desireth the
Corinthians to
pardon him, if
for a time hee
contented as a
foole before
them being wise,
with those iolly
fellowes touch-
ing those exter-
nall things, to
wit, touching
his stocke, his
ancestors and
valiant actes.*

*8 Before hee
commeth to the
matter, he tou-
cheth the Corin-
thians, who per-
suading them-
selves to be very
wise men, did not marke in the meane season, that those false apostles abused their
simplicity for aduantage.*

*1 As if he said, in respect of that reproach which they doe vnto you
(I speake it) which surely is as rail, as if they did beat you. m Paul is called weak, in that hee
reuered to the Corinthians a vile and abject man, a beggerly artificer, a most wretched and miserable
idiot, whereas notwithstanding therein Gods mightie power was made manifest. * Phil. 3. 5.*

*n Paul being honourable indeed, defendeth his ministerie openly, not for his owne sake, but because hee
saw his doctrine come into hazard. o In danger of persons death. p Hee alludeth to that that is
written, Deut. 25. 3. and moreover this place sheweth vs, that Paul suffered many things which Luke
passed ouer. q Of the Romans Magistrates. * Acts 16. 23. * Acts 14. 19. * Acts 27. 14.*

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idiot, whereas notwithstanding therein Gods mightie power was made manifest. * Phil. 3. 5.*

*n Paul being honourable indeed, defendeth his ministerie openly, not for his owne sake, but because hee
saw his doctrine come into hazard. o In danger of persons death. p Hee alludeth to that that is
written, Deut. 25. 3. and moreover this place sheweth vs, that Paul suffered many things which Luke
passed ouer. q Of the Romans Magistrates. * Acts 16. 23. * Acts 14. 19. * Acts 27. 14.*

be grievous to you.

10 The^s truth of Christ is in me, that this reioycing shall not be^h shut vp against me in the regions of Achaia:

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they reioyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marueile: for Satan him selfe is transformed into an Angel of^{*} light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteoufnesse, whose end shall be according to their workes.

16 I say againe, let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For yee suffer fooles gladly, because that ye are wise.

20 For yee suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the^l reproch, as though that wee had bene^m weak: but wherein any man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christ (I speake as a foole) I amⁿ more: in labours more abundant: in stripes about measure: in prison more plenteously: in^o death oft.

24 Of the Iewes^p fve times receiued I fourtie stripes saue one.

25 I was^q thrise^{*} beaten with rodde: I was^{*} once stoned: I suffered thrise^{*} shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles,

in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and^r painfulnessse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 Beside the things which are outward, I am combed daily, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euer more, knoweth that I lie not.

32 In^{*} Damascus, the gouernour of the people vnder king Aretas, laid watch in the citie of the Damascens, and would haue caught me,

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

ment: and God himselfe is my witness that I deuise and forge nothing. * Acts 9. 24.

CHAP. XII.

1 He doeth euen unwillingly make rehearfall 3 of the heauenly visions, 4 that were reueiled vnto him: 6 for which though he might indeed glory, yet he will not, 10 being prouie of his owne infirmities: 11 but they drine him to this kinde of folly, 20 in that they giue eare to certain vaine glorious persons, who drawe them from Christ.

It is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I knowe a man^{*} in Christ aboute fourteene yeeres agone, (whether he were in the body, I cannot tell, or out of the body, I can not tell: God knoweth) which was taken vp into the^b third heauen.

3 And I knowe such a man (whether in the body or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into^c Paradise, and heard words which^d cannot be spoken, which are not^e possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the truth: but I refraine, lest any man should thinke of me aboute that he seeth in me, or that he heareth of me.

** Painfulnessse is a
troublesome sickness
as when a man is
weare and would
rest, he is constrain-
ed to fall to new
labour.*

*9 Hee addeth
this in conclusi-
on further, that
the Corinthians
might be asha-
med to despise
him, vpon whose
care, almost all
Churches de-
pended, as it was
plainely seene by
experience.*

*10 Hee turneth
the adu-
ratices,
which they ob-
iect against
him: as if hee
should say, They
allege my ca-
lamities, to take
away my autho-
ritie from me:
but if I would
boast my selfe, I
would take no
better argu-
ment: and God himselfe is my witness that I deuise and forge nothing. * Acts 9. 24.*

*ment: and God himselfe is my witness that I deuise and forge nothing. * Acts 9. 24.*

** He goeth for-
ward in his pur-
pose, and because
those bragging
matters boasted
of reuelations,
he reckeneth vp
those things
which lift him
vp aboute the
common capa-
citie of men: but
he vseth a pre-
face, and excu-
seth himselfe ad-
uisedly.*

*a I speake this in
Christ, that is, he is
spoken without vaine
glory, for I seeke no-
thing but Christ Ie-
sus onely.*

*b Into the highest
heauen: for wee
need not to dis-
pute subtilly vpon
this word (Third)
but yet this place is
to be marked against
them, which would
make heauen to be
euery where.*

*c So the Grecians
name that which*

*we call a Parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name
they that translated the olde Testament out of Hebrew into Greeke, called the garden Eden, wherein
Adam was put straight after his creation, as a most delicate and pleasant place. And thereupon grew
it, that that blessed seat of the glory of God is called by that name. d VVhich no man is able to
utter. e VVhich the Saints themselves are not by any means able to expresse, because it is God
himselfe. Thou doest Clement Alexandrinus expound this place, Strom. 5. 2 To remouee all
suspicion of ambition, he witnesseth that he braggeth not of those things as of his
owne, but as out of himselfe, and yet not withstanding faineth nothing, least by this
occasion other men should attribute vnto him more then indeed he is: and there-
fore he had rather glory in his miseries.*

3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kinde of temptations: to wit, lest they should be too much puffed vp, and also that they may be made perfit by that continual exercise.

f Hee meaneth conuiscence, that sticketh fast in vs, as it were a pricke, in so much as it constrained Paul himselfe being regenerate, to cry out, I doe not that god that I would, &c. And he calleth it a pricke, by a borrowed kinde of speech taken from thornes, or stumps, which are very dangerous and hurtfull for the feet, if a man walke through woods that are cut downe.

g Which setteth those lusts on fire.

h Of.

4 He concludeth, that he will onely set his ministeries against the vaine brags of the false apostles, and therewith also excuse himselfe, for that by their importunitie, hee was constrained to speake so much of those things as he did: to wit, because that if his Apostleship were subuerted, his doctrine must needs fall.

i That I might seeke the vertue of Christ more and more: For the weaker that our Tabernacles are, the more doeth Christs vertue appeare in them.

k I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

5 Again hee maketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and againe he declareth by certaine arguments how farre he is from all couetousnesse, and also how he is affectioned towards them.

1 The arguments whereby it may well appeare, that I am indeed an Apostle of Iesus Christ. * Chap. 11.9. m I was not slouthful in getting my living with mine owne hands, that I might not be burdensome to you. 6 He putteth away another most grievous slander, to wit, that he did subtilly and by others make his gaine and profite of them. 7 He concludeth that he writeth not these things vnto them, as though he needed to defend himselfe, for he is guiltie of nothing: but because it is behou- able for them to doubt nothing of his fidelitie, who instructed them. n As it becometh him to speake truly and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.

7 3 And lest I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I befought the Lord a thrise, that it might depart from me.

9 And hee said vnto mee, My grace is sufficient for thee: for my power is made perfect through weaknesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: ye haue compelled mee: 5 for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The 1 signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, * except that I haue not bene m slouthfull to your hinderance: forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 6 But be it that I charged you not: yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steppes?

19 7 Again, thinke yee that wee excuse our selues vnto you? wee speake before God in n Christ. But we doe all things, dearly beloued, for your edifying.

20 8 For I feare lest when I come, I shall not find you such as I would: and that I shall be found vnto you such as ye would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed.

22 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen me to edification, and not to destruction.

that they will shew themselves towards their faithfull Apostle, apt and willing to be taught: adding this moreover, that he passed not for his owne fame and estimation, so that hee may serue to their saluation, which is the onely marke that hee sheweth at. c In mens iudgement. d That all things may be in good order amongst you, and the members of the Church restored into their place, which haue bene shaken and out of place.

20 8 For I feare lest when I come, I shall not find you such as I would: and that I shall be found vnto you such as ye would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the sharper vengeance towards them, 5 who haue a perfect triall of the power of Christ in his Apostleship: 10 At length hee prayeth for their repentance, 11 and wisheth them prosperitie.

L Oe this is the third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

3 1 Seeing that yee seeke experience of Christ, that speaketh in me, which towarde you is not weake, but is a mightie in you.

4 For though he was crucified concerning b his infirmities, yet liueth hee through the power of God. And wee no doubt are weake in him, but we shall liue with him, through the power of God toward you.

5 * 2 Prooue your selues whetherye are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 3 But I trust that yee shall knowe that wee are not reprobates.

7 Now I pray vnto God that yee doe none euill, not that we should seeme approved, but that yee should doe that which is honest, though we be as c reprobates.

8 For we cannot doe any thing against the trueth, but for the trueth.

9 For we are glad when wee are weake, and that ye are strong: this also we wish for, euen your d perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen me to edification, and not to destruction.

that they will shew themselves towards their faithfull Apostle, apt and willing to be taught: adding this moreover, that he passed not for his owne fame and estimation, so that hee may serue to their saluation, which is the onely marke that hee sheweth at. c In mens iudgement. d That all things may be in good order amongst you, and the members of the Church restored into their place, which haue bene shaken and out of place.

8 Having confirmed his authoritie vnto them, he rebuketh them sharply, and threatneth them also like an Apostle, shewing that hee will not spare them hereafter, vnlesse they repent, seeing this is the third time that hee hath warned them.

* Deut. 19.15. math. 18.16. iohn 8.17. heb. 10.28.

1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempe Christs owne patience: and also while they contemne him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.

a And will be most mightie to be reuenged of you, when need shall be.

b As touching that base forme of a servant which he took upon him when he abused himselfe.

* 1. Corin. 11.23.

2 He confirmeth that which he spake of the verue of God appearing in his ministerie, and he gathereth by the mutual relation betwene the peoples faith and the ministers preaching, that they must either reuerence his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne themselves of insidie, lye, and must confesse themselves not to be of Christs body.

3 He mitigateth that sharpenesse, trusting

11 Finally

4 A briefe exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life.
5 He salutech them familiarly, and in conclusion wisheth well vnto them. * 1. Cor. 16. 20.

11 4 Finally brethren, fare yee well: be perfect: be of good comfort: be of one minde: lue in peace, and the God of loue and peace shall be with you.

12 5 Greete one another with an * holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

¶ The second *Epistle* to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 6 he reprehendeth the Galatians for reuoluing from his gospel, 15 which hee received from God, 17 before he had communicated with any of the Apostles.



PAVL * an Apostle (not * of men, neither by * man, * but by * Iesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Iesus Christ,

4 2 Which gaue him selfe for our finnes, that he might deliuer vs * from this present euill d world, according to the will of God euen our Father,

5 To whom be glory for euer and euer, Amen.

6 3 I marueile that ye are so soone * removed away vnto another Gospel, from him that had called you in the grace of Christ,

7 4 Which is not another Gospel, saue that there be some which trouble you, and intend to * peruert the Gospel of Christ.

8 But though that we, or an Angell from heauen preach vnto you otherwise then that which we haue preached vnto you, let him be s accursed.

9 As we saide before, so say I now a-

gaine, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed.

10 5 For nowe preach I h mans doctrine or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * 6 Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Iesus Christ.

13 7 For yehaue heard of my conuersation in time past, in the Iewish religion, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion about many of my companions of mine owne nation, and was much more zealous of the * traditions of my Fathers.

15 But when it pleased God (which had separated me from my mothers wombe and called me by his grace)

16 To reueile his sonne m in mee, that I should preach him * among the Gentiles, immediatly 8 I communicated not with

argument to proue that his doctrine is heauenly, because he had it from heauen, from Iesus Christ himselfe, without any mans helpe, wherein he excelleth them whome Christ taught here on earth, after the maner of men. i This place is to be vnderstood of an extraordinary reuelation, for otherwise the Sonne alone reueiled his Gospel by his Spirit, although by the ministerie of men, which Paul sheweth out here. 7 He proueth that he was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselves knew well enough: for saith he, it is well known in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauil and say, that I was a scholler of the Pharisees in name onely, and not indeed, no man is ignorant how that I excelled in Pharisaisme, and was suddainly made of a Pharisee, an Apostle of the Gentiles, so that I had no space to be instructed of men. * Actes 9. 1. k He calleth them the traditions of his Fathers, because he was not only a Pharisee himselfe, but also had a Pharisee to his father. l Hea speaketh of Gods euilasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the euilasting counsell of God, his appointing from his mothers wombe, and his calling: here is no mention at all, wee see, of workes foretense. m To me, and this is a kinde of speech which the Hebrewes vse, whereby this is giuen vs to vnderstand, that this gift cometh from God. * Ephes. 3. 8 Because it might be objected, that indeed he was called of Christ in y way, but afterward was instructed of the Apostles and others, whose names (as is said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though he were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus, and in Arabia, and was not from that time in Hierusalem but only fifteene daies, where he saue onely Peter and Iames, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him onely by name: so farre off was it, that he was there instructed of men.

5 A confirmation taken both from the nature of the doctrine it selfe, and also from that maner which hee vsed in teaching: for neither saith hee, did I teach those things which pleased men, as these men doe which put part of saluation in external things and works of the Lawe, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

h He toucheth the false apostles, who had nothing but men in their mouths, and he, though hee would derogate nothing from the Apostles, preacheth God and not men.

i 1. Cor. 15. 1.

k A second argument

1 A salutation comprehending in few wordes the summe of y Apostles doctrine, and also besides, straightway from the beginning, shewing the grauitie meete for the authoritie of an Apostle, which hee had to maintaine against the false Apostles.

a He sheweth who is the author of the ministerie generally: for herein the whole ministerie agreeeth, that whether they be Apostles, or Shepherds, or Deacons, they are appointed of God.

b He toucheth the instrumentall cause: for this is a peculiar prerogative to the Apostles, to be called immediatly from Christ.

c Titus 1. 3. d Christ no doubt is man, but he is God also, and head of the Church, and in this respect to be exempted out of the number of men.

e The summe of the true Gospel is this, that Christ by his onely offering

sauech vs being chosen out from the world, by the free decree of God the Father. Luke 1. 74. d Out of that most corrupt state which is without Christ. 3 The first part of the Epistle wherein hee witnesseth that he is an Apostle, nothing inferior to those chiefe disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reproving them of lightnesse, for that they gaue eare so easily vnto them which peruered them and drew them away vnto a new Gospel. e He vsueth the passive voice to cast the fault vpon the false apostles, and he vsueth the time that now is, to giue them to vnderstand, that it was not already done, but in doing. 4 Hee warneth them in time to remember that there are not many Gospels, & therefore whatsoever these false apostles pretend which had the Law, Moses & the Fathers in their mouths, yet they are indeed so many corruptions of the true Gospel, inasmuch that he himselfe, yea, and the very Angels themselves (and therefore much more these false apostles) ought to be holden accursed, if they go about to change the least iote that may be in the Gospel that he deliuered to them before. f For there is nothing more contrarie to faith or free iustificacion, then iustificacion by the Law, or by our deservings. g Look Rom. 9. 3.

* flesh

n VVith any man
in the world.

“flesh and blood:

17 Neither came I againe to Hieruſalem to them which were Apoſtles before mee, but I went into Arabia, and turned againe vnto Damafcus.

18 Then after three yeeres I came againe to Hieruſalem to viſite Peter, and abode with him fifteene dayes.

19 And none other of the Apoſtles ſaw I, ſaue Iames the Lords brother.

20 Nowe the things which I write vnto you, behold, I witneſſe ° before God, that I lie not.

21 After that I went into the coaſtes of Syria and Cilicia: for I was vnknownen by face vnto the Churches of Iudea, which were in Chriſt.

22 But they had heard onely ſome ſay, Hee which persecuted vs in time paſt, now preacheth the ^p faith which before he deſtroyed.

23 And they glorified God for me.

CHAP. II.

That the Apoſtles did nothing diſagree from his Goſpel, 3 he declarerh by the example of Titus being vncircumciſed and alſo by his aduouching the ſame againſt Peters diſimulation: 17 And ſo hee paſſeth to the handling of our free iuſtification by Chriſt, &c.

Then ¹ foureteeen yeeres after, I went vp againe to Hieruſalem with Barnabas, and tooke with me Titus alſo.

2 And I went vp by reuelation, and declared vnto them that Goſpel which I preach among the Gentils, but particularly to them that were the chiefe, left by any means I ſhould runne or had runne ^a in vaine:

3 But neither yet Titus which was with me, though hee were a Grecian, was compelled to be circumciſed,

4 To wit, for the ^b falſe brethren which were craftily ſent in, and crept in priuily to ſpie out our libertie, which we haue in Chriſt Ieſus, that they might bring vs into bondage:

5 To whom we gaue not place by ſubiection for an houre, that the ^d trueth of the Goſpel might continue with ^e you.

6 But by them which ſeemed to be great I was not taught (whatſoeuer they were in time paſſed, I am nothing the better: * God accepteth no mans perſon) for they that are the chiefe, did adde nothing to me about that I had.

7 But contrariwiſe, when they ſawe that the Goſpel ouer the ^f vncircumciſion was committed vnto me, as the Goſpel ouer the

circumciſion was vnto Peter:

8 (For he that was mightie by Peter in the Apoſtleſhip ouer the circumciſion, was alſo mightie by me toward the Gentiles)

9 And when Iames, & Cephas, and Iohn, knew of the grace that was giuen vnto mee, which are ^g counted to be pillars, they gaue to me and to Barnabas the right ^h hands of fellowſhip, that we ſhould preach vnto the Gentiles, and they vnto the Circumciſion,

10 Warning onely that wee ſhould remember the poore: which thing alſo I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withſtood him to his ⁱ face: for hee was to be condemned.

12 ^a For before that certaine came from Iames, he ate with the Gentiles: but when they were come, hee withdrew and ſeparated himſelfe, fearing them which were of the circumciſion.

13 And the other Iewes played the hypocrites likewiſe with him, in ſo much that Barnabas was ^k led away with them by that their hypocriſie.

14 But when I ſawe, that they went not the right way to the ^m trueth of the Goſpel, I ſaid vnto Peter before all men, If thou being a Iew, liueſt as the Gentiles, and not like the Iewes, why ⁿ conſtrainest thou the Gentiles to doe like the Iewes?

15 ³ We which are Iewes ^o by nature, and not ^p ſinners of the Gentiles,

16 Knowe that a man is not iuſtified by the workes of the Law, but by the faith ^q of Ieſus Chriſt, euen we I ſay, haue beleueed in Ieſus Chriſt, that we might be iuſtified by the faith of Chriſt, and not by the workes of the Law, becauſe that by the workes of the Law, ^r no fleſh ſhall be iuſtified.

17 * ⁴ If then while ^s we ſeek to be made righteous by Chriſt, we our ſelues are found ſinners, is Chriſt therefore the miniſter of ſinne? God forbid.

*foundeth in ſuch ſort, that firſt of al hee meeteth with an obiection, (for I alſo ſaith he am a Iewe, that no man may ſay againſt me, that I am an enemie to the Lawe) and afterward, he confirmeth it by the expreſſe witneſſe of Dauid. ^o Although we be Iewes, yet we preach iuſtification by faith, becauſe we know vndeubtedly, that no man can be iuſtified by the Law. ^p So the Iewes called the Gentiles, becauſe they were ſtrangers from Gods covenant. ^q In Ieſus Chriſt. ^r No man, and in this word (fleſh) there is a great vehemencie, where by it meant that the nature of man is utterly corrupt. * Rom. 3. 19. ⁴ Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iuſtification by faith, becauſe ſay they, men are by this meanes withdrawn from the ſtudie of good workes. And in this ſort is the obiection: If ſinners ſhould be iuſtified through Chriſt by faith without the Law, Chriſt ſhould approve ſinners, and ſhould as it were exhort them thereunto by his miniſterie. Paul answereth that this conſequence is falſe, becauſe that Chriſt deſtroyeth ſinne in the beleuers: For ſo, ſaith he, doe men flee vnto Chriſt through the terror and feare of the Lawe, that being quit from the curſe of the Law and iuſtified, they may be ſaued by him, that together therewithall, he beginneth in them by litle and litle that ſtrength and power of his which deſtroyeth ſinne: to the end that this old man being aboliſhed by the vertue of Chriſt crucified, Chriſt may liue in them, and they may conſecrate themſelues to God. Therefore if any man giue himſelfe to ſinne after hee hath receiued the Goſpel, let him not accuſe Chriſt nor the Goſpel, but himſelfe, for that he deſtroyeth the worke of God in himſelfe. ^s Hee goeth from iuſtification to ſanctification, which is another benefite wee receiue by Chriſt, if wee lay hold on him by faith.*

8 VVhom alone and onely, theſe men count for pillars of the Church, and whoſe name they abuſe to deſcaine you. ^h They gaue vs their hand in token that we agreed wholly in the doctrine of the Goſpel. ⁱ Before all men.

2 Another moſt vehement prooffe of his Apoſtleſhip, and alſo of that doctrine which hee had deliuered concerning free iuſtification by faith onely, becauſe that for this thing onely hee reprehended Peter at Antiochia, who offended herein, in that for a fewe Iewes ſake which came from Hieruſalem, hee played the Iewe, and offended the Gentils which had beleueed. ^k By example rather then by iudgment.

1 VVord for word, with a right ſort, which he ſetteth againſt halting and diſſembling, which is backward. ^m He calleth the trueth of the Goſpel, both the doctrine it ſelfe, and alſo the viſe of the doctrine, which we call the praſtice. ⁿ He ſaith they were conſtrained, which played the Iewes by Peters example.

*3 The ſecond part of this Epistle, the ſtare whereof is this: we are iuſtified by faith in Chriſt Ieſus without the workes of the Lawe. Which thing he propoundeth in ſuch ſort, that firſt of al hee meeteth with an obiection, (for I alſo ſaith he am a Iewe, that no man may ſay againſt me, that I am an enemie to the Lawe) and afterward, he confirmeth it by the expreſſe witneſſe of Dauid. ^o Although we be Iewes, yet we preach iuſtification by faith, becauſe we know vndeubtedly, that no man can be iuſtified by the Law. ^p So the Iewes called the Gentiles, becauſe they were ſtrangers from Gods covenant. ^q In Ieſus Chriſt. ^r No man, and in this word (fleſh) there is a great vehemencie, where by it meant that the nature of man is utterly corrupt. * Rom. 3. 19. ⁴ Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iuſtification by faith, becauſe ſay they, men are by this meanes withdrawn from the ſtudie of good workes. And in this ſort is the obiection: If ſinners ſhould be iuſtified through Chriſt by faith without the Law, Chriſt ſhould approve ſinners, and ſhould as it were exhort them thereunto by his miniſterie. Paul answereth that this conſequence is falſe, becauſe that Chriſt deſtroyeth ſinne in the beleuers: For ſo, ſaith he, doe men flee vnto Chriſt through the terror and feare of the Lawe, that being quit from the curſe of the Law and iuſtified, they may be ſaued by him, that together therewithall, he beginneth in them by litle and litle that ſtrength and power of his which deſtroyeth ſinne: to the end that this old man being aboliſhed by the vertue of Chriſt crucified, Chriſt may liue in them, and they may conſecrate themſelues to God. Therefore if any man giue himſelfe to ſinne after hee hath receiued the Goſpel, let him not accuſe Chriſt nor the Goſpel, but himſelfe, for that he deſtroyeth the worke of God in himſelfe. ^s Hee goeth from iuſtification to ſanctification, which is another benefite wee receiue by Chriſt, if wee lay hold on him by faith.*

o This is a kinde of othe.

p The doctrine of faith.

1 Now hee ſheweth how he agreeeth with the Apoſtles, with whom hee granteth that hee conferred touching his Goſpel, which he taught among the Gentiles, foureteeen yeeres after his conuerſion, and they allowed it in ſuch ſort, that they conſtrained not his fellow Titus to be circumciſed, although ſome tormented themſelues therein, which traiterouſly laid waite againſt him, but in vaine: neither did they adde the leaſt iote that might be to the doctrine which hee had preached, but contrariwiſe they gaue to him and Barnabas the right hands of fellowſhip, and acknowledged them as Apoſtles appointed of the Lord to the Gentiles.

*a Vnfruitfully for as touching his doctrine, Paul doubted not of it, but becauſe there were certaine reports caſt abroad of him, that he was of another opinion then the reſt of the Apoſtles were, which thing might haue hindered the courſe of the Goſpel, therefore hee laboured to remedie this ſore. ^b VVhich by deceit and counterfeit holineſſe crept in amongſt the faithfull. ^c By ſubmitting our ſelues to them, and betraying our owne libertie. ^d The true and ſincere doctrine of the Goſpel, which remained ſafe from being corrupt with any of theſe mens falſe doctrines. ^e Vnder the Galatians name, hee vnderſtandeth all nations. * Deut. 10. 17. 2 chro. 19. 7. iob. 34. 19. alſo 10. 34. rom. 2. 11. eph. 6. 9. col. 3. 25. 1. pet. 1. 17. ^f Among the Gentiles, as Peter had to preach it among the Iewes.*

18 For if I builde againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not ^a I any more, but Christ liueth in mee: and in that I now liue in the ^a flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 ^a I do not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a ^a cause.

CHAP. III.

^a He rebuketh them for suffering themselves to be drawn from the grace of free iustification in Christ, most liuely set out vnto them. ^b He bringeth in Abrahams example to declaring the effect, ^c and causes of the giuing of the Law.

O Foolish Galatians, who hath bewitched you, that yee should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

2 This onely would I learne of you, Received yee the ^b Spirit by the workes of the Law, or by the hearing of ^c faith preached?

3 ^a Are yee so foolish, that after ye haue begun in the Spirit, ye would now be made perfit by the ^a flesh?

4 ^a Haue yee suffered so many things in vaine: if so be it be euen in vaine.

5 ^a Hee therefore that ministrereth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 ^a Tea rather as ^c Abraham beleueed God, and it was ^a imputed to him for righteousness.

7 ^a Knowe ye therefore that they which are of faith, the same are the children of Abraham.

8 ^a For the Scripture foreseeing, that

GOD would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, ^a In thee shall all the Gentiles be ^b blessed.

9 ^a So then they which bee of faith, are blessed ^b with faithfull Abraham.

10 ^a For as many as are of the workes of the Lawe, are vnder the curse: ^a for it is written, ^a Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 ^a And that no man is iustified by the Law in the sight of God, it is euident: ^a for the iust shall liue by faith.

12 ^a And the Lawe is not of faith: but ^a the man that shall doe these things, shall liue in them.

13 ^a Christ hath redeemed vs from the curse of the law, being made a curse for vs, (^a for it is written, ^a Cursed is euery one that hangeth on a tree)

14 ^a That the blessing of Abraham might come on the Gentils through Christ Iesus, that we might receiue the promise of the Spirit through faith.

15 ^a Brethren, I speake as ^a men doe: ^a though it be but a mans couenant, when it is ^a confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. He faith not, And to the seedes, as speaking of many: but, And to thy seede, as of one, ^a which is ^a Christ.

are of faith, that is, they which haue righteousness by faith. ^a A prooofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law. ^a Deut. 27. 26. ^b The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law, or else, All are accursed which seeke righteousness by the workes of the Law. And there is annexed also this manner of prooofe of the second proposition, to wit, Righteousness and life are attributed to faith. Therefore no man fulfilleth the Law. ^a Habakkuk 2. 4. rom. 1. 17. heb. 10. 38. ^c Here is a reason shewed of the former consequence: Because the Law promisseth life to all that keepe it, and therefore if it be kept, it iustifieth and giueth life. But the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. ^a Leuit. 18. 5. ^b A preuenting of an obiection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ sustained the curse which the Law layed upon vs, that we might be quit from it. ^c A prooofe of the answer by the testimonie of Moses. ^a Deut. 21. 23. ^b Christ was accursed for vs, because he bare the curse that was due to vs, to make vs partakers of his righteousness. ^c A conclusion of all that was said before in the handling of the first and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselves, of whose number the Apostle counteth himselfe to be, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doeth severally apply the conclusion, both to the one and to the other, preparing himselfe a way to the next argument: whereby he declareth, that that one onely seed of Abraham, which is made of all peoples, can no otherwise be ioyned and grow vp together but by faith in Christ. ^d He putteth fourth two general rules before the next argument, which is the seventh in order: The one is, that it is not lawfull to breake covenants and contracts which are iustly made, and according to Law, among men: neither may any thing be added vnto them: The other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Iewes and Gentiles into one body (as appeareth by that which hath bene said before) For he did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should haue bene said, if he had many and diuerse seedes, as the Gentiles apart, and the Iewes apart) but that he would be the God of Abraham, and of his seed, as of one. ^e I will use an example which is common among you, that you may be ashamed that you give not so much to Gods covenants, as you do to mans. ^a Heb. 9. 17. ^b Authentically, as we call it. ^c He putteth fourth the summe of the seventh argument, to wit, that both the Iewes and Gentiles grow together in one body of the seed of Abraham, in Christ onely, so that all are one Christ, as it is afterward declared ver. 28. ^d Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ.

^a Genes. 12. 3. after 3. 25. ^b A prooofe of the first and second grounds, out of the words of Moses. ^c Blessing in this place, signifieth the free promise by faith. ^d The conclusion of the first argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleue) blessed, that is to say, freely iustified, ^e with faithfull Abraham, and not by faithfull Abraham, to giue us to understand that the blessing cometh not from Abraham, but from him by whom Abraham and all his posteritie is blessed. ^f The sixth argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the workes of the Law, that is to say, which value their righteousness by the performance of the Lawe. Therefore they are blessed which

^a The Law that crucifieth the conscience, bringeth vs to Christ, and bee only causes vs to hate the Law in deed, because that by making vs righteous, he taketh away from vs the torments of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that we cannot take such occasion to iune by the restraint which the Law maketh, as it did before, Rom. 7. 10. 11. ^b The same that was before. ^c In his mortall body. ^d The second argument taken of an absurditie: if men may be iustified by the Lawe, then was it not necessarilie for Christ to die. ^e For there was no cause why he should doe so.

^a The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heauen after they had heard and beleueed the Gospel by Pauls ministration: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the truth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, hee marueileth how it could be that they could be so bewitched by the false apostles, ^b Christ was laid

before you so notably and so plainly, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you. ^c These spiritual graces and gifts, which were as tokens as it were to the Galatians that the Gospel which was preached to them was true. ^d Of the doctrine of faith. ^e The fourth argument mixed with the former, and it is double. If the Law be to be ioyned with faith, this were not to goe forward, but backward, seeing that those spiritual gifts which were bestowed vpon you are more excellent then any that could proceed from your felues. And moreover, it should followe that the Law is better then Christ, because it should perfect and bring to end that which Christ began onely. ^f By the (flesh) he meaneth the ceremonies of the Law, against which he stretcheth the Spirit, that is, the spiritual working of the Gospel. ^g An exhortation by manner of vbraiding, that they doe not in vaine suffer so many conflicts. ^h Hee repeateth the third argument which was taken of the effects, because he had interlaced certaine other arguments by the way. ⁱ The fifth argument which is of great force, and hath three grounds. The first, that Abraham was iustified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doeth most plainly witnesse. ^a Look Remones 4. ^b Gen. 15. 6. rom. 4. 3. James 2. 23. ^c The second, that the sonnes of Abraham must be effectuated and accounted of by faith. ^d The third, that all people that beleue, are without exception comprehended in the promise of this blessing.

The vse of the Law. To the Galatians. Christ made vnder the Law.

19 The eight argument taken of comparison thus: If a mans couenant (being autenticall) be firme and strong much more Gods couenant. Therefore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the ende whereof did hang of Christ.

20 An enlarging of that argument, thus: Moreover and besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit, of 430. yeeres, so that it could in no wise be broken.

21 An obiection: We grant that the promise was not abrogated by the couenant of the Law, and therefore we ioyne the Law with the promise.

Nay, sayeth the Apostle, these two can not stand together, to wit, that the inheritance should both bee giuen by the Lawe, and also by promise, for the promise is free: whereby it followeth, that the Law was not giuen to iustifie, for by it means the promise should be broken. *n* By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the Couenant that was made with faithfull Abraham, we that be faithfull, might by that means be blessed of God as well as he. 22 An obiection which riseth from the former answer: If the inheritance be not by the Law (at y^e least in part) then why was the Law giuen after y^e promise was made? Therefore saith the Apostle, to reprove men of sin, & so to teach them to looke vnto Christ, in whom at length y^e promise of sauing all people together, should be fulfilled, & not that the Law was giuen to iustifie men. *o* That men might understand, by discovering of their sinnes, that they are saved by the onely grace of God which he reueiled to Abraham, and that in Christ. *p* Until the partition wall was broken downe, & that full seed sprang up, framed of two peoples, both of Iewes and Gentiles: for by this word Seede, we may not understand, Christ alone by himselfe, but coupled and ioyned together with his body. 23 A confirmation of the former answer taken from the maner & forme of giuing of y^e Law: for it was giuen by Angels, striking a great terrour into all, & by Moses a Mediatour coming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the least, & that are at variance one with another. Therefore the Law it selfe & the Mediatour, were witness of the wrath of God, and not y^e God would by this means reconcile men to himselfe & abolish y^e promise, or adde y^e Law vnto y^e promise. *q* Commanded and giuen, or proclaimed. *r* By the seruice and ministerie.

24 A taking away of an obiection, lest any man might say, y^e sometimes by consent of y^e parties which haue made a couenant, some thing is added to the couenat, or the former couenants are broke. This, saith the Apostle, commeth not to passe in God, who is alwaies one, and the selfe same, and like himselfe. 25 The conclusion vttered by a maner of asking a question, & it is that same that was vttered before, verse 17. but proceeding of an other rule: so that the argument is new, and is this: God is alwaies like vnto himselfe: Therefore the Law was not giuen to abolish the promises. But it should abolish them if it gaue life, for by that means it should iustifie, and therefore it should abolish that iustification, which was promised to Abraham and to his seed by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleeuers fleeing to Christ promised, might be freely iustified in him. *s* By this word, Scripture, he meaneth the Law. ** Rom. 3. 9. & All men, and whatsoeuer cometh from man. u* In euery one of these words, there lieth an argument against the merits of works: for all these words, promise, faith, Christ, might be giuen, to beleeuers, are against merits, and not one of them can stand with deserving works. 26 Now there followeth another handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernement of Gods house according to the Lawe) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie helde still the vse of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster, and keeper to the people of God, vntill the promise appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit. *n* The cause why we were kept vnder the Law, is set downe here.

17 ¹⁹ And this I saye, that the couenant that was confirmed afore of God^m in respect of Christ, the ²⁰ Law which was foure hundredeth & thirtie yeeres after, can not disanul, that it should make the promise of none effect.

18 ²¹ For if the ⁿ inheritance be of the Law, it is no more by the promise, but God gaue it freely vnto Abraham by promise.

19 ²² Wherefore then serueth the Lawe? It was added because of the ^o transgressions, till the seede came, vnto the which the promise was made: ²³ & it was ^q ordained by ^r Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: ²⁴ but God is one.

21 ²⁵ Is the Law then against the promises of God? God forbid: For if there had bene a Law giuen which could haue giuen life, surely righteousness should haue bene by the Law.

22 But the ^{*} Scripture hath ^{*} concluded all vnder sinne, that the ^u promise by the faith of Iesus Christ should bee giuen to them that beleue.

23 ²⁶ But before faith came, we were kept vnder the Law, as vnder a garison, and shut vp vnto ^{*} that faith, which should afterward be reueiled.

24 Wherefore the Law was our schoolmaster to bring vs to Christ, that wee might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a schoolemaster.

26 ²⁷ For yee are all the sonnes of God by faith in Christ Iesus.

27 ²⁸ For all yee that are ^r baptized into Christ, haue ^z put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all ^a one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

of the Law, he pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerance in Christ, as well to the Iewes as to the Grecians, that by this means all may be truly one in Christ: that is to say, that promised seed to Abraham, and inheritours of euerlasting life. *y* He setteth Baptisme secretly against circumcision, which the false apostles so much bragged of. *z* The Church must put on Christ, as we were a garment, and be couered with him, that it may be thoroughly holy, and without blame. *a* We are all as one: and so is this great knot and conjunction signified.

CHAP. IIII.

1 Being deliuered from the bondage of the Law, & by Christ comming, who is the end thereof, ⁹ it is very absurd to slide backe to begerly ceremonies. 13 He calleth them againe therefore to the puritie of the doctrine of the Gospel, ²¹ confirming his discourse with a fine allegorie.

Then I say, that the heire as long as he is a childe, differeth nothing from a seruuant, though he be lord of all,

2 But is vnder tutours and gouernours, vntill the time appointed of the father:

3 Euen so, wee when we were children, were in bondage vnder the rudiments of the world.

4 ² But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law,

5 That hee might redeeme them which were vnder the Lawe, that wee ^{*} might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a

as seruants. Moreover, he sheweth by the way, that that gouernance of the Lawe, was as it were an A B C, and as certaine principles, in comparison of the doctrine of the Gospel. *a* This is added because he that is alwaies vnder a tutour or gouernour, may hardly be counted a freeman. *b* The Law is called rudiments, because that by the Lawe God instructed his Church as it were by rudiments, and afterward poured out his holy Spirit most plentifully in the time of the Gospel. *2* He vttereth and declareth many things at once, to wit, that this tutourship was ended at his time, that curious men may leave to aske why that schoolemasterhip lasted so long. And moreover, that we are not sonnes by nature, but by adoption, & that in that Son of God, who therefore tooke vpon him our flesh, that wee might be made his brethren. *c* The time is said to be full, when all parts of it are past and ended, and therefore Christ could not haue come either sooner or later. *d* He calleth Maria a woman, in respect of the seede, and not as the word is used in a contrary sense to a virgin, for shee remained a virgin still. ** Rom. 8. 15.* *a* The adoption of the sonnes of God, is from euerlasting, but is reueiled and shewed in the time appointed for it. *3* Hee sheweth that we are in such sort free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which reigning in our hearts, may reach vs the true seruice of the Father. But this is not to serue, but rather to enioy true libertie, as it becometh sonnes and heires. *f* By that that followeth, he gathereth that that went before: for if we haue his Spirit, we are his sonnes, and if we are his sonnes, then are we free. *g* The holy Ghost, who is both of the Father, and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.

27 Because age changeth not the condition of seruants, he adleth that we are free by condition: and therefore being wee are out of our childhood, we haue no more need of a keeper and Schoolemaster, *28* Vsing a general particle, least the Iewes at the least should not thinke themselves bound with the band

1 Hee declareth that by another double similitude, which he said before concerning the keeper and schoolemaster: For he saith, that the Law (that is, the whole gouernement of Gods house according to the Law) was as it were a tutour or ouerser appointed for a time, vntill such time as that protection and ouerserseeing which was but for a time, being ended, we should at length come to be at our owne libertie, and should live as children, and not

b seruant

b The word, seruants, is not taken here for one that liueth in finne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes.

i Partaker of his blessings.

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing that the Galatians were taken and called out of idolatrie to Christian libertie, what presence might they haue to go backe to those impotent and beggerly rudiments?

4 They are called impotent and beggerly ceremonies, being considered apart to themselves without Christ: and againe, for that by that means they gaue good testimonie that they were beggers in Christ when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggerie.

1 By going backward.

5 He mitigateth and qualifieth those things, wherein hee might haue seemed to haue spoken somewhat sharply, very artificiofly and diuinely, declaring his good will toward them in such sort, that the Galatians could not but either bee vnderly deprecat when they reade these things, or acknowledge their owne lightheite with teares, and desire pardon.

m Many afflictions. *n* Those dayly troubles wherewith the Lord miue me amongst you. *o* For my ministeries sake. *p* Vt has a talke was there abroad in the world amongst men, how happie you were? *q* For they are selous ouer you for their owne commoditie.

r That they may conuey all your loue from me, to themselves. *s* He setteth his owne true and good loue, which was earnestly bent toward them, against the naughty vicious loue of the false apostles.

t Vt other words among you. *6* Because the false apostles yrped this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, & this dissension of them which beleued of the circumcision, against them which beleued of the vncircumcision, was full of offence: the Apostle, after diuers arguments whereby hee hath refuted their error, bringeth forth an allegorie, wherein he saith, the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham a father common to the both: but not with like successe: for as Abraham begate Ishmael by the common course of nature, of Agar his bondmaid & a stranger, & begate Isaac of Sara a free woman, by the vertue of the promise, & by grace only, & the first was not only not heire, but also persecuted the heire: So there are two couenants, & as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promise, according to which couenant Abraham had children according to y^e flesh were begotten: to wit, y^e Iewes, which seeke righteousness by y^e couenant, that is, by the Law: but they are not heires, nay, they shal at length be cast out of the house, as they y^e persecute the true heires. The other was made in y^e high Hierusalem, or in Sion (to wit, by y^e sacrifice of Christ) which begetteth childre of promise, to wit, beleuers, by y^e vertue of y^e holy Ghost, which childre (as Abraham) do rest the felices in y^e free promise, & they only by y^e right of childre shal be partakers of y^e fathers inheritance, & those seruants shal be shut out. *u* They desire to be greatly

^b seruant but a sonne: now if *thou* be a sonne, *thou art* also the heire of God through Christ.

⁸ But euen then, when yee knewe not God, ye did seruiue vnto them, which by nature are not Gods:

⁹ But now seeing ye know God, yea rather, are knowne of God, how turne yee againe vnto impotent and ^k beggerly rudiments, whereunto ^{as} from the beginning ye will be in bondage ¹ againe?

¹⁰ Ye obserue dayes, and moneths, and times and yeeres.

¹¹ I am in feare of you, lest I haue bestowed on you labour in vaine.

¹² Be ye as I (for I am euē as you) brethré, I beseech you: ye haue not hurt me at all.

¹³ And ye know how through ^m infirmitie of the flesh, I preached the Gospell vnto you at the first.

¹⁴ And the ⁿ triall of mee which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, yea, as ^o Christ Iesus.

¹⁵ What was then your felicitie? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them vnto me.

¹⁶ Am I therefore become your enemy, because I tell you the truth?

¹⁷ They are iealous ouer you ^r amisse: yea, they would exclude you, ^r that yee should altogether loue them.

¹⁸ But it is a good thing to loue ^s earnestly alwayes in a good thing, and not only when I am present with you,

¹⁹ My litle children, of whom I trauaile in birth againe, vntill Christ be formed in you.

²⁰ And I would I were with you now, that I might ^t change my voyce: for I am in doubt of you.

²¹ Tell me, ye that ^u will be vnder the law somewhat sharply, very artificiofly and diuinely, declaring his good will toward them in such sort, that the Galatians could not but either bee vnderly deprecat when they reade these things, or acknowledge their owne lightheite with teares, and desire pardon. *m* Many afflictions. *n* Those dayly troubles wherewith the Lord miue me amongst you. *o* For my ministeries sake. *p* Vt has a talke was there abroad in the world amongst men, how happie you were? *q* For they are selous ouer you for their owne commoditie. *r* That they may conuey all your loue from me, to themselves. *s* He setteth his owne true and good loue, which was earnestly bent toward them, against the naughty vicious loue of the false apostles. *t* Vt other words among you. *6* Because the false apostles yrped this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, & this dissension of them which beleued of the circumcision, against them which beleued of the vncircumcision, was full of offence: the Apostle, after diuers arguments whereby hee hath refuted their error, bringeth forth an allegorie, wherein he saith, the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham a father common to the both: but not with like successe: for as Abraham begate Ishmael by the common course of nature, of Agar his bondmaid & a stranger, & begate Isaac of Sara a free woman, by the vertue of the promise, & by grace only, & the first was not only not heire, but also persecuted the heire: So there are two couenants, & as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promise, according to which couenant Abraham had children according to y^e flesh were begotten: to wit, y^e Iewes, which seeke righteousness by y^e couenant, that is, by the Law: but they are not heires, nay, they shal at length be cast out of the house, as they y^e persecute the true heires. The other was made in y^e high Hierusalem, or in Sion (to wit, by y^e sacrifice of Christ) which begetteth childre of promise, to wit, beleuers, by y^e vertue of y^e holy Ghost, which childre (as Abraham) do rest the felices in y^e free promise, & they only by y^e right of childre shal be partakers of y^e fathers inheritance, & those seruants shal be shut out. *u* They desire to be greatly

Law, doe ye not heare the Law?

²² For it is written, that Abraham had two sonnes, ^{*} one by a seruant, and ^{*} one by a free woman.

²³ But he which was of the seruant, was borne after the ^{*} flesh: and he which was of the free woman, was borne by ^r promise:

²⁴ By the which things another thing is meant: for ^{*} these mothers are the ^{*} two testaments, the one which is Agar of mount ^b Sina, which gendreth vnto bondage.

²⁵ (For Agar or Sina is a mountaine in Arabia, and it ^c answereth to Hierusalem which now is) and ^d she is in bondage with her children.

²⁶ But Hierusalem, which is ^e aboue, is free: which is the mother of vs all.

²⁷ For it is written, ^{*} Reioyce thou barren that bearest no children: breake forth, and cry thou that trauailest not: for the ^f desolate hath many moe children, then shee which hath an husband.

²⁸ Therefore, brethren, wee are after the ^g manner of Isaac, childre of the ^{*} promise.

²⁹ But as then hee that was borne after the ⁱ flesh, persecuted him that was borne after the ^k Spirit, euē so it is now.

³⁰ But what saith the Scripture? ^{*} Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

³¹ Then brethren, we are not children of the seruant, but of the free woman.

of the children of barren Sara, that is to say, of them which only spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then foretelling the casting off of the Iewes, and calling of the Gentiles. ** Esa. 54. 1.* *1* She that is desolate and wasteth. ** Rom. 8. 9.* *2* After the manner of Isaac, who is the first begotten of the heavenly Hierusalem, as Ishmael is of the lawles Synagogue. *b* That seed vnto which the promise belongeth. *i* By the common course of nature. *k* By the vertue of Gods promise, and after a spiritual manner. ** Gen. 21. 10.* *8* The conclusion of the former allegorie, that we by no means procure and call backe againe the slauerie of the Law, seeing that the children of the bondmaid shall not be heires.

CHAP. V.

1 Having declared that we came of the free woman, he sheweth the price of that freedome, *13* and how we should vse the same, *16* that we may obey the Spirit, *19* and resist the flesh.

Stand fast therefore in the liberty wherein Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

² Beholde, I Paul say vnto you, that if ye be ^{*} circumcised, Christ shall profit you nothing.

³ For I testifie againe to euery man, which is circumcised, that hee is bound to keepe the whole Law.

⁴ Ye are ^{*} abolished from Christ, whofoeuer are ^e iustified by the Law, yee are fallen from grace.

of the false Apostles. ** Act. 15. 1.* *a* Circumcision is in other places called the seal of righteousness, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreover Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation. ** 1. Cor. 1. 17.* *b* That is as he himselfe expoundeth it afterward, yee are fallen from grace. ** This is, to be iustified by the Law, for in deed no man is iustified by the Law.*

Gen. 16. 15.

Gen. 21. 1.

** As all men are,*

and by the common course of nature.

By vertue of

the promise, which

Abraham laid hold

on for himselfe and

his true seede, for

otherwise Abraham

and Sara were

past begetting and

bearing of children.

2. This doe represent

and shadow forth.

a They are called

two couenants, one

of the olde Testam-

ent, and another

of the New: which

were not two in-

deed, but in respect

of the times, and

the diversity of the

government.

b He maketh men-

tion of Sina, becau-

se that couenant was

made in that moun-

taine, of which

mountaine Agar

was a shadow.

c Look how the

case standeth betwixt

Agar and

her children, euen

so standeth it betwixt

the Iewes and

the Church.

d That is, Sina.

e Vt which is ex-

cellent, and of great

account.

7 He sheweth

that in this al-

legorie, he hath

followed the

steps of Esay,

who foretold

that the Church

should be made

and consist of

the children of barren

Sara, that is to say,

of them which only

spiritually should

be made Abrahams

children by faith,

rather then of fruit-

full Agar, euen then

foretelling the cast-

ing off of the Iewes,

and calling of the

*Gentiles. * Esa. 54. 1.*

1 She that is desolate

*and wasteth. * Rom.*

8. 9. 2 After the man-

ner of Isaac, who is the

first begotten of the

heavenly Hierusalem,

as Ishmael is of the

lawles Synagogue.

b That seed vnto

which the promise be-

longeth. i By the com-

mon course of nature.

k By the vertue of Gods

promise, and after a

*spiritual manner. * Gen.*

21. 10. 8 The conclu-

sion of the former

allegorie, that we by

no means procure

and call backe againe

the slauerie of the

Law, seeing that the

children of the bond-

maid shall not be

heires.

1 Another ob-

testation, wherein

he plainly wit-

nesseth that ius-

tification of

workes, and ius-

tification of

faith cannot stand

together, because

no man can be

iustified by the

Law, but he that

doth fully and

perfectly fulfil

it. And he taketh

the example of

circumcision, be-

cause it was the

ground of al the

seruice of the

Law, and was

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Law, for in deed no

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the Law.

The summe of the Law. To the Galatians Fleshly and spirituall workes.

2 Hee priuily compareth the new people with the old: for it is certaine that they also did ground all their hope of iustification and life in faith, and not in circumcision, but so, that their faith was wrapped in the external and ceremonial worship: but our faith is bare and content with spirituall worship.

3 He addeth a reason, for that now circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision.

4 He maketh mention also of vncircumcision, lest the Gentiles should please themselves in it, as the Iewes doe in circumcision.

5 The taking away of an objection: If all that worship of the Law be taken away, wherein then shall we exercise our selues? In charitie, faith Paul: for faith whereof wee speake, cannot be idle, nay it bringeth forth dayly fruits of charitie.

6 So is true faith distinguished from counterfeite faith: for charitie is not feyned with faith as a fellowe cause, to helpe forward our iustification with faith.

7 Hee playeth the part of an Apostle with them, and vseth his authoritie, denying that that doctrine can come from God, which is contrarie to his. *f. of God.*

8 He addeth this, that he may not seeme to contend vpon a trifle, warning them diligently (by a similitude which he boroweth of leauen, as Christ himselfe also did) not to suffer the puritie of the Apostolical doctrine to be infected with the least corruption that may be.

9 Hee mitigateth the former reprehension, casting the fault vpon the false apostles, against whome hee denounceth the horrible iudgements of God.

10 He willet them to consider how that hee feareth not his owne profit in this matter, seeing that hee could eschew the hatred of men, if he would ioyne Iudaisme with Christianitie.

11 An example of a true Pastour inflamed with the zeale of Gods glory, and loue of his flocke. *g. For they that preach the Law, cause mens consciences alwayes to tremble.*

12 The third part of this Epistle, shewing that the right vse of Christian libertie consisteth in this, that beinge deliuered and set at libertie from the slauerie of sinne and the flesh, and beinge obedient to the Spirit, we should serue vnto one anothers saluation through loue.

13 He propoundeth the loue of our neighbour, as a marke whereunto all Christians ought to referre all their actions, and thereunto hee citeth the testimonie of the Law.

14 An exhortation to the duties of charitie, by the profite that ensueth thereof, because that no men prouide worse for themselves, when they that hate one another.

15 He acknowledgeth the great weakenes of the godly, for that they are but in part regenerate: but he willet them to remember that they are indued with the Spirit of God, which hath deliuered them from the slauerie of sinne, and so of the Lawe, so farre forth as it is the vertue of sinne, that they should not giue themselves to lusts.

5 ² For wee through the ^d Spirit waite for the hope of righteousness through faith.

6 ³ For in Iesus Christ neither circumcision auaieth any thing, neither ^v vncircumcision, ⁵ but ^e faith, which worketh by loue.

7 ⁴ Yee did runne well: who did let you, that ye did not obey the trueth?

8 ⁷ It is not the perswasion of ^f him that calleth you.

9 ⁸ A litle leauen doeth leauen the whole lump.

10 ⁹ I haue trust in you through the Lord, that ye will bee none otherwise minded: but hee that troubleth you, shall beare his condemnation, whosoever he be.

11 ¹⁰ And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 ¹¹ Would to God they were euen cut off, which doe ^g disquiet you.

13 For brethren, yee haue bene called vnto libertie: ¹² onely vse not *your* libertie as an occasion vnto the flesh, but by loue serue one another.

14 ¹³ For ^h all the Law is fulfilled in one worde, which is this, ^{*} Thou shalt loue thy neighbour as thy selfe.

15 ¹⁴ If ye bite and deuoure one another, take heede lest ye be consumed one of another.

16 ¹⁵ Then I say, ^{*} Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the ⁱ flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye can not doe the same things that ye would.

18 And if ye be led by the Spirit, yee are not vnder the Law.

19 ¹⁶ Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleanness, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the ^k fruite of the Spirit is loue, ioy, peace, long suffering, gentleness, goodness, faith,

23 Meekenesse, temperance: ¹⁷ against such there is no Law.

24 For they that are Christs, haue crucified the flesh with the affections & the lusts.

25 If wee ^l liue in the Spirit, let vs also walke in the Spirit.

26 ¹⁸ Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

from the Spirit of Christ, which doeth beget vs againe, and must and ought to be the ruler and guider of our life. *l. If we be in deed indued with the quickening Spirit, which causeth vs to die to sinne, and liue to God, let vs serue it in our deeds, that is, by holiness of life.*

18 He addeth peculiar exhortations according as he knew the Galatians subject to diuers vices: and first of all he warneth them to take heed of ambition, which vice hath two followes, backbiting and enuie, out of which two it cannot be, but many contentions must needs arise.

19 He setteth out that particularly, which he spake generally, reckoning vp some chiefe effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

20 Therefore they are not the fruits of free will, but so farre forth as our will is made free by grace.

17 Left that any man should object that Paul playeth the Sophister, as one who vrging the Spirit, vrgeth nothing but that which the Lawe commandeth, he sheweth that he requieth not that littell and outward obedience, but spirituall, which proceedeth not from the Lawe, but

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CHAP. VI:

1 Now he entreateth particularly of charitie toward such as offend, 6 toward the ministers of the word, 10 and these that are of the household of faith: 21 Not like vnto such who haue a counterfeite zeale of the Law, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

Brethren, ¹ if a man be ^a suddenly taken in any offence, ye which are ^b spirituall, ^c restore such one with the ^d spirit of meekenesse, ² considering thy selfe, lest thou also be tempted.

2 ³ Beare ye one anothers burden, and so fulfill the ^e Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke: and then shall hee haue reioycing in himselfe onely, and not in another.

5 ⁴ For euery man shall beare his owne burden.

6 ⁵ Let him that is taught in the worde, make him that hath taught him, partaker of all his ^g goods.

most seuerer iudges, which forget their owne infirmities. 3 He sheweth that this is the ende of reprehensions, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approouing of himselfe, and not by reprehending others. *a. Christ in plaine and flat words, calleth the commandements of charitie, his commandment.* *b. 1 Cor. 3. 8.*

4 A reason wherefore men ought to haue the greatest eye vpon themselves, because that euery man shalbe iudged before God, according to his owne life, and not by comparing himselfe with other men. 5 It is meete that masters should be found by their schollers, so farre forth as they are able. *f. Of what seuer he hath according to his abilities.* *g. 1 Cor. 9. 7.*

1 Hee condemneth inopportune rigour, because that brotherly reprehensions ought to be moderated & tempered by the spirit of meeknesse.

2 Through the malice of the flesh and the deuil.

3 VVhich are vpholden by the veruue of Gods Spirit.

4 Labour to fill vp that that is wanting in him.

5 This is a kinde of speech which the Hebrewes vse, giuing so vnderstand thereby, that all good gifts come from God.

He commended liberalitie towards the poore, and first of all chideth them

which were not ashamed to pretend this & char, and all because they would not help their neighbours, as though they could deceive God: and afterward compareth almes to a spirituall sowing which shall have a most plentiful harvest, so that it shall be very profitable: and compareth covetous niggardliness to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

g To the commodities of this present life. *2 Thess. 3. 13.* 7 Against such as are liberrall at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seede time and the harvest were at one instant.

8 They that are of the household of faith, that is, such as are ioyned with vs in the profession of one selfe same religion ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

9 The fourth and last part of the Epistle, wherein hee returneth to his principal end and purpose: to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and hee painteth out those false apostles in their colours, reprooving them of ambition, as men that doe not that which they doe, for any affection and zeale they have to the Law, but onely for this purpose, that they may purchase themselves fauour amongst their owne sort, by the circumcision of the Galatians.

h He setteth a faire face against the truth. *i In keeping of ceremonies*

7 ⁶ Bee not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For he that soweth to his ⁵ flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life everlasting.

9 ⁷ Let vs not therefore be weary of well doing: for in due season we shall reape, if we faint not.

10 ⁸ While we have therefore time, let vs doe good vnto all men, but specially vnto them, which are of the household of faith.

11 ¶ ⁹ Yee see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew in ⁱ the flesh, they constrain you to be circumcised, onely because they would not

suffer persecution for the ^k crosse of Christ.

13 For they themselves which are circumcised keepe not the Law, but desire to haue you circumcised, that they might reioyce in ^l your flesh.

14 ¹⁰ But God forbid that I should ^m reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaieth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and vpon the ⁿ Israel of God.

17 ¹¹ From hencefoorth let no man put me to businesse: for I beare in my body the ^o markes of the Lord Iesus.

18 ¹² Brethren, the grace of our Lord Iesus Christ, be with your ^p spirit, Amen.

¶ Vnto the Galatians written from Rome.

men, Rom. 2. 19. 11 Continuing still in the same metaphore, he opposeth his miseries and the markes of those stripes which he bare for Christs sake against the skar of the outward circumcision, as a true marke of his Apostleship. *o Markes which are burnt into a mans flesh, as they used to doe in those times, to make their seruants that had run away from them.* *p For as importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment.* 12 Taking his farewell of them, he wisheth them grace, and the Spirit against the deceits of the false apostles, which laboured to beate those outward things into their braines. *q VVith your mindes and hearts.*

k For the preaching of him that was crucified

l That they haue entangled you in Judaisme, and yet haue escaped on the forme of circumcision.

m He thinketh not to compare himselfe with them, shewing that on the contrary part he reioyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doeth he in like sort esteeme the world as naught: which is y true circumcision of a true Israelite.

n VVhen Paul setteth his word in good sense or part it signifieth rest a mans selfe wholly in a thing, and to content himselfe therewith.

o Vpon the true Israel, whose praise is of God and not of men.

p For as importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment.

q VVith your mindes and hearts.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

After the salutation, 4 he entreateth of the free election of God, 5 and adoption, 7. 13 from whence mans saluation floweth as from the true and naturall fountaine: and because so high a myserie cannot be vnderstood, 16 he prayeth that the full knowledge of Christ may by God be reuealed vnto the Ephesians.



PAUL an Apostle of IESVS CHRIST by the will of God, to the ^{*} Saintes, which are at Ephesus, and to the ^a faithful in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ^{*} Blessed be God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs with ^b all spirituall blessing in ^c heavenly things in ⁵ Christ.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. 3 ^{*} Blessed be God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs with ^b all spirituall blessing in ^c heavenly things in ⁵ Christ. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the father of our Lord Iesus Christ. 4 The next finall cause, and in respect of vs, is our saluation, all things being bestowed vpon vs which are necessary to our saluation, which kinde of blessing is heavenly and proper to the elect. *b VVith all kinde of gracious and bountifull goodnesse which is heavenly indeed and from God onely.* *c VVhich God our Father gaue vs from his high throne from above: or because the Saintes haue those gifts bestowed on them, which belong properly to the Citizens of heauen.* 5 The matter of our saluation is Christ, in whome onely we are indued with spirituall blessing and vnto saluation.

4 ⁶ As he hath chosen vs in ^d him, before the foundation of the world, 7 that wee ^e should ^f be holy, and without blame ⁵ before him in loue:

5 ⁸ Who hath predestinat vs, to be adopted through Iesus Christ ^h in himselfe, according to the good pleasure of his will,

6 ⁹ To the ⁱ praise of the glory of his grace, ¹⁰ wherewith he hath made vs freely accepted in ^j his beloued:

7 ¹¹ By whome wee haue redemption through his blood, ^k even the forgiveness of finnes, according to his rich grace:

6 Hee declareth the efficient cause, or by what meanes God the Father saueh vs in his Sonne: Because saith he, hee chose vs from euertasting in his Son.

d To be adopted in him.

e He expoundeth the next finall cause, which he maketh double, to wit, sanctification, and iustification, whereof he will speake hereafter.

f Being clothed with Christs righteousness. *g Truly and sincerely.* 8 An other plainer exposition of the efficient cause, and also of eternal election, whereby God is saide to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to be fought, but in the free mercie of God, neither is faith which God forelawe, the cause of predestination, but the effect.

h God respecteth nothing, either that present is, or that is to come, but himselfe onely. 9 The vttermost and chiefest finall cause is the glorie of God the Father, who saueh vs freely in his Sonne. *i That as his bountifull goodnesse deserueth all praise, so also it should be set forth and published.* 10 Another finall cause more nere, is our iustification, while that hee freely accounteth vs for iust, in his Sonne. 11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he onely whose sacrifice by the mercie of God is imputed vnto vs, for forgiveness of finnes.

ter. And hereby also two things are to be noted, to wit, that holiness of life cannot be separate from the grace of election: and againe, what purenesse soeuer is in vs, is the gift of God who hath freely of his mercie chosen vs. *8 Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the ende wee should be holy.* *f Being clothed with Christs righteousness.* *g Truly and sincerely.* 8 An other plainer exposition of the efficient cause, and also of eternal election, whereby God is saide to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to be fought, but in the free mercie of God, neither is faith which God forelawe, the cause of predestination, but the effect. *h God respecteth nothing, either that present is, or that is to come, but himselfe onely.* 9 The vttermost and chiefest finall cause is the glorie of God the Father, who saueh vs freely in his Sonne. *i That as his bountifull goodnesse deserueth all praise, so also it should be set forth and published.* 10 Another finall cause more nere, is our iustification, while that hee freely accounteth vs for iust, in his Sonne. 11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he onely whose sacrifice by the mercie of God is imputed vnto vs, for forgiveness of finnes.

S 3 12 Whereby

12 Now hee commeth at length to the formall cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and saluation in Christ. And putting in place of the Gospell all wisdom and vnderstanding, he sheweth how excellent it is. *By which gracious goodnesse and bountifullnes.*
In perfit and sound wisdom.
For unless the Lord had opened vnto vs that mysticall gate, we could neuer haue so much as dreamed of it our selues.
 13 Not only the election, but also the vocation proceedeth of mere grace.
 14 The Father exhibited and gaue Christ, who is the heade of all the elect, vnto the world, at that time which was conuenient, according as he most wisely disposed all times from euertlasting. And Christ is he, in whom all the elect from the beginning of the world, (otherwise wandring and separated from God) are gathered together: of which some were then in heauen, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being found vpon the earth, were gathered together of him, and the rest are dayly gathered together. *The faithfull are said to be gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.*
 15 Hee applieth feuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they also may not attribute their saluation, neither to themselves, nor to their stocke, nor any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called. *All things are attributed to the grace of God without exception, and yet for all that, we are not stockes after begueth vs grace both to will, and to be able to do those things that are good, Phil. 2. 13. p He speaketh of the Iewes.*
 16 Now he maketh the Ephesians (or rather all the Gentiles) equal to the Iewes, because that notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed vp with the same Spirit, which is the pledge of election, vntill the inheritance it selfe be scene, that in them also the glory of God might shine forth and be manifested. *That word which is truth indeed, because it commeth from God.*
 17 This is a borrowed kinde of speech taken of a scale, which being put to any thing, maketh difference betwene those things that are authentically, and others that are not. *VVith that Spirit, which bringeth not the Law, but the promise of free adoption.*
 18 Full and perfect. *Hee returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good things come to vs from God the Father in Christ, and by Christ, that for them he may be praised of vs. The second is, that all those things (which he bringeth to two heads, to wit, faith and charitie) are increased in vs by certaine degrees, so that we must desire increase of his grace, from whom we haue the beginning, and of whom we hope for the ende.*
 19 The causes of faith, are God the Father lightning our minds with his holy spirit, that wee may embrace Christ opened vnto vs in the Gospell, to the obtaining of euertlasting life, and the setting forth of Gods glorie. *Full of maiestie.*
 20 For it is not enough for vs to haue knownen God once, but we must know him every day more and more. *VVith blessings they are which he calleth you to hope for, whom he calleth to bright.*

8 ¹² ^k Whereby hee hath bene abundant toward vs in all wisdom and vnderstanding,

9 And hath opened vnto vs the ^m mystery of his will ¹³ according to his good pleasure, which he had purposed in him,

10 ¹⁴ That in the dispensation of the fulnes of the times, he might ⁿ gather together in one all things, both which are in heauen, and which are in earth, *euen* in Christ:

11 ¹⁵ In whom also we are chosen when we were predestinate according to the purpose of him, which worketh ^o all things after the counsell of his owne will,

12 That we, which ^p first trusted in Christ, should be vnto the praise of his glory:

13 ¹⁶ In whom also ye *haue trusted*, after that ye heard the ^q word of trueth, *euen* the Gospell of your saluation, wherein also after that ye beleueed, yee were ^r sealed with the holy ^s Spirit of promise,

14 Which is the earnest of our inheritance, for the ^t redemption of that libertie purchased vnto the praise of his glory.

15 ¹⁷ Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 ¹⁸ That the GOD of our Lord Iesus Christ, that Father of ^u glory, might giue vnto you the spirit of wisdom, and reuelation through ^v the acknowledging of him,

18 That the eyes of your vnderstanding may be lightened, that ye may knowe what the ^w hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 ¹⁹ And what is the exceeding greatnes of his power toward vs which beleuee, ^x according to the working of his mightie power,

20 ²⁰ Which he wrought in Christ, when hee raised him from the dead, and set him at his ^y right hand in the heauenly places,

21 Farre aboue all principality, and power, and might, and domination, and euery ^z name that is named, not in this world onely, but also in that that is to come,

22 ²¹ And hath made all things subiect vnder his feet, and hath giuen him ouer all things *to be* the ^b head to the Church,

23 Which is his body, *euen* the ^c fulnesse of him that filleth all in all things.

nomie of the crosse, and the weakenes of the flesh. To be set in Gods right hand, is to be partaker of the soverainie which he hath ouer all creatures. Every thing whatsoever is belowe all things, be they neuer of such power or excellencie. 21 That we should not thinke that that excellent glory of Christ is a thing wherewith we haue sought to do, he witnesseth, that he was appoynted of God the Father head of all the Church, & therefore the body must be ioyned to this head, which otherwise should be a maimed thing without the members: which notwithstanding is not of necessitie (seeing that the Church is rather quickened and sustained by the only vertue of Christ, so far off is it, that he needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioine vs to his Sonne. In so much that there is nothing but is subiect vnto him. c For the loue of Christ is so great towards the Church, that though he doe fully satisfie all with all things, yet he effecteth himselfe but a married and perfect head, vntill he haue the Church ioyned to him as his body.

CHAP. II.

2 The better to set out the grace of Christ, he setteth a comparison, calling them to minde, ¹² that they were altogether cast awayes and alienates, ⁸ That they are saved by grace, ¹³ and brought neere, ¹⁶ by reconciliation through Christ, ¹⁷ published by the Gospell.

And ¹ you hath he quickened, that were dead in ² trespasses and sinnes,

2 ³ Wherein, in times past yee walked, according to the course of this world, and after the prince that ruleth in the aire, *euen* the spirit, that now ⁵ worketh in the ^c children of disobedience,

3 ⁶ Among whom we also had our conuersation in times past, in the lustes of our ^d flesh, in fulfilling the will of the flesh, and of the mind, and ⁷ were by nature the ^e children of wrath, as well as ^f others.

4 ⁸ But God which is rich in mercy, through his great loue wherewith he loued vs,

He declareth againe the greatnesse of Gods good will, by comparing that miserable state wherein wee are borne, with that dignitie wherunto we are advanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spirituall motions: we are not onely borne half dead, but wholly and altogether dead. Col. 2. 13.
a Look Rom. 6. 2. So then he calleth them dead, which are not regenerate: for as the immortallitie of them which are damned is no life: so this knitting together of body and soule, is properly life, but death in them which are not ruled by the Spirit of God. 2 Hee sheweth the cause of death, to wit, sinnes. 3 Hee prooueth by the effects that all were spirituall dead. 4 He prooueth this euill to be vniuersal, in so much as all are slaues of Satan. 5 At the pleasure of the prince. 5 Men are therefore slaues to Satan, because they are willingly rebellious against God. c They are called the children of disobedience, which are giuen to disobedience. 6 After that he hath feuerally condemned the Gentiles, he confesseth that the Iewes amongst whom he numbred himselfe, are noe a whit better. d By the name of flesh in the first place, hee meaneth the whole man, which hee diuideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, and into the thought, which they call reasonable: so that he leaueh nothing in man halfe dead, but concludeth that the whole man is of nature the same of wrath. 7 The conclusion: All men were borne subiect to the wrath and curse of God. e Men are said to be the children of wrath passively, that is to say, guiltie of euertlasting death by the iudgement of God, who is angry with them. f Prophane people which know not God. 8 Nowe hereof followeth another member of the comparison, declaring our excellencie, to wit, that: by the verme of Christ we are deliuered from that death, and made partakers of eternal life, to the end that at length we may reigne with him. And by diuers and sundry meanes hee beateh this into their heads, that the efficient cause of this benefite is the free mercie of God: and Christ himselfe is the material cause: and faith is the instrument, which also is the free gift of God: and the end is Gods glorie.

5 Euen

To wit, as he ad-
deth afterwards, in
Christ; for as yet this
is not fulfilled in vs,
but early in our heads,
by whose Spirit we
have begun to die to
sinne, and liue to God,
untill that worke be
fully brought to an
ende: but yet the hope
is certaine, for we are
as sure of that we
looke for as we are
of that we haue re-
ceiued already.

6. So then, Grace,
that is to say, the
gift of God, and
faith, doe stand one
with another, so
which two these are
contrarie. To be sa-
ued by our felues, or
by our worke.

There is what
saues they which
would ioyne together
things of contrary
nature?

9 He taketh a-
way expressly
and namely fro
our workes the
praise of iustifi-
cation, seeing
that the good
workes them-
selues are the ef-
fects of grace in
vs.

10 He speaketh here
of grace, and not
of nature: sheweth
be the workes neuer
so good, looke what
they are, they are in
of grace.

10 Applying the
former doctrine
to the Gentiles,
he sheweth that
they were not
only as the
Iewes by nature,
but also after an
especiall sort,
strangers and
without God:
& therefore they
ought so much
the rather re-
member that
same so great a
benefite of God,

11 You were called
no otherwise then
Gentiles, that all
the world might
witness of your
uncleanesse.

12 Of the Iewes
which were known
from you by the
marke of circum-
cision, the marke of
the covenant.

13 Hee beginneth
first with Christ, who was the ende of all the promises.

14 You had no right or title to the com-
mon wealth of Israel. * Rom. 9. 4. 11 Christ is the onely bond of the Iewes and
Gentiles whereby they be reconciled to God. 12 As by the ceremonies and
worship appointed by the Law, the Iewes were diuided from the Gentiles, so now
Christ, hauing broken downe the partition wall, ioyneth them both together, both
in himselfe, and betwixt themselves, and to God. Whereby it followeth, that who-
soever establisheth the ceremonies of the Lawe, maketh the grace of Christ void
and of none effect. * Col. 2. 14. 13 He alludeth to the sacrifices of the Law, which re-
presented that true and onely sacrifice. p For he destroyed death by death, and fastened it as it were
to the crosse. 13 The preaching of the Gospell, is an effectuall instrument of this
grace, common as well to the Iewes as to the Gentiles. q Christ is the gate as it were by
whom we come to the Father, and the holy Ghost, as it were our lodges men who leadeth vs. 14 The
conclusion: The Gentiles are taken into the fellowship of saluation, and he describ-
beth the excellencie of the Church, calling it the cite and house of God.

5 Euen when wee were dead by sinnes,
hath quickned vs together in Christ, by whose
grace ye are saued,

6 And hath raised vs vp together, and
made vs sit together in the heauenly places in
Christ Iesus,

7 That he might shewe in the ages to
come the exceeding riches of his grace,
through his kindnesse toward vs in Christ
Iesus.

8 For by ^h grace are yee saued through
faith, and that not of your felues: it is the
gift of God,

9 Not of workes, least any man should
boast himselfe,

10 For we are ⁱ his workmanship crea-
ted in Christ Iesus vnto good workes, which
God hath ordeined that we should walke in
them.

11 Wherefore remember that yee be-
ing in time past Gentiles in the flesh, and
called vncircumcision of them, which are
called circumcision in the flesh made with
hands,

12 That ye were, I say, at that time without
Christ, and were ^a aliens from the com-
mon wealth of Israel, and were ^{*} strangers
from the couenants of promise, and had no
hope, and were without God in the world.

13 But now in Christ Iesus, ye which
once were farre off, are made neere by the
blood of Christ.

14 For he is our peace, which hath
made of both one, and hath broken the stop
of the partition wall,

15 In abrogating through his flesh the
hatred, that is, the Law of commandements
which standeth in ordinances, for to make of
twaine one newe man in himselfe, so ma-
king peace,

16 And that he might reconcile both vn-
to God in ^o one body by his crosse, and ^p slay
hatred thereby,

17 And came, and preached peace to
you which were a farre off, and to them that
were neere.

18 For ^q through him we both haue an
entrance vnto the Father by one Spirit.

19 Nowe therefore yee are no more
strangers, and foreners: but citizens with the
Saints, and of the household of God,

20 And are built vpon the foundation
of the Apostles and Prophets, Iesus Christ
himselfe being the ^r chiefe corner stone,

21 In whome all the building ^s coupled
together, groweth vnto an holy Temple in
the Lord:

22 In whome yee also are built together
to be the habitation of God by the Spirit.

and Catholique Church, which is builded vpon Christ by the
postles, as a spirituall temple consecrated to God. ^r That is the head of the building for
the foundations are as it were the heads of the building. ^s So that God is the very man not only of
the foundation, but also of the whole building.

CHAP. III.

1 He declareth that therefore he suffered many things of the
Iewes, 3 because hee preached the mystery touching the
saluation of the Gentiles, 8 at Gods commandement. 13
After he desireth the Ephesians not to faint for his afflictions:
14 And for this cause hee prayeth vnto God, 18 that
they may vnderstand the great loue of Christ.

For ^r this cause, I Paul am the ^a prisoner of
Iesus Christ for you Gentiles,

2 If yee haue heard of the dispensation
of the grace of God, which is giuen me to
you ward,

3 That is, that God by reuelation hath
shewed this mysterie vnto me (as I wrote a-
boue in few words,

4 Whereby when yee reade, yee may
know mine vnderstanding in the mystery of
Christ)

5 Which in ^b other ages was not opened
vnto the sonnes of men, as it is now reuei-
led vnto his holy Apostles and Prophets by
the Spirit,

6 That the Gentiles should be inheritors
also, and of the same body, and partakers of
his promise in Christ by the Gospel,

7 Whereof I am made a minister by the
gift of the grace of God giuen vnto mee
through the effectual working of his power,

8 Euen vnto mee the least of all Saints
is this grace giuen, that I should preach a-
mong the Gentiles the vnsearchable riches
of Christ,

9 And to make cleare vnto all men what
the fellowship of the mysterie is, which
from the beginning of the world hath bene
hid in God, who hath created all things by
Iesus Christ,

10 To the intent that now vnto prin-
cipalities & powers in heauenly places might
bee known by the Church the manifold
wisdom of God,

11 According to the ^d eternall purpose
which hee wrought in Christ Iesus our
Lord,

12 By whom wee haue boldnesse and en-
trance with confidence by faith in him.

13 Wherefore I desire that yee faint not
at my tribulations for your sakes, which is
your glorie.

15 The Lorde
committed the
doctrine of sal-
uation, first to
the Prophets,
and then to the
Apostles, the end
whereof, and
matter as it
were and sub-
stance, is Christ.
Therefore that is
indeede the true
Prophets and A-

16 That is the head of the building for
the foundations are as it were the heads of the building. 18 So that God is the very man not only of
the foundation, but also of the whole building.

1 He maintain-
eth his Apo-
stleship against
the offence of
the crosse, where-
on also he taketh
an argument to
confirm him-
selfe, affirming
that he was not
only appointed
an apostle by the
mercie of God,
but was also par-
ticularly appoin-
ted to the Gen-
tiles, to call them
on euery side
to saluation, be-
cause God had
so determined it
from the begin-
ning, although
he deferred a
great while the
manifestation of
that his counsell.
a These words the
prisoner of Iesu
Christ, are taken
passimely, that is
to say, I Paul am
cast into prison for
maintaining the glory
of Christ.

b He meaneth not
that none knew the
calling of the Gen-
tiles before, but be-
cause very few
knew it, and they
that did know it,
as the Prophets had
it reueiled vnto them
very darkely, and
under figures.

2 The vnlooked
for calling of the
Gentiles, was as
it were a glasse
to the heauenly
Angels, wherein
they might be-
hold the marue-
lous wildome
of God,

c God neuer had
but one way only,
to save men by:
but it had diuers
fashions and formes
d VVhich was be-
fore all beginning.

3 He teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to ioyne prayers with the preaching and hearing of the word: which are needfull not onely to them which are yonglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immeasurable loue, where-with God the Father hath loued vs in Christ, seeing that the whole family, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heavenly Father, in his onely Sonne. *a All that whole people, which hath but one household Father, and that is the Church which is adopted in Christ. f According to the greatnesse of his mercie. g Lookes Romanes 7.22. h VVherewith God loueth vs, which is the route of our election. i How perfite that worke of Christ is in euery part. k VVhich God hath shewed vs in Christ. l VVhich passeth all the capacities of mans wit, to comprehend it fully in his minde: for otherwise who so hath the spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation. m So that wee haue abundantly in vs, whatſoeuer things are requisite to make vs perfite with God. 4 Hee breaketh forth into a thanksgiuing, whereby the Ephesians also may be confirmed to hope for any thing of God.*

14 3 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole^e familie in heauen and in earth)

16 That he might graunt you according to the^f riches of his glory, that yee may be strengthened by his spirit in the^g inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in^h loue, may be able to comprehend with all Saints, ⁱ what is the breadth, and length, and depth, and height:

19 And to knowe the^k loue of Christ, which ^l passeth knowledge, that yee may be filled with all^m fulnesse of God.

20 4 Vnto him therefore that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iesus throughout all generations for euer, Amen.

These three last chapters containe precepts of manners, 1 Hee exhorteth them to mutual loue, 7 Sundrie gifts are therefore bestowed of God, 16 that the Church may be built vp. 18 He calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthy talking.

CHAP. III.

These three last chapters containe precepts of manners, 1 Hee exhorteth them to mutual loue, 7 Sundrie gifts are therefore bestowed of God, 16 that the Church may be built vp. 18 He calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthy talking.

I Therefore, ¹ being prisoner in the Lord, pray you that ye walke worthy of the² vocation whereunto yee are called,

2 2 With all humbleness of minde, and meekenesse, with ^b long suffering, supporting one another through loue,

3 3 Endeououring to keepe the vnitie of the Spirit in the bond of peace.

4 4 There is one body, and one Spirit, euen as yee are called in one hope of your vocation.

5 There is one Lord, one faith, one Baptisme,

6 One God and Father of all, which is ^c aboue all, and ^d through all, and ^e in you all.

1 Another part of the Epistle, containing precepts of Christian life, & summe whereof is this, that every man behaue himselfe as it is meete for so excellent grace of God. *a By this is meant the generall calling of the faithful, which is this, to be holy as our God is holy. 2 Secondly, hee commendeth meekenesse of the mind, which is shewed forth by bearing one with another. b Lookes Math. 18.25.*

3 Thirdly, he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost. 4 An argument of great waight, for an earnest intertaining of brotherly loue and charitie one with another, because wee are made one body as it were of one God and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope for one selfe same glory, whereunto wee are called. Therefore whoſoeuer breaketh charitie, breaketh all these things asunder. *c VVho onely hath the chiefe authoritie ouer the Church. d VVho onely pouereth forth this prouidence, through all the members of the Church. e VVho onely is iudged together with vs in Christ.*

7 5 But vnto euery one of vs is giuen grace according to the measure of the^f gift of Christ.

8 Wherefore he saith, When he ascended vp on hie, he led^g captiuitie captiue, and gaue giftes vnto men.

9 (Nowe in that he ascended, what is it but that he had also descended first into the^h lowest parts of the earth?

10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that hee might ⁱ fill^k all things.)

11 6 He therefore gaue some to be^l Apostles, and some^m Prophets, and someⁿ Euangelists, and some^o Pastours and Teachers,

12 7 For the repairing of the Saints, for the worke of the ministerie, and for the edification of the^p body of Christ,

13 8 Till wee all meete together (in the vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the measure of the^q age of the fulnesse of Christ,

14 9 That we hencefoorth be no more children, ¹⁰ wauering and caried about with euery wind of doctrine, by the^r deceite of men, and ^s with craftinesse, whereby they lay in waite to deceiue.

15 11 But let vs follow the trueth in loue, and in all things grow vp into him, which is the head, that is, Christ:

16 By whome all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the^u effectual power which is in the measure of euery part) receiueth^v increase of the body vnto the edifying of it selfe in ^w loue.

whose office was to plant Churches throughout all the world. w The Prophets office was one of the chiefeſt, which were men of maruillous wisdom, and some of them could foretell things to come. n These the Apostles vsed as fellows in the execution of their office, being not able to answer all places themselves. o Pastours are they which gouerne the Church, and Teachers are they which gouerne the schooles. 7 He sheweth the end of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saints may so grow vp together, that they may make one myſtical body of Christ. p The Church. 8 The vse of this ministerie is perpetuall so long as wee are in this world, that is, vntill that time that hauing put off the flesh, and thoroughly and perfectly agreeing betwixt our selues, wee shall be ioyned with Christ our head. Which thing is done by the knowledge of the Son of God increasing in vs, and he himselfe by litle and litle growing vp in vs vntill we come to be a perfite man, which shall be in the world to come, when God shall be all in all. q In that most neere conuiction which is knit and fastened together by faith. r Christ is said to grow vp to full age, not in himselfe, but in vs. 9 Betwixt our childhood (that is to saye, a very weake state, while as yet we doe altogether wauer) and our perfite age, which we shall haue at length in another world, there is a meane, to wit, our youth, and steadie going forward to perfection. 10 He compareth them which rest not themselves vpon the word of God, to little boates which are tossed hither and thither with the doctrines of men as it were with contrarie winds, and therewithall forewarneth them that it cometh to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine which make as it were an art of it. s VVith those vncertaine chances which teſſe men to and fro. t By the deceit of those men which are very well practised in deceiuing of other. 11 By earnest affection of the trueth and loue, we grow vp into Christ: for hee (being effectually by the ministerie of his word, which as the vitall spirit doeth so quicken the whole body, that it nourisheth all the limmes thereof according to the measure & proportion of each one quickeneth and cheriseth his Church, which consisteth of diuers functions, as of diuers members, and preferueth the proportion of euery one. And therefore it followeth that neither this body can liue without Christ, neither can any man grow vp spiritually, which separateth himselfe from the other members. u Of Christ, who in manner of the soule, quickeneth all the members. v Such increase as is meete the body should haue. 3 Charitie is the knitting of the limmes together.

5 Hee teacheth vs, that we indeed are all one body, and that all good gifts proceed from Christ onely, who reigneth in heauen, hauing mightily conquered all his enemies (from whence he heapeth all gifts vpon his Church) but yet notwithstanding these gifts are diuersly & sundrie waies diuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to bestow it to the common profite of the whole body. *f VVhich Christ hath giuen. g A multitude of captiues. h Downe to the earth, which is the lowest part of the world. i Filled with his gifts. k The Church. 6 First of all hee reckoneth vp the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelists, and partly ordinary and perpetual, as Pastors & Doctors. 1 The Apostles were those twelve vnto whom Paul was afterward added.*

12 He descendeth to the fruits of Christian doctrine, and reasoneth first vpon the principles of manners and actions, setting downe a most graue comparison betweene the children of God, and them which are not regenerate: For in these men, all the powers of the minde are corrupted, and their minde is giuen to vanitie, and their senses are darkened with most grosse mistinesse, and their affections are so accustomed by lile and lile to wickednesse, that at length they run headlong into all vncleannesse, being vtterly destitute of all iudgement.

* Rom. 1. 21.
 7 If the noblest parts of the soule bee corrupted, what is man but corruption only? a VVhereby God liueth in them.
 b Void of all iudgement.
 c They stroue so passe one another, as though there had bene some gaine to be gotten by it.
 13 Here followeth the contrarie part touching men which are regenerate by the true and liuely knowledge of Christ, which haue other principles of their doings farre different, to wit, holy and honest desires, and a minde cleane changed

by the vertue of the holy Ghost, from whence proceed also like effects, as a iust and holy life in deede. d As they haue learned, which acknowledge Christ in deede, and in good earnest. * Col. 3. 8. e Your selues. f VVhere there ought to haue bene the greatest force of reason, there is the greatest corruption of all which wasteth all things. g After the image of God. h The effect and ende of the new creation. i Not fained nor counterfeit. 14 Hee commendeth feuerally certaine peculiar Christian vertues, and first of all he requirerh truth, (that is to say sincere maners) condemning all deceit and dissembling, because wee are borne one for another. 15 Hee teacheth vs to bridle our anger in such sort, that, although it be hote, yet that it breake not out, & that it be straightwaies quenched before we sleepe: least Satan taking occasion to giue vs euill counsel through that wicked counsellor, destroy vs. k If it so fall out, that you be angry, yet sime not: that is, bridle your anger, and do not wickedly put that in execution, which you haue wickedly conceived. l Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters. 16 Hee descendeth from the heart, to the hands, condemning theft: and because that men which giue themselves to this wickednesse, vse to pretend pueritie, hee sheweth that labour is a good remedie against pueritie, which God blesteth in such sort, that they which labour haue alwaies some ouerplus to helpe other, so farre is it from this, that they are constrained to steale other mens goods. m By labouring in things that are holy, and profitable to his neighbour. 17 Hee bridlith the tongue also, teaching vs so to temper our talke, that our hearers minds be not onely not destroyed, but also instructed. n VVord for word, rotten. o By grace, he meaneth that, whereby men may profite to the going on forward in godlinesse and loue. 18 A general precept against all excess of affections which dwell in that part of the minde which they call, Angrie, and he setteth against them the contrary meanes. And vnto a most vehement preface, how we ought to take heede that we grieue not the holy Spirit of God through our immoderatnesse and intemperancie, who dwelleth in vs to this end, to moderate all our affections,

17 ¹² This I say therefore and testifie in the Lord, that yee hencefoorth walke not as ^a other Gentiles walke, in ² vanitie of their minde,

18 Hauing their vnderstanding darkened, and being strangers from the ^a life of God through that ignorance that is in them, because of the hardnesse of their heart:

19 Which being ^b past feeling, haue giuen themselves vnto wantonnesse, to worke all vncleannesse, ^c euen with ^e greedinesse.

20 ¹³ But yee haue not so learned Christ,

21 If so bee yee haue heard him, and haue bene taught by him, ^d as the trueth is in Iesus,

22 ^{*} That is, that yee cast off, concerning the conuersation in time past, ^e that olde man, which is corrupt through the deceiueable lusts,

23 And bee renewed in the ^f spirit of your minde,

24 And put on the new man, which ^g after God is created vnto ^h righteousnesse, and ⁱ true holinesse.

25 ¹⁴ Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for wee are members one of another.

26 ¹⁵ Be ^k angrie, but sinne not: let not the sunne goe downe ^l vpon your wrath,

27 Neither giue place to the deuill.

28 ¹⁶ Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is ^m good, that he may haue to giue vnto him that needeth.

29 ¹⁷ Let no ⁿ corrupt communication proceede out of your mouths, but that which is good to the vse of edifying, that it may minister ^o grace vnto the hearers.

30 ¹⁸ And grieue not the holy Spirit of God, by whome yee are sealed vnto the day of redemption.

31 Let all bitternesse, and anger, and

wrath, crying, and euill speaking bee put away from you, with all maliciounnesse.

32 Bee yee courteous one to another, and tender hearted, freely forgiuing one another, ¹⁹ euen as God for Christes sake, freely forgaue you.

our greatest enemies, and much more for hauing consideration and vsing moderation and gentle behaviour towards all men.

CHAP. V.

³ Left in those vices which he reprehended they should see light by his admonitions, ⁵ Hee terrifieth them by denouncing seuerer iudgement, ⁸ and stirreth them forward: ¹⁵ Then he descendeth from generall lessons of maners, ²¹ to the particular duties of wives ²⁸ and husbands.

BE yee therefore followers of God, as deare children,

2 ^{*} And walke in loue, euen as Christ hath loued vs, and hath giuen him selfe for vs to be an offering and a sacrifice of a sweet smelling sauour to God.

3 ^{*} 1 But fornication and all vncleannesse or couetousnesse, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither ^{*} iesting, which are things not comely, but rather giuing of thanks.

5 ^{*} For this yee knowe, that no whore-monger, neither vncleane person, nor couetous person, which is an ^b idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ^{*} Let no man deceiue you with vaine words: for, for such things cometh the wrath of God vpon the children of disobedience.

7 ³ Be not therefore companions with them:

8 For yee were once darkenesse, but are now ^c light in the Lord: walke as children of light,

9 (For the fruit of the ^d Spirit is in all goodnesse, and righteousnesse and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen ^e reprocue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprooued of the light are manifest: for it is light that maketh all things manifest.

14 Wherefore ^f hee saith, Awake thou that sleepest, and stand vp from the ^g dead, and Christ shal giue thee light.

ber alwaies, that the other are but as it were darkenesse, and that they themselves are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the propertie of the light is) reprooue their darkenesse, and to walke so (hauing Christ that true light going before them) as it becommeth wise men. ^c The faithfull are called light, both because they haue the true light in them which lighteth them, and also because they giue light to other inasmuch, that their honest conuersation reprooueth the life of wicked men. ^d By whose force wee are made lights in the Lord. ^e Make them open to all the world, by your godly life. ^f The Scriptures, or God in Scripture. ^g He speaketh of the death of sinne.

19 An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue bene done vnto vs by of the miserable,

* John 13. 34. and 15. 12.
 1. John 3. 23.
 * Chap. 4. 29. colos. 3. 5.

1. thef. 4. 3.
 1 Now he cometh to another kinde of afflictions, which is in that part of the minde, which men call couetous or desirous: and he reprehendeth fornication, couetousnesse, and iesting, very sharply.

a Testes which men cast one at another: that no lightnesse be seene, nor euill example giuen, nor any offence moued by euill wordes or backbiting.
 2 Because these finnes are such that the most part of me count them not for finnes, hee awaketh the godly to the ende they should so much the more take heede to themselves from them as most hurtful plagues.
 b A bond slave to idolatrie, for the couetous man thinketh that his life standeth in his goods.
 * Mat. 24. 4. Marke 13. 5. Luke 21. 8.
 2. thef. 2. 3.
 3 Because wee are not so readie to any thing, as to follow euill examples, therefore the Apostle warneth the godly to remember

4 The worse and more corrupt that the manners of this world are, the more warthfull ought we to be against all occasions, and respect nothing but the will of God.

a Colos. 4. 5.

b This is a metaphor taken from the merchants: who preferre the least profit that may be before all their pleasures.

c The times are troublesome & sharp.

d Rom. 12. 2.

e He setteth the sober and holy assemblies of the faithful, against the dissolute banquets of the vnfaithful, in which the only Lord must ring, be it in prosperity or aduersitie.

k All kinde of riot, ioynd with all manner of filthinesse: and foamefulness.

l With an earnest affection of the hart, and not with the tongue only.

m A short repetition of the ende whereunto all things ought to be referred, to serue one another for Gods sake.

** Col. 3. 18. tit. 2. 5. 1. pet. 3. 1.*

n Now he descendeth to a familie, diuiding orderly all the parts of a family. And he saith that the duty of wiues consisteth herein, to be obedient to their husbands.

o The first argument, for they cannot be disobedient to their husbands, but they must resist

God also, who is the author of this subiection. ** 1. Cor. 11. 3.* 9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church. 10 Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable: as also the saluation of the Church is of Christ, although farre otherwise. 11 The conclusion of the wiues duties towards their husbands. ** Colos. 3. 19.* 12 The husbandes dutie towards their wiues, is to loue them as themselves, of which loue, the loue of Christ toward his Church is a liuely patterne. 13 Because many men pretend the infirmities of their wiues to excuse their owne hardnesse and crueltie, the Apostle willett vs to marke what manner of Church Christ gate, when he ioyned it to himselfe, and how he doeth not onely not loath all her filth, and vncleannesse, but ceaseth not to wipe the same away with his cleannesse, vntill he haue wholly purged it. *m Make it holy.* *n Through the promise of free iustification and sanctification in Christ, received by faith.* *o The Church as it is considered in it selfe, shall not be without wrinkle, before it come to the marke. it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrinkle.* 14 Another argument: Euery man loueth himselfe, euen of nature: therefore he frieth against nature that loueth not his wife, hee prooueth the consequent, first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is, not to be diuided. *p His owne body.* *q He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.*

15 4 Take heede therefore that yee walke circumspectly, not as fooles, but as ^a wife,

16 ^b Redeeming the season: for the dayes are euill.

17 ^{*} Wherefore, bee yee not vnwise, but vnderstand what the wil of the Lord is.

18 ^s And be not drunken with wine, wherein is ^k excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your ¹ hearts,

20 Giving thanks alwayes for all things vnto God euen the father, in the Name of our Lord Iesus Christ,

21 ^e Submitting your selues one to another in the feare of God.

22 ¶ ⁷ Wiues, submit your selues vnto your husbands, ⁸ as vnto the Lord,

23 ^{*} For the husband is the wiues head, euen as Christ is the head of the Church, ¹⁰ and the same is the sauour of *his* body.

24 ¹¹ Therefore as the Church is in subiection to Christ, euen so *let* the wiues *bee* to their husbands in euery thing.

25 ¶ ¹² Husbands loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 ¹³ That he might ^m sanctifie it, and cleanse it by the washing of water through the ⁿ word,

27 That he might make it vnto himselfe a glorious Church, ^o not hauing spote or wrinkle, or any such thing, but that it should bee holy and without blame.

28 ¹⁴ So ought men to loue their wiues, as their owne bodies: he that loueth his wife loueth himselfe.

29 For no man euer yet hated his ^p owne flesh, but nourisheth and cherisheth it, euen as the Lord *doeth* the Church.

30 For we are members of his body, ^q of his flesh and of his bones.

31 ^{*} For this cause shall a man leaue father

and mother, and shall ^r cleaue to his wife, and they twaine shall be one flesh.

32 ¹⁵ This is a great secret, but I speake concerning Christ, and concerning the Church.

33 ¹⁶ Therefore euery one of you, *doe yee so*: let euery one loue his wife, euen as himselfe, and *let* the wife *see* that shee feare her husband.

cret, to wit, spiritual, and such as farre differeth from the common as which consisteth by the vertue of the Spirit, and not of the flesh, no naturall band. 16 The conclusion both of the husbands wife, and of the wiues toward her husband.

CHAP. VI.

1 He sheweth the duties of children, 5 seruants, 9 and masters: 10 Then hee speaketh of the fierce battell that the faithfull haue, 12. and what weapons we must vse in the same: 21 In the end he commendeth Tychicus.

Children, ¹ obey your parents ² in the ^a Lord: for this is right.

2 ⁴ Honour thy father and mother ⁵ (which is the first commandment with ^b promise)

3 That it may bee well with thee, and that thou mayest liue long on earth.

4 ⁶ And yee, fathers, prouoke not your children to wrath: but bring them vp in instruction and ^c information of the Lord.

5 ⁷ ^{*} Seruants be obedient vnto them that are *your* masters, ⁸ according to the flesh, with ^d feare and trembling in singleness of your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, ^e doing the will of God from the heart,

7 With good will, seruing the ^f Lord, and not men.

8 ¹⁰ And know ye that whatsoeuer good thing any man doth, that same shal herreceiue of the Lord, whether he be bond or free.

9 ¹¹ And yee masters doe the same thing vnto the, putting away threatning: & know that euen your master also is in heauen, neither is there ^{*} respect of person with him.

10 ¶ ¹² Finally my brethren, bee strong

commandement amongst all the rest of a speciall blessing. *b With a speciall promise: for otherwise the second commandment hath a promise of mercede to a thousand generations, but that promise is general.* 6 It is ^g dutie of fathers to vse their fatherly authoritie moderately & to Gods glorie. *c Such informations & precepts as being taken out of Gods booke, are holy and acceptable to him.* 7 Now he descendeth to the third part of a family, to wit, to the dutie both of the masters, and of the seruants. And he sheweth that the dutie of seruants consisteth in an hartie loue and reuerence to their masters. ** Coloss. 3. 22. titus 2. 9. 1. pet. 2. 18.* 8 Hee mitigateth the sharpnesse of seruice, in that they are spiritually free notwithstanding the same, & yet that spiritual freedome taketh not away corporall seruice: inso much that they cannot be Christs, vntill they serue their masters willingly and faithfully, so farre forth as they may with safe conscience. *d With carefull reuerence: for slauish feare is not allowable, much lesse in Christian seruants.* 9 To cut off occasion of all pretences, he teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice be neuer so hard. *e Being moued with a reuerence to Godward, as though yee serued God himselfe.* 10 Although they serue vnkinde & cruel masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the dutie of masters to vse the authoritie that they haue ouer their seruants, modestly & holily, seeing that they in an other respect haue a common master which is in heauen, who wil iudge both the bond and the free. ** Deut. 10. 17. 2. chr. 19. 7. iob. 34. 19. act. 10. 34. rom. 2. 11. gal. 2. 6. col. 3. 25. 1. pet. 1. 17 f. Either of freedome or bondage.* 12 Hee concludeth the other part of this Epistle, with a graue exhortation, that all be ready and fight constantly, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And first of all he warneth vs to take the armour of God, wherewith onely our enemy may be dispatched.

** Gen. 2. 24. mar. 19. 5. mar. 10. 7. 1. cor. 6. 16.*

** Luke Mar. 19. 5*

15 That no man might dreame of natural coniunction or knitting of Christ and his Church together (such as the husbands and wiues is) he sheweth that it is (e) capacite of man: by faith, and by

duetie toward his

1 He commeth to another parte of a familie, and sheweth that the dutie of the children toward their parents, consisteth in obedience vnto them

** Coloss. 3. 20.*

2 The first argument: because God hath so appointed: whereupon it followeth also that children are so farre forth bound to obey their parents, as they may not swame from the true worship of God.

n For the Lord is author of all fatherhood, and therefore wee must yield such obedience as he will haue vs.

3 The second argument: because this obedience is most iust.

** Exod. 20. 12. deut. 5. 16. eccl. 3. 9. matt. 15. 4. marke 7. 10.*

4 A prooffe of the first argument.

5 The third argument taken of the profite that ensueth thereby: Because the Lord vouchsafed this

23 Secondly hee declareth that our chiefest and mightiest enemies are invincible, that we may not thinke that our chiefest conflict is with men.

g Against men, which are of a frail and brittle nature, against which are for spiritual subtilties more mightie then the other by a thousand parts.

* Chap. 2. 2. h He giueth these names to the euill angels, by reason of the effect which they worke: not that they are able to doe the same of themselves, but because God giueth them the bridle.

i 4 He sheweth that these enemies are put to flight with the onely armour of God, to wit, with vprightnesse of conscience, a godly and holy life, knowledge of the Gospell, faith, and to be short, with the word of God, and vsing dayly earnest prayer for the health of the Church, and especially for the constancie of the true, godly and valiant ministers of the word. i Lookes Chap. 5. 16. k That the preparation of the Gospell may be as it were shewes to you: and is very fitly called the Gospell of peace, for that, seeing we haue to goe to God through most dangerous ranks of enemies, this may encourage vs to goe on manfully in that wee know by the doctrine of the Gospell, that wee may take our iourney to God who is at peace with vs.

in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may bee able to stand against the assaults of the deuill.

12 13 For wee wrestle not against flesh and blood, but against * h principalities, against powers, and against the worldly gouernours the princes of the darkenes of this world, against spirituall wickednesse, which are in the hie places.

13 14 For this cause take vnto you the whole armour of God, that yee may bee able to resist in the i euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girded about with veritie, and hauing on the brestplate of righteousness,

15 And your feete shod with the k preparation of the Gospell of peace.

16 Aboue all, take the shield of faith, wherewith yee may quench all the fyrie darts of the wicked,

17 And take the helmet of saluation, and

the sword of the Spirit, which is the word of God.

18 And pray alwayes with al maner prayer and supplication in the l Spirit: & watch thereunto with all perseuerance and supplication for all Saints,

19 And for me, that vtterance may be giuen vnto me that I may open my mouth boldly to publish the secret of the Gospell,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ 15 But the l also knowe mine affaires, and Tychicus my deare brother and minister in the Lord, shall shew you.

22 Whom I haue sent vnto you for the same purpose, that yee might knowe mine affaires, and that hee might comfort your hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their m immortallitie, Amen.

¶ Written from Rome vnto the Ephesians, and sent by Tychicus.

l That holy prayer may proceed from the holy Spirit.

15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles.

m To life everlasting.

THE



THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

3 Having testified his godly and tender affection towards the Philippians, 12 he intreateth of himselfe, and his bonds: 22 And pricketh them forward by his owne example, 27 and exhorteth them to vnitie 28 and patience.



PAVL and Timothy the seruants of IESVS CHRIST to all the Saints in Christ Iesus which are at Philippi, with the Bishops, and Deacons:

cons:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 I thank my God, *hauing* you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the fellowship which yee haue in the Gospel, from the first day vnto now.

6 And I am perswaded of this samething, that he that hath begunne *this* good worke in you, will performe it vntill the day of Iesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance that both in my bands, and in my defence, and confirmation of the Gospel you all were partakers of my grace.

8 For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 And thus I pray that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That yee may allow those things which are best, that yee may be pure, and without offence vntill the day of Christ,

11 Filled with the fruites of righteousness, which are by Iesus Christ vnto the glory and praise of God.

12 ¶ I would ye vnderstood, brethren,

2 Hee declareth his good will towards them, therewithall shewing by what means chiefly they may be confirmed, to wit, by continuall prayer. 3 Hee sheweth what thing we ought chiefly desire, to wit, first of all, that wee may encrease in the true knowledge of God (so that we may be able to discern things that differ one from another) and also in charitie, that euen to the end wee may giue our selues to good workes indeede, to the glorie of God by Iesus Christ. 4 Hee prouenteth the offence that might come by his persecution: whereby diuers tooke occasion to disgrace his Apostleship. To whom hee answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignitie of the Gospel, by this occasion is greatly enlarged, although not with like affection in all men, yet in decde;

that the things which *haue* come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bonds in Christ are famous throughout all the iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldned through my bands, and dare more frankly speake the word.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not purely, supposing to adde more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all maner of wayes, whether it be vnder a pretence, or sincerely: and I therein ioy, yea and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I feruently looke for, and hope that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life, and in death aduantage.

22 And whether to liue in the flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to bee loosed and to be with Christ, which is best of all.

24 Neuerthelesse, to abide in the flesh is more needfull for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 Onely let your conuersation bee as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters that yee continue in one Spirit, and in one minde, fighting together through the faith of the Gospel.

the word signifieth to stand fast, & it is proper to wreflors, that stand fast and bring up a soul.

h For Christ sake i In the Emperours court.

k The Gospel is called the word, for feruor the excellencie of it.

l Not with a pure minde: for otherwise their doctrine was pure.

m He sheweth by setting forth his owne example, that the ende of our afflictions is true ioy, and that through the vertue of the Spirit of Christ, which he giueth to them that aske it.

n Under a goodly colour and shew: for they made Christ a cloke for their ambition and enuie.

o We must continue euen to the end, with great confidence, hauing nothing before our eyes but Christs glorie onely, whether we liue or die.

p An example of a true shepheard, who maketh more account how hee may profit his sheepe, then he doth of any commodity of his owne whatsoeuer.

q To liue in this mortall body.

r Hauing set downe those things before in manner of a preface, he descendeth now to exhortations, warning them first of all to consent both in doctrine and mind, & afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie in such sort that they admit nothing vnworthie the profession of the Gospel.

We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine and practise against vs: seeing that they are certain wimelles from God himselfe both of our saluation, and of the destruction of the wicked. 10 Hee prooueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift hee bestoweth vpon his owne, as he doeth the gift of faith. 11 Nowe hee sheweth for what purpose hee made mention of his afflictions.

28 ^a And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 ¹⁰ For vnto you it is giuen for Christ, that not only ye should beleue in him, but also suffer for his sake,

30 ¹¹ Hauing the same fight, which yee saw in me, and now heare to be in me.

10 Hee prooueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift hee bestoweth vpon his owne, as he doeth the gift of faith. 11 Nowe hee sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Christ. 19 Hee promisseth to send Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.

IF there bee therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any ^b compassion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of one iudgement,

3 That nothing be done through contention or vaine glory, but that in meekenesse of minde euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 ^a Let the same minde bee in you that was euen in Christ Iesus,

6 Who being in the ^d forme of God, thought it no robbery to be ^e equall with God:

7 But he made himselfe of ^s no reputation, and tooke on him the ^b forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 ³ Wherefore God hath also highly exalted him, and giuen him a ⁱ Name aboue euery name,

10 That at the Name of Iesus should ^k euery knee bow, both of things in heauen, and things in earth, and things vnder the earth,

11 And that ^l euery tongue should confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

12 ⁴ Wherefore my beloued, as yee haue

alwayes obeyed mee, not as in my presence onely, but now much more in mine absence, so ^m make an ende of your owne saluation with feare and trembling.

13 ⁵ For it is God which worketh in you, both ⁿ the will and the deede, euen of his good pleasure,

14 ⁶ Doe all things without ^{*} murmuring and reasonings,

15 ⁷ That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the mids of a naughtie and crooked nation, among whom ye shine as ^{*} lights in the world,

16 Holding forth the ^{*} worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I bee offered vp vpon the ^p sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also bee yee glad, and reioyce with me.

19 ⁹ And I trust in the Lord Iesus, to send ^{*} Timotheus shortly vnto you, that I also may bee of ^q good comfort when I knowe your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ^{*} For ^r all seeke their owne, and not that which is Iesus Christs.

22 But yee know the prooue of him, that as a sonne with the father, hee hath serued with me in the Gospel:

23 Him therefore I hope to send, as soone as I know how it will goe with me,

24 And trust in the Lord, that I also myselfe shall come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because yee had heard that hee had bene sicke.

27 And no doubt he was sicke, very neere vnto death, but God had mercie on him, and not on him onely, but on me also, lest I should haue sorow vpon sorow:

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might bee the lesse sorowfull.

10 He is said to make an end of his saluation, which runneth in the race of righteousness.

5 A most iure and grounded argument against pride, for that we haue nothing in vs praise worthy, but it commeth of the free gift of God, and is without vs, for we haue no abilitie or power, so much as to will well, (much less to doe well) but onely of the free mercie of God.

11 Why then wee are not slackes, but yet we doe not will well of nature, but onely because God hath made of our naughty will a good will.

6 He describeth modestie by the contrary effectes of pride, eaching vs, that it is faire both from all malicious and close or inward hatred, and also from open contentions and brawlings.

1. Pet. 4. 9. 7. To be short, he requirerh a life without fault, and pure, that being lightened with the word of God, they may shine in the darkenesse of this world.

Mat. 5. 14. The Gospel is called the word of life, because of the effects which it worketh.

8 Again, he pricketh them forward, setting before them his true Apostolicke care that hee had of them: comforting them moreover to the ende they should not be forske for the greatnes of his afflictions, no not although he should die to make perfite their oblation with his blood, as it were with a drinke offering.

1. As if hee saide, I brought you Philipians to Christ, my desire is that you present your selues & liuely sacrifice to him, and then shall it not grieue mee to be offered up as a drinke offering, to accomplish this your spiritual offering. 9 Moreover, he confirmeth their mindes both by sending backe Epaphroditus vnto them, whose fidelitie towards them, and great paines in helping him, he commendeth: & also promising to send Timothee shortly vnto them, by whose presence they shal receiue great commoditie, and hoping also to come himselfe shortly vnto them, if God will. Acts 16. 1. q May be confirmed in my ioy of minde. 1. Cor. 10. 24. The most part.

T 29 Receiue

*He calleth it here
the worke of Christ,
to visite Christ, be-
ing poore and in
bands in the person
of Paul.*

*1 A conclusion
of those things
which haue bene
before said, to
wit, that they
goe forward
chearefully in
the Lord.
2 A preface to
the next admo-
nition that fol-
loweth, to take
good heede and
beware of false
apostles which
ioyne circumci-
sion with Christ,
(that is to say,
iustification by
worke, with
free iustification
by faith) and
beate into mens
heades the cere-
monies which
are aboished,
for true exerci-
ses of godlinesse
and charity. And
he calleth them
dogges, as pro-
phane barkers,
and euill work-
men, because
they neglected
true worke, and
did not teach
the true vse of
them. To bee
short, he calleth
them Concision,
because in vr-
ging Circumci-
sion, they cut off
themselues and
others from the
Church.*

*a VVhich you haue
oftentimes heard of
me.
b He alludeth to
Circumcision, of the
name whereof whiles
they boasted, they
cut off under the
Church.*

*3 He sheweth
we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting
off all wicked affections by the vertue of Christ, we may serue God in puritie of
life. c In outward things which pertaine nothing to the soule. 4 He doubteth not to preferre
himselfe euen according to the flesh, before those peruerse hote vrgers of the Lawe,
that all men may know, that he doeth with good iudgement of minde, lightly
esteeme of all those outward things: for so much as he lacketh nothing, which
hath Christ, nay, the confidence of our worke canno: stand with the free iusti-
fication in Christ by faith. * 2. Cor. 11. 22. * Actes 23. 6. d VVhich I accounted for
vantage. e He sheweth out all worke, as well those that goe before, as those that come after
faith. f That in their place I might get Christ, and of a poore man become rich: so far off am I
from losing any thing. g In Christ: for they that are found without Christ, are subiect to condem-
nation. h That it is to be in Christ, so to be found not in a mans owne righteousness, but clothed with
the righteousness of Christ imputed to him. i This is the end of righteousness by faith
touching vs, that by the vertue of his resurrection wee may escape from death.
j That I may see him indeed, and haue a triall of him.*

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ he was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward mee.

CHAP. III.

a He refuteth the vaine boastings of the false Apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the crosse of Christ, 18 the enemies whereof he noteth out.

Moreouer, my brethren, reioyce in the Lord. It grieveth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euill workers: beware of the concision,

3 For wee are the circumcision which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinke that he hath whereof hee might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin: an Ebrew of the Ebrewes, by the Lawe a Pharise,

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrebukable.

7 But the things that were vantage vnto me, the same I counted losse for Christs sake:

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted all things losse, and doe iudge them to bee dung, that I might winne Christ,

9 And might be found in him, that is, not hauing mine owne righteousness, which is of the Lawe, but that which is through the faith of Christ, even the righteousness which is of God through faith,

10 That I may knowe him, and the

vertue of his resurrection, and the fellowship of his afflictions, and bee made conformable vnto his death,

11 If by any meanes I might attaine vnto the resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I followe, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and indeuour my selfe vnto that which is before.

14 And followe hard toward the marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reuile euen the same vnto you.

16 Neuerthelesse, in that whereunto we are come, let vs proceede by one rule, that we may minde one thing.

17 Brethren, bee followers of mee, and looke on them, which walke so, as yee haue vs for an ensample.

18 For many walke, of whome I haue told you often, & now tel you weeping, that they are the enemies of the crosse of Christ:

19 Whose ende is damnation, whose god is their belly, and whose glory is to their shame, which minde earthly things.

20 But our conuersation is in heauen, from whence also we looke for the Sauiour euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

*third is, that they esteeme the false apostles by their fruits: wherein he doubteth not to set forth himselfe for an example. m He sayd before that he was not perfect. n That in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following. 8 He painteth out the false apostles in their colours, not vpon malice or ambition, but with sorrow and teares, to wit, because that being enemies of the Gospel (for that is ioyned with affliction) they regard nothing else, but the commodities of this life: that is to say, that flowing in peace, and quietnesse, and al worldly pleasures, they may liue in great estimation amongst men, whose miserable end he forewarneth them of. * Rom. 16. 17. n Reward. o VVhich they hunt after at mens hands. 9 He setteth against these fellowes, true Pastours which neglect earthly things, and aspire to heauen onely, where they know that euen in their bodies they shall be clothed with that eternal glory, by the vertue of God. * 1. Cor. 1. 7. 1. Tim. 2. 13.*

CHAP. III.

1 From particular exhortations, 4 Hee commeth to general. 10 Hee saith that hee tooke such joy in their readiness to liberality, 12 that he will patiently beare the want.

Therefore, my brethren, beloved and longed for, my ioy and my crowne, so continue in the Lord, ye beloved.

2 I pray Euodias, and beseech Syntyche,

to the Lords strength. Mine honour. b In that concord, whereof the Lord is the head. 2 He also calleth on some by name, partly because they needed private exhortation, and partly also to stirre vp other to be more prompt and ready.

6 The way to that eternal saluation is to follow Christ his steps by afflictions and persecutions, vntill we come to Christ himselfe, who is our mark whereat we shoote, and receive that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse. k To life everlasting which followeth the resurrection of the Saints. l For we runne not but so far forth as we are layed holden on of Christ, that is, as God giueth vs strength, and directeth vs the way. 7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and vnderstand not these things, and doubt of the abolishing of the Lawe, they should cause no trouble, and should be gently borne withall, vntill they also be instructed of the Lord. The

1 A rehearsal of the conclusion: That they manfully continue, vntill they haue gotten the victory, trusting to the Lords strength. a Mine honour. b In that concord, whereof the Lord is the head. 2 He also calleth on some by name, partly because they needed private exhortation, and partly also to stirre vp other to be more prompt and ready.

that

that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yoke-fellow, helpe those *women*, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * booke of life.

4 Reioyce in the Lord alway, againe I say, Reioyce.

5 Let your * patient minde be knownen vnto all men. The Lord is at hand.

6 Be nothing carefull, but in all things let your requestes be shewed vnto God in prayer, and supplication with giuing of thanks.

7 And the peace of God which passeth all vnderstanding, shal preserue your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which yee haue both learned and receiued, and heard, and seene in mee: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the Lord greatly, that nowe at the last your care for mee springeth afresh, wherein notwithstanding ye were careful, but ye lacked opportunity.

11 I speake not because of want: for I

haue learned in whatsoever state I am therewith to be content.

12 And I can bee abased, and I can abound: euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding yee haue well done, that ye did communicate to mine affliction:

15 And ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiuing, but ye only.

16 For euen when I was in Thessalonica, ye sent once, and afterward againe for my necessitie:

17 Not that I desire a gift, but I desire the fruit which may further your reckning.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities, through his riches, with glory in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus.

The brethren which are with mee, greet you.

22 All the Saints salute you, and most of all they which are of Cæsars household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

1 He useth a general word, and yet hee speaketh but of one kinde of crosse, which is pauerie, for commonly pauerie bringeth all kinde of discomforts with it. This is a metaphor taken from holy things or sacrifices for our life is like a sacrifice.

9 He witnesseth that he remembereth also their former benefices, and againe putteth away sinisterous suspicion of immoderate desire, in that that he receiued nought of any else.

10 At the beginning when I preached the Gospel among you.

10 He witnesseth againe, that he alloweth well of their benefice, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himselfe will not be forgetfull.

11 He alludeth to the sweete smelling savours that were offered in the old Law.

22 Such as belong to the Emperours house.

10 Rom. 3. 5 and 10. 6. and 2. 1. 2. 7.

10 God is said after the manner of men, to haue a booke, wherein the names of his elect are written, so where he will give everlasting life. 12 which calleth so the writing of the booke of Israel, and the secret of the Lord, Chap. 13. 9. 3 He addeth particular exhortations: and the first is, that the joy of the Philippians be not hindered by any afflictions that the wicked imagine and worke against them.

4 So is the joy of the world distinguished from our joy. 4 The second is, that taking all things in good part, they behaue themselves moderately with all men.

5 To be quiet and satisfied minde.

5 The taking away of an objection: We must not be disquieted through impatience, seeing what God is at hand to give vs remedie in time against all our miseries.

6 The third is, that we be not too carefull for any thing, but with sure confidence giue God thanks, and craue of him, whatsoever we haue neede of, that with a quiet conscience we may wholly and with all our hearts submit our selues to him.

7 So David began very oft with teares, but ended with thankes giuing. 8 That great quietness of minde, which God only giueth in Christ.

9 Hee diuideth the minde into the heart, that is, into that part which is the seat of the will and affections, and into the higher part, whereby wee vnderstand and reason of matters.

7 A general conclusion, that as they haue bene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousness.

11 Whatsoever things are such as doe beausifie and set you out with a holy grauitie. 12 Hee witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pauerie: but yet so moderating his words, that he might declare himselfe voyde of all suspicion of dishonestie, and that he hath a minde contented both with prosperitie and aduersitie, and to be short, that hee reposeth himselfe in the onely will of God.

14 As though I passed for my want

10 By the free bounty of God. 10 Colosse is situated in Phrygia, not farre from Hierapolis and Laodicea, on that side that they bende toward Lycia and Pamphylia.

THE EPISTLE OF

Paul to the Colossians.

CHAP. I.

After the salutation, 4 hee prayeth them the more, so make them attentive vnto him. 7 Hee reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and bewereth that all the parts of our saluation consist in Christ alone.



A V L an Apostle of Iesus Christ, by the will of God, and Timotheus our brother,

2 To them which are at Colosse, Saints and faithfull brethren in Christ, Grace be with you, and

peace from God our Father, and from the Lord Iesus Christ.

3 Wee giue thanks to God euen the Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue toward all Saints,

5 For the hopes sake, which is layed vp for you in heauen, whereof you haue heard before by the worde of truth which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitfull, as it is also among you, from the day that yee heard

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiuing it. 2 VVee cannot otherwise consider of God to our saluation, but as hee is Christ our Father, in whom we are adopted.

3 For the glory which is hoped for

1 He declareth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in knowledge of the Gospel, and also in the true vse of it.

2 Your spirituall loue, or your loue which cometh from the Spirit.

3 Gods will.

4 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs.

5 It must not be unwilling, and as it were drawn out of vs by force, but proceeds from a merrie and ioyfull minde.

6 Having ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fully diuided into three treatises: for first of all he expoundeth the true doctrine according to the order of causes, beginning from this verse to the 21. And from thence hee beginneth to apply the same to the Colossians with diuers exhortations to the sixt verse of the second chapter. And last of all in the third place, euen to the 3 chapter, he refuteth the corruptions of true doctrine.

7 The efficient cause of our sal-

uation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein we were borne, and bringing vs to the light of the knowledge of the glory of his Sonne.

8 In that glorious and beuenty kingdom.

9 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of sinnes for vs, by the offering vp of himselfe.

10 A lively description of the person of Christ, whereby we vnderstand, that in him onely God sheweth himselfe to be seene, who was begotten of the Father before any thing was made, that is, from euerlasting, by whom also all things that are made, were made without any exception, by whom also they doe consist, and whose glorie they serue.

11 Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.

12 Hee setteth forth the Angels with glorious names, that by the comparison of most excellent Spirits, we may vnderstand how farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and let goe all Angels.

13 Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that he is that same to the Church, that the head is to the body, that is to say, the prince and gouernour of it, and the very beginning of true life, as who rising first from death is the authour of eternall life, so that he is aboute all, in whom only there is most plentiful abundance of all good things, which is powred out vpon the Church.

14 Reue. 1. 5. 1. cor. 15. 20. 1 Vvho forsooke againe that he should die no more, and who raiseth other from death to life by his power.

15 Ioh. 1. 14. eph. 2. 9. Most plentiful abundance of all things pertaining to God,

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and truly knew the grace of God,

7 As yee also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue in the Spirit.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that yee might bee fulfilled with knowledge of his will, in all wisdom, and spirituall vnderstanding,

10 That ye might walke worthie of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 Strengthened with al might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saintes in light:

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdom* of his deare Sonne:

14 In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 Who is the image of the inuisible God, the first begotten of euery creature,

16 For by him were all things created, which are in heauen and which are in earth, things visible and inuisible: whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, and the first begotten of the dead, that in all things hee might haue the preeminence.

19 For it pleased the Father, that in him should all fulnesse dwell,

20 And through peace made by that blood of that his crosse, to reconcile to him selfe through him, through him, I say, all things, both which are in earth, and which are in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in euill workes, hath hee now also reconciled,

22 In that bodie of his flesh through death, to make you holy, and vnblameable, and without fault in his sight,

23 If yee continue grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto youward, to fulfill the worde of God,

26 Which is the mysterie hid since the world began, and from all ages, but now is made manifest vnto his Saints:

27 To whome God would make known what is the riches of his glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glory.

28 Whom we preach, admonishing euery man, and teaching euery man in all wisdom, that wee may present euery man perfect in Christ Iesus,

29 Whereunto I also labour and strue, according to his working which worketh in me mightily.

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30 The second treatise of this part of the Epistle, wherein he exhortheth the Colossians not to suffer themselves by any means to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

31 To all men: whereby wee learne that the Gospel was not sowne up within the corners of Iudaea alone.

32 Hee purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure prooffe thereof of his afflictions, which he suffereth for Christ his Name, to instruct the Churches with these examples of patience.

33 For your profite and commoditie. The afflictions of the Church are laid to his Christs afflictions, by reason of that fellowship and knitting together that the body and the head haue the one with the other, not that there is any more need to haue the Church redeemed, but that Christ sheweth his power in the daily weakenesse of his, and that for the comfort of the whole bodie.

34 Hee bringeth another prooffe of his Apostleship, to wit, that God is the author of it, by whom also he was appointed peculiarly Apostle of the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles.

35 Rom. 16. 25. eph. 3. 9. 2. tim. 1. 10. titus 1. 2. 1. per. 1. 20. Vvhen he chose to sanctifie vnto himselfe in Christ: moreouer he saith that the mysterie of our redemption was hidden since the world began, except it were reueiled vnto a fewe, who also were taught it extraordinarily.

36 Thus Paul brideth the curiouse of many.

37 He protesteth that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ, onely through the Lords plentiful blessing of his labours.

38 Perfect and sound wisdom, which is perfect in it selfe, and shall in the end make them perfect that follow it.

39 He condemneth, as vaine, whatsoever is without Christ, 11 entreating specially of circumcision, 16 of abstinence from meates: 18 and worshipping of Angels. 20 That we are deliuered from the traditions of the Law through Christ.

9 Nowe hee teacheth howe Christ executed that office which his Father enioyned him, to wit, by suffering the death of the crosse (which was to ned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which beleued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleue in him afterward.

10 And thus is iustification described of the Apostle, which is one and the chiefest part of the benefite of Christ.

11 The whole Church.

12 Sanctification is another worke of God in vs by Christ, in that that hee restored vs (which hated God extremely and were wholly and willingly giuen to sinne) to his gracious fauour in such sort, that hee therewithall purifieth vs with his holy Spirit, and consecrate vs to righteousness.

13 The same.

14 In that fleshy body, to giue vs to vnderstand that his

body was not a fantasticall bodie, but a true bodie.

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1 The taking away of an objection. In that that he visited not the Colossians nor the Laodiceans, he did it not of any negligence, but is so much the more careful for them.

a He present in body.

2 He concludeth shortly & summe of the former doctrine, to wit, that the whole summe of true wisdom, and most secret knowledge of God consisteth in Christ onely, and that this is the use of it touching men, that they being knit together in loue, rest themselves happily in the knowledge of so great a goodness, until they come fully to enjoy it.

b VVhen he neuer sawe.

c Of that understanding, which bringeth forth a certaine and undoubted persuasion in our mindes.

d There is no true wisdom without Christ.

e A passing over to the treatise following against the corruptions of Christianitie.

f VVith a framed kinde of talke made in perswasive.

g 1 Cor. 3. 3.

h The manner of your ecclesiasticall discipline.

i Doctrine.

k So then Christ hangeth not upon mens traditions.

l Hee bringeth all corruptions, to three kindes: The first is that which ariseth of vaine and curious speculations and yet beareth a shew of a certaine subtill wisdom.

m This is a word of warre, and it is as much as to drist or carie away a people or bootie.

n This is the second, which is manifestly superstitious and vaine: and standeth onely vpon custome and fained inspirations.

o The third kinde was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospell.

p Principles and rules, wherewith God ruled his Church, as it were vnder a Schoolemaster.

q A generall confutation of all corruptions is this, that that must needs be a false religion, which adde h any thing to Christ.

r A reason: Because onely Christ God and man, is most perfect, and passeth farre above all things, so that whosoever hath him, may require nothing more.

s By these words, is shewed a distinction of the naturer.

t This word (Dwell) is nateth out vnto vs the ioyning together of those naturer, so that of God and man, is one Christ.

u These words set downe most perfect Godhead to be in Christ.

v The knitting together of God and man is substantiall and essentiall.

w Now he dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: and first of all, he denieth that wee haue neede of the circumcision of the flesh, seeing that without it we are circumcised within, by the vertue of Christ.

x Rom. 2. 29.

y These many words are used to shew what the olde man is, whome Paul in other places calleth the body of sinne.

z The taking away of an objection: We need not so much as the external signe which our fathers had, seeing that our Baptisme is a most effectuall pledge and witnesse of that inward reftoring and renewing.

a Rom. 6. 4. ephes. 1. 19.

b Look Rom. 6. 4.

c So then all the force of the matter cometh not from the very deepe done, that is to say, it is not the dipping of vs into the water by a Minister, that maketh vs to be buried with Christ, as the Papists say, that even for the very altes sake, we become verily Christians, but it cometh from the vertue of Christ, for the Apostle addeeth the resurrection of Christ, and faith.

d One end of Baptisme, is the death and buriall of the olde man, and that by the mightie power of God onely whose vertue we lay hold on by faith, in the death and resurrection of Christ.

FOR I would yee knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my person in the flesh,

2 That their hearts might be comforted, and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the myserie of God, euen the Father, and of Christ:

3 In whom are hidde all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words:

5 For though I be absent in the flesh, yet am I with you in the spirit, reioicing and beholding your order, and your steadfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as yee haue bene taught, abounding therein with thanksgiving.

8 Beware lest there bee any man that spoyle you through philosophie, & vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fullnesse of the Godhead bodily.

10 And ye are complete in him, which is the head of all principalitie and power:

11 In whom also yee are circumcised with circumcision made without handes, by putting off the sinfull bodie of the flesh, through the circumcision of Christ,

12 In that ye are buried with him through baptism, in whome yee are also raised vp together through the faith of the operation of God, which raised him from the dead.

13 And you which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned, together with him, forgiving you all your trespasses.

14 And putting out the handwriting of ordinances that was against vs, which was contrary to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoyled the principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate or drinke, or in respect of an holy day, or of the newe moone, or of the Sabbath dayes,

17 Which are but a shadowe of things to come: but the bodie is in Christ.

18 Let no man at his pleasure beare rule ouer you by humbleness of minde, and worshipping of Angels, aduancing himselfe in those things which hee neuer saw, rashly puffed vp with his fleshly mind,

19 And holdeth not the head, whereof all the bodie furnished and knit together by ioynts, and bandes, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the world, why

those rites, hee shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our owne hand writings, that wee deserued damnation. Therefore did Christ put out that hand writing by his coming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies.

Ephes. 2. 15. Abolishing the rites and ceremonies. Satan and his angels.

As a conquerour made he a shew of those captiues, and put them to shame.

The crosse was as a chariot of triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.

The conclusion: wherein also he nameth certaine kindes, as the difference of dayes and meates, and proueth by a new argument, that we are not bound vnto them: to wit, because those things were shadowes of Christ to come, but wee possesse him now exhibited vnto vs.

The bodie as a thing of substance and pitch, he seteth against shadowes.

Hee disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that vnto themselves which is proper onely to God, to wit, authority to binde mens consciences with religion, although they seeme to bring in these things by humbleness of minde.

Bysofists humbleness of minde: for otherwise humbleness is a vertue. For these Angel-worshippers, blamed such of pride as would goe straight to God, and use no other vndermeates beside Christ.

Secondly, because they rashly thrust vpon them for oracles, those things which they neither saw nor heard, but deuiled of themselves.

Thirdly, because these things haue no other ground wherevpon they are built, but onely the opinion of men, which please themselves without all measure in their owne deuices.

VVithout reason.

The fourth argument, which is of great weight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish and also to increase his whole bodie.

Christ.

VVith the increasing which cometh from God.

Now last of all hee fighteth against the second kinde of corruptions, that is to say, against meere superstitious inuention of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish superstitious, and to be laughed at: as when godlinesse, remission of sinnes, or any such like vertue, is put in some certaine kinde of meate, and such like things, which the inuention of such rites themselves vnderstand not, because in deed it is not.

And he vseth an argument taken of comparison. If by the death of Christ, who established a newe covenant with his blood, you be deliuered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certaine rudiments, to that full knowledge of true religion, why would yee be burdened with traditions, I wrote not what, as though yee were citizens of this world, that is to say, as though ye depended vpon this life, and earthly things: now this is the cause why before verse 8. he followed another order then he doth in the confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of v wife, after which in procees of time succeeded grosse superstition, against which mischiefs the Lord set at length that seruice of the Law, which some abused in like sort: but in the confutation he began with the abolishing of the Law seruice, that he might shew by comparison, those false seruices ought much more to be take away.

Ephes. 2. 1.

Another end of Baptisme is, that we which were dead in sinne, might obtaine free remission of sinnes & eternall life, through faith in Christ who died for vs.

A new argument which lieth in these fewe words, and it is thus: Vncircumcision was no hinderance to you, why you being iustified in Christ should not obtaine life, therefore you need not circumcision to your attainment of saluation.

He speaketh now more generally against the whole seruice of the Law, and sheweth by two reasons, that it is abolished. First, to what purpose should he that hath obtained remission of all his sinnes in Christ, require those helpes of the Law? Secondly, because, that if a man doe rightly consider

As though your felicitie stood in these earthly things, and the kingdoms of God were not rather spirituall.

21 An imitation in the person of these superstitious men, rightly expressing their nature & use of speech.

22 Another argument. The spirituall and inward kingdome of God cannot consist in these outward things, and such as perish with the vsing. 23 The third argument: because God is not the author of these traditions, and therefore they doe not binde the conscience. 24 The taking away of an obiection. These things haue a goodly shewe, because men by this meanes seeme to worship God with a good minde, and humble themselves, and neglect the bodie, which the most part of men curiously pamper vp and cherish: but yet notwithstanding the things themselves are of no value, for so much as they pertaine not to the things that are spirituall and euermlasting, but to the nuriishment of the flesh. f VVhich seeme in deede to be some exquisite things, and so wise devices as though they came from heauen. g Hence spring the workes of supererogation, as the Papistes terme them, that is to say, needlesse workes, as though men performed more then is commanded them: which was the beginning and the very ground, whereon Monks weyres were brought in. h A lively description of Monkerie. i Seeing they stand in meate, and drinke, wherein the kingdome of God doeth not stand.

as though yee liued in the world, are yee burdened with traditions?

21 ²¹ As touch not, taste not, handle not,

22 ²² Which all perish with the vsing,

23 ²³ and are after the commandements and doctrines of men,

24 ²⁴ Which things haue in deede as shew of wisdome, in voluntary religion and humbleness of minde, and in not sparing the bodie, which are things of no value, *sith they pertaine to the filling of the flesh.*

CHAP. III.

1 *Against earthly exercises, which the false Apostles urged, 2 he setteth heauenly: 5 And beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular duties which depend on each mans calling.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.

2 Set your affections on things which are above, and not on things which are on the earth.

3 For yee are dead, and your life is hid with Christ in God.

4 When Christ which is our life shall appear, then shall ye also appear with him in glory.

5 Mortifie therefore your members which are on the earth, fornication, vncleanesse, the inordinate affection, euill concupiscence, and couetousnesse which is idolatrie:

6 For the which things sake the wrath of God commeth on the children of disobedience:

7 Wherein ye also walked once, when ye liued in them.

1 Another path of this Epistle, wherein he taketh occasion by reason of those vaine exercises, to shew the duty of a Christian life: which is an ordinarie thing with him, after he hath once set downe the doctrine it selfe.

2 Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holiness, out of which sundrie armes or riuers doe afterwards flowe.

a For as we be partakers of Christ, wee are carried as it were into another life, where we shall neede neither meate nor drinke, for we shall be like vnto the Angels.

3 The end and marke which all the duties of Christian life shoue at, is to enter into the kingdome of heauen, and to giue ourselues to those things which leade vs thither, that is, to true godlinesse, and not to those outward and corporall things. b So he calleth that shew of religion which he spake of in the former chapter. 4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitory things, and on the other side, you haue begun to liue according to the Spirit, therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things. 5 The taking away of an obiection: whiles wee are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hid: yet notwithstanding wee haue the beginnings of life and glorie, the accomplishment whereof which lieth now in Christs and in Gods hand, shall be assuredly and manifestly performed in that glorious coming of the Lord. 6 Let not your dead nature be any more effectual in you, but let your liuing nature be effectual. Now the force of nature is knownen by the motions. Therefore let the affections of the flesh die in you, & let the contrarie motions which are spirituall, liue. And he reckoneth vp a great long scole of vices, & their contrarie vertues. Ephes. 5. 3. c The motions and lusts that are in vs, are in this place very properly called members, because thus the reason & wil of man corrupted, doth use them as the body doth his members. d Vnto be vnto.

8 But now put ye away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another, seeing that ye haue put off the old man with his works,

10 And haue put on the new, which is renewed in knowledge after the image of him that created him,

11 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Schythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloued, put on the bowels of mercies, kindness, humbleness of minde, meekenesse, long suffering:

13 Forbearing one another, and forgiving one another: if any man haue a quarell to another, euen as Christ forgave, euen so doe yee.

14 And about all these things put on loue, which is the bond of perfectnesse.

15 And let the peace of God rule in your hearts, to the which ye are called in one bodie, and be ye thankfull.

16 Let the word of Christ dwell in you plenteously in all wisdome, teaching and admonishing your owne selues, in Psalmes, and hymnes, and spirituall songs, singing with a grace in your hearts to the Lord.

17 And whatsoever ye shall doe, in word or deede, doe all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

18 ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

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¹ For that that you shall have duly obeyed your masters, the time shall come, that you shall be made jointers of servants, and then shall you know this of a suretie, which shall be when you are made partakers of the heavenly inheritance.

¹⁵ He requireth of masters, that being mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will reuenge wrongful doings without any respect of masters or seruants, they shew themselves iust and vpright with equitie, vnto their seruants.

as men pleasers, but in singleness of heart, fearing God.

23 And whatsoever yee doe, doe it heartily as to the Lord, and not to men,

24 Knowing that of the Lord yee shall receiue the reward of the inheritance: for yee serue the Lord Christ,

25 ¹⁵ But he that doeth wrong, shall receiue for the wrong that he hath done: and there is no respect of persons.

themselves also shall render an account before that heavenly Lord and Master, which will reuenge wrongful doings without any respect of masters or seruants, they shew themselves iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

¹ He returneth to generall exhortations, 3 touching prayer, and gracious speech, 7 and so endeth with greetings and commendations.

YE masters, doe vnto your seruants, that which is iust, and equall, knowing that yee also haue a master in heauen.

2 ^{1*} Continue in prayer, and watch in the same with thanksgiuing,

3 ^{3*} Praying also for vs, that God may open vnto vs the doore of vtterance, to speake the myserie of Christ: wherefore I am also in bondes,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ ^{4*} Walke wisely toward them that are without, and redeeme the season.

6 ⁵ Let your speech be gracious alwayes, and powdred with salt, that yee may know how to answere euery man.

7 ¶ Tychicus our beloued brother and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you: They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whome yee receiued commandements: if he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision, These ^f onely are my workfellows vnto the kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers that yee may stand perfect, and full in all the will of God:

13 For I beare him record that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 ^{*} Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you cause that it be read in the Church of the Laodiceans also, and that yee likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bandes. Grace be with you. Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

^f By throu, Paul was not as that named at Rome. ^g In the Gospel.

² Tim. 4. 11.

¹ He addeth certaine general exhortations, & at length endeth his Epistle with diuers familiar and godly salutations.

² Luke 18. 1.

³ 1. thess. 5. 17. Prayers must be continual and earnest.

⁴ Such as minister the word, must especially be commended to the prayers of the Church.

⁵ Ephes. 6. 18.

⁶ 1. thess. 3. 1. An open and free mouth to preach the Gospel.

⁷ In all parts of our life, wee ought to haue good consideration euen of those which are without the Church.

⁸ Ephes. 5. 15.

⁹ Advisedly and circumspectly. ^a Seek occasion to winne them, although you lose of your owne by it. ⁵ Our speech and talke must be applied to the profite of the hearers. ^d Framed to the profite of your neighbour. ^e Against this it is filthy communication, as Ephes. 4. 29.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

¹ Hee therefore beginneth with thanksgiuing, & to put them in minde that whatsoever was praise worthy in them it came of Gods goodnesse: 8 and that they are examples vnto others.



PAUL, and Syluanus, and Timotheus vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ:

Grace be with you, and peace from God our father, and from the

Lord Iesus Christ.

2 ¹ We giue God thanks alwayes for you all, making mention of you in our prayers,

3 ² Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God, euen our Father.

4 Knowing, beloued brethren, that yee are ^a elect of God.

hands, wherunto also ^g whole Epistle exhorteth the Thessalonians. ² He commendeth them for three speciall gifts, effectuall faith, continuall loue, and patient hope: to the end they might be athamed, being endued with such excellent gifts, not to continue in Gods election. ^a VVnd for merd, that your election is of God.

¹ An example of right Christi- an reioycing, whereby also we learne, that such as haue great gifts in them: are in two sorts bridled, to wit, if they consider that they haue receiued all from God, and that continuance must be desired at his

⁵ For

3 Another reason why they ought in no wise flatter backe but continue to the end, because they cannot doubt of his doctrine which hath bene so many waies confirmed vnto them euen from heauen, as they themselves did well know.

4 Paul sheweth by two things that there followed very great fruit of his preaching, to wit, by these gifts of the holy Ghost, and that certaine assurance which was thoroughly sealed in their minds, as appeared by their willing bearing of the Crosse.

4 Another reason, because euen to that day they embraced the Gospel with great chearfulness, in so much that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid race. *c* VVith ioy which commeth from the holy Ghost. *d* All the beleeuers. *e* It is no true conuersion to forsake idoles, vnlesse a man therewithal worship the true and liuing God in Christ the onely Redeemer. *f* This word (that) is not put here without cause, and by (wrath) is meant that reuenge and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

1 Hee declarerh how faithfully hee preached the Gospel vnto them, 5 seeking neither gaine, 6 nor praise of men: 10 and hee proueth the same by their owne testimonie: 14 that they did courageously beare persecutions of their countrey men: 17 that he desired very much to see them.

1 That which he touched before shortly concerning his Apostleship, he handled now more at large, and to that ende & purpose which wee spake of.

2 The vertues of a true Pastor are, freely and without feare to preach the Gospel, euen in the midst of dangers.

3 Alls 16. 12. a Through Gods gracious helpe.

3 To teach pure doctrine faithfully and with a pure heart.

4 By any wicked and naughty kinde of dealing.

4 To approue his confidence to God, being free from all flatterie and couetousnes.

e Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuse, they respect the qualities of those things which stand before them, but God findeth the reason of his counsel onely in himselfe, it followeth, that seeing wee are not able to thinke a good thought, that whomsoever he first chuseth to those holy callings, he maketh them able, and doth not find them able. And therefore in that we are allowed of God, it hangeth upon his mercie. *d* VVhich liketh and alloweth of them. *e* To submit himselfe euen vnto the basest, to win them, and to aschew all pride. *f* VVhen I might lawfully haue liued upon the expences of the Church.

5 3 For our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as yee know after what maner we were among you for your sakes.

6 4 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghost,

7 So that yee were as ensamples to all that beleue in Macedonia and Achaia:

8 For from you sounded out the word of the Lord not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that we neede not to speake any thing:

9 For they themselves shewe of vs what maner of entring in wee had vnto you, and how ye turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from that wrath to come.

7 But we were gentle among you, euen as a nourse cherisheth her children.

8 6 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because yee were deare vnto vs,

9 7 For yee remember, brethren, our labour and trauaile: for wee laboured day and night, because wee would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 8 Yee are witnesses, and God also, how holily, and iustly, and vnblameably wee behaved our selues among you that beleue:

11 9 As yee know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 10 That yee would walke worthy of God, who hath called you vnto his kingdom and glory.

13 11 For this cause also thanke wee God without ceassing, that when yee receiued the word of God, which ye heard of vs, yee receiued it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleue.

14 12 For brethren, yee are become followers of the Churches of God, which in Iudea are in Christ Iesus, because yee haue also suffered the same things of your owne countrey men, euen as they haue of the Iewes,

15 13 Who both killed the Lord Iesus and their owne Prophets, and haue persecuted vs away, and God they please not, and are contrary to all men,

16 And forbid vs to preach vnto the Gentiles that they might be saued, to fulfill their sinnes alwayes: for the wrath of God is come on them to the vtmost.

17 15 Forasmuch, brethren, as we were kept fro you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore wee would haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioycing: are not euen you it in the pre-

13 He preuenteth an offence which might be taken, for that the Iewes especially aboute all other persecuted the Gospel. That is no new thing, faith he, seeing they slew Christ himselfe, and his Prophets, and haue banished me also. *14* He foretelleth the vtter destruction of the Iewes, least any man should be moued by their rebellion. *i* For the Iewes would neither enter into the kingdom of God themselves, nor suffer other to enter in. *k* Vntill that wickednesse of theirs which they haue by inheritance as it were of their fathers, be grown so great, that the measure of their iniquitie being filled, God may come forth to wrath. *l* The iudgement of God being angry, which indeed appeared shortly after the destruction of the cite of Hierusalem, whither many reported euen out of diuers provinces, when it was besieged. *15* He meeteth with an obiection, why he came not to them straightwaies being in so great miserie, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeouours, and therefore I sent Timothee my faithfull companion vnto you, because you are most deare to me. *m* VVere kept asunder from you, and were separated.

VVere not rough, but easie and gentle as a nourse, that is neither ambitious nor couetous, but taketh all paines as patiently as if she were a mother.

6 To haue the flocke that is committed vnto him in more estimation than his owne life.

7 To depart with his owne right, rather than to be chargeable to his sheepe.

8 10 excell other in example of godly life.

9 10 exhort & comfort with a fatherly minde and affection.

10 To exhort all men diligently and earnestly to leade a godly life.

11 11. 2. Thess. 3. 8.

12 10. 1. Cor. 4. 12.

13 11. 1. 2. Thess. 1. 10.

14 12. Having approued his ministerie, he commendeth againe (to that end and purpose that I spake of) the cheerefulness of the Theſſalonians which was answerable to his diligence in preaching, and their manly patience.

15 13. He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey men: which came as well (saith he) to the Churches of Iewes, as to them: and therefore they ought to take it in good part.

16 16. VVhich Christ hath gathered together.

17 17. Euen of them which are of the same countrey and the same towns that you are of.

fence of our Lord Iesus Christ at his coming.

20 Yes, yee are our glory and ioy.

CHAP. III.

To shewe his affection toward them, he sendeth Timotheus vnto them: 6 He is so moued by the report of their prosperous state, 9 that hee cannot giue sufficient thanks, 11 and therefore he breaketh out into prayer.

Wherefore since we could no longer forbear, wee thought it good to remaine at Athens alone,

2 * And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, & to comfort you touching your faith,

3 That no man should be moued with these afflictions: for yee your selues knowe that we are appointed thereunto.

4 For verily when wee were with you, we tolde you before that we should suffer tribulations, euen as it came to passe, and yee know it.

5 Euen for this cause, when I could no longer forbear, I sent him that I might knowe of your faith, least the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 * But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that yee haue good remembrance of vs alwayes, desiring to see vs as we also doe you,

7 Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your faith.

8 For now are wee * aliue, if ye stand fast in the Lord.

9 For what thanks can we recompense to God againe for you, for al the ioy wherewith we reioyce for your sakes before our God,

10 Night and day, * praying exceedingly that we might see your face, and might * accomplish that which is lacking in your faith.

11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you,

12 * And the Lord increase you, and make you abound in loue one toward another, & toward all men, euen as we doe toward you,

13 * To make your hearts stable and vnableable in holines before God, euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

Christ, who will then perfite his worke by the same grace wherewith he begun in vs. Chap. 5. 23. 1 cor. 1. 8.

CHAP. IIII.

1 He exhorteth them 3 to holinesse, 9 and brotherly loue.

13 He forbiddeth them to sorow after the manner of infidels. 15 He setteth out the history of our resurrection.

And furthermore wee beseech you, brethren, and exhort you in the Lord Iesus, things which they haue heard of the Apostle.

that yee * increase more and more, as yee haue receiued of vs, how ye ought to walke, and to please God.

2 For yee knowe what commandements we gaue you by the Lord Iesus.

3 * For this is the will of God euen your sanctification, and that yee should abstaine from fornication,

4 * That euery one of you should know how to possesse his vessell in holinesse and honour,

5 * And not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 * That no man oppresse or defraud his brother in any matter: for the Lord is a uenger of all such things, as we also haue told you before time and testified.

7 For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 He therefore that despiseth these things despiseth not man but God, who hath euen giuen you his holy Spirit.

9 * But as touching brotherly loue, yee neede not that I write vnto you: * for ye are taught of God to loue one another,

10 Yea, and that thing verily yee doe vnto all the brethren which are throughout all Macedonia: but wee beseech you, brethren, that yee increase more and more,

11 * And that yee studie to be quiet, and to meddle with your owne busines, and to worke with your owne handes, as we commanded you,

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 ¶ I would not, brethren, haue you ignorant concerning them which are asleep, that ye sorow not euen as other which haue no hope.

14 * For if we beleue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him.

15 * For this say we vnto you by the word of the Lord that we which liue, and

slouthfulnesse, which vices whosoever are giuen vnto, fall into other wickednesse,

to the great offence of the Church. 9 The third part of the Epistle, which is interlaced among the former exhortations (which he returneth vnto afterward) where in he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 10 We must take heed that we doe not immoderately bewaile the dead, that is, as they vse to doe, which thinke that they are vtterly perished.

11 A confirmation: for death is but a sleepe of the body (for he speaketh of the faithful) vntill the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God.

d They die in Christ, which continue in faith whereby they are grafted into Christ, euen so the last gaspe. e VVill call their bodies out of their graues, and ioine their soules to them againe.

13 The manner of the resurrection shall be thus. The bodies of the dead shall be as it were raised out of sleepe at the found of the trumpet of God. Christ himselfe shall descend from heauen. The Saints (for he speaketh properly of them) which shall then be found aliue, together with the dead which shall rise shall be taken vp into the clouds to meete the Lord, and shall be in perpetual glorie with him.

f In the Name of the Lord, as though he himselfe spake vnto you. g Hee speaketh of these things, as though he should be one of them whom the Lord shall finde aliue at his comming, because that time is vncertaine: and therefore euery one of vs ought to be in such a readinesse, as if the Lord were comming at euery moment.

a That ye labour to excell more and more, and daily paye your selues.

** Rom. 12. 3.*

ephe. 5. 17.

2 This is the summe of those things which he deliuered them, to dedicate them selues wholly to God. And hee condemneth plainly all filthinesse through lust, because it is altogether contrary to the will of God.

b Seeke Iohn 17.

17.

3 An other reason, because it defileth the body.

4 The third, because the Saints are discerned from them which knowe not God, by honestie and puritie.

** 1. Cor. 6. 8.*

5 Secondly, hee reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will reuenge such wickednesse.

** 1. Cor. 1. 2.*

c These commandments which I gaue you.

6 Thirdly, hee requireth a ready minde to all manner of louing kindnesse, and exhorteth them to profite more and more in that vertue.

** Iohn 13. 34.*

and 15. 12.

1. Iohn 2. 8.

and 4. 21.

7 He condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them.

8 He rebuketh idlenesse and

are remaining in the comming of the Lord, shall not preuent them which sleepe:

16 For the Lord himfelfe shall descend from heauen with ^b a shout, and with the voice of the Archangel, and ^{*} with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which liue and remaine, be ⁱ caught vp with them also in the clouds, to meete the Lord in the aire, and so shal we euer be with the Lord.

18 Wherefore, comfort your selues one another with theſe words.

CHAP. V.

¹ Condemning the curious ſearching for the ſeaſons of Chriffs comming, ⁶ he warneth them to bee readie daily to receiue him: ¹¹ And ſo giueth them ſundry good leſſons.

BVt ^a of the times and ^a ſeaſons, brethren, yee haue no neede that I write vnto you:

2 For yee your ſelues knowe perfectly, that the day of the Lord ſhall come, euen as a thiefe in the night.

3 For when they ſhall ſay, peace and ſafetie, then ſhall come vpon them ſudden deſtruction, as the trauaile vpon a woman with childe, and they ſhall not eſcape.

4 ^a But yee, brethren, are not in darkeneſſe, that that day ſhould come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkeneſſe,

6 Therefore let vs not ſleepe as doe other, but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night,

8 ^a But let vs which are of the day be ſober, ^{*} putting on the breſtplate of faith and loue, and the hope of ſaluation for an helmet:

9 ^a For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt,

10 ^a Which died for vs, that whether we wake or ſleepe, wee ſhould liue together with him.

11 ^a Wherefore exhort one another, and edifie one another, euen as yee doe.

^b The word which the Apoſtle uſeth here, ſignifieth properly that encouragement which mayners uſe one to another, when they altogether with one ſhout and ſhout their voices and raiſe together. ¹ 1. Cor. 15. 52. ^c Suddenly and in the twinkling of an eye.

^a The day that God hath appointed for this iudgement, wee know not. But this is ſure that it ſhall come vpon men when they looke for nothing leſſe.

^a Look Aſter 1. 7
2 Returning to exhortations, he warneth vs which are lightened with the knowledge of God, that it is our dutie not to liue ſecurely in deliciouſnes, leaſt we be ſuddenly taken in a dead ſleepe in pleaſures: but contrariwiſe to haue an eye to the Lord, and not ſuffer our ſelues to be oppreſſed with the cares of this world, for that is meet for the darkeneſſe of the night, and this for the light. ³ Wee muſt fight with faith and hope, much leſſe ought we lye careleſly ſnor- zing.

^a Eſai 59. 17. ^a phel. 6. 17.
4 He pricketh vs forwards by ſetting moſt certaine hope of victorie before vs.

5 The death of Chriſt is a pledge of our victorie, for therefore he died, that wee might be partakers of his life or vertue, yea euen whiles wee liue here. 6 Wee muſt not onely watch our ſelues, but we are alſo bound to ſtirre vp and confirme one another.

12 ^a Now wee beſeech you, brethren, that yee ^b acknowledge them which labour among you, and are ouer you in the ^c Lord, and admoniſh you,

13 That yee haue them in ſingular loue for ^d their workes ſake. ^e Be at peace among your ſelues.

14 ^a Wee deſire you, brethren, admoniſh them that are ^e out of ordour: comfort the feeble minded: beare with the weak: be patient toward all men.

15 ¹⁰ See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your ſelues, and toward all men.

16 ¹¹ Reioyce euermore.

17 ^{*} Pray continually.

18 In all things, giue thanks: for this is the will of God in Chriſt Ieſus toward you.

19 ¹² Quench not the Spirit.

20 Deſpiſe not ^e prophecying.

21 Try all things, and keepe that which is good.

22 ¹³ Abſtaine from all ^b appearance of euill.

23 Now the very God of peace ⁱ ſanctifie you throughout: and *I pray God* that your whole ſpirit and ſoule and body, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

24 ¹⁴ ^k Faithfull is he which calleth you, which will alſo ⁱ doe it.

25 ¹⁵ Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lord that this Epiſtle bee read vnto all the brethren the Saints.

28 The grace of our Lord Ieſus Chriſt be with you, Amen.

¶ The firſt Epiſtle vnto the Theſſalonians written from Athens.

God that are kindled in vs, are nourished with daily hearing the word of God: but true doctrine muſt be diligently diſtinguiſhed from falſe. ^g The expounding of the word of God. ¹³ A general conclusion, that wee waiting for the comming of Chriſt, doe giue our ſelues to pureneſſe both in minde, will, and body, through the grace and ſtrength of the Spirit of God. ^h VVhatſoever hath but the very ſpirit of will, abſtaine from it. ⁱ Separate you from the world, and make you duly re himſelfe through his Spirit in Chriſt, in whom only you ſhall attain vnto that true peace. ¹⁴ The good will and power of God is a ſure confirmation againſt all difficulties, whereof we haue a ſure witnes in our vocation. ¹ 1. Cor. 1. 9. ^k Attwaies one, and euer like himſelfe, who perſeuereth in whatſoever he promiſeth: and an effectual calling is nothing elſe but a right declaring and true ſetting forth of Gods will: and therefore the ſaluation of the elect, is ſafe and ſure. ¹⁵ VVee will alſo ſo make you proſper. ¹⁵ The laſt part of the Epiſtle, wherein with moſt weightie charge he commendeth both himſelfe and this Epiſtle vnto them.

7 Wee muſt haue great conſideration of them which are appointed to the miniſterie of the word, and gouernment of the Church by God, and doe their dutie.

^h That you acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accounted of among you.

ⁱ In thoſe things which pertaine to Gods ſeruiſe: ſo in the Eccleſiaſtical function diſtinguiſhed from ciuill ſhortly, and true diſtinction from ſecular.

^j So then, where this cauſe eaſily there muſt the honour caſe.

^k The maintenance of mutual concord, is eſpecially to be looked vnto.

⁹ We muſt haue conſideration of euery man, and as the diſeaſe is, ſo muſt the remedie be viſed.

¹⁰ That keepe not their rancke or ſtanding.

¹⁰ Charitie ought not to be overcome with any iniuries.

¹¹ Pro. 17. 13. and 20. 22. mat. 5. 39. rom. 12. 17. 1. pet. 3. 9.

¹¹ A quiet and appeaſed minde, is nourished with continual prayers, reſpecting the will of God.

¹² Luke 18. 1. ¹² An acceptable thing to God, and ſuch as he liketh well of.

¹² The ſparkes of the Spirit of

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increase of faith, and charitie, 4 And the patience of the Thessalonians: 6 And describing Gods Vengeance against such as oppresse the godly, 10 he teacheth the godly to waite for the last iudgement.



PAUL and SILVANUS, and TIMOTHEUS, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, and peace from God our father, and from the Lord Iesus Christ.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith * groweth exceedingly, and the loue of euery one of you toward another aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that yee suffer,

5 * Which is a manifest token of the righteous iudgement of God, that yee may bee counted worthy of the kingdome of God, for the which yee also suffer.

6 3 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest * with vs, * when the Lord Iesus shall shew himselfe from heauen with his mightie Angels,

8 In flaming fire, rendering vengeance vnto them * that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When hee shall come to be glorified in his Saints, and to be made marueilous in all them that beleue (7 because our testimonie toward you was beleued) in that day.

11 8 Wherefore, we also pray alwayes for you, that our God may make you worthe

of this calling, and fulfill * all the good pleasure of his goodnesse, and the ^d worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ:

and merciful goodnesse towards you. d So then, faith is an excellent worke see here plainly that the Apostles leaue nothing to free will, to make it working therein, as the Papists dreame.

CHAP. II.

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be reueiled, 8 whose destruction hee setteth out, 15 and thereupon exhorteth to constancie.

NOW wee beseech you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 * That yee bee not suddenly moued from your minde, nor troubled neither by ^b spirit, nor by ^c worde, nor by ^d letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: for that day shall not come, except there come a departing first, and that * that man of sinne be disclosed, *euem* the sonne of perdition,

4 Which is an aduersarie, and ^e exalteth himselfe against all that is called God, or that is worshipped: * so that he doeth sit as God in the Temple of God, shewing himselfe that hee is God.

5 5 Remember yee not, that when I was yet with you, I told you these things?

6 And now yee know * what withholdeth, that he might be reueiled in his time.

7 6 For the mysterie of iniquitie doeth already worke: 7 onely he which now ^h withholdeth, shall let till hee bee taken out of the way.

8 8 And then shall ⁱ that wicked man be reueiled, * whom the Lord shall ^k consume

sons of their owne, or vs counterfeit writings. ^b By dreames and fables, which men pretend to be spiritual reuelations. ^c Either by word of mouth, or by bookes written. ^d Either by forged letters, or falsly glossed vpon. ^e The Apostle foretelleth that before the comming of the Lord, there shall be a throne set vp cleane contrary to Christs glory, wherein that wicked man shall sit, and transerre all things that appertaine to God, to himselfe, and many shall fall away from God to him. ^f By speaking of one, hee pointeth out the body of the tyrannous and persecuting Church. ^g All men know who hee is that sayeth hee can shut vp heauen and open it as his pleasure, and take vpon him to be Lord and Master aboue all kings and princes, before whom kings and princes fall downe and worship, honouring that Antichrist as a god. ^h He foretelleth that Antichrist (that is, whosoever he be that shall occupie ⁱ seate & fall away from God) shall not reigne without the Church, but in ^j very bolome of ^k Church. ^l This propheticie was continually declared to ^m ancient church, but it was neglected of them that followed. ⁿ VVhat hindereth and stayeth. ^o Euen in ^p Apostles time the first foundations of the Apostatall seate were laid, but yet for that they deceiued men. ^q He foretelleth, that when the Empire of Rome is taken away, the seate that fall away from God, shall succede & shall hold his place, as the old writers, Tertullian, Chrysostome and Hierome doe expound it. ^r Hee which is now in authoritie and ruleth all, so wit, the Romane Empire. ^s That wickednesse shall at length be detected by the word of the Lord, and shall vterly be abolished by Christs comming. ^t VVord for word, that lawlesse fellow, that is so say, hee that shall tread Gods law cleane vnder foot. ^u Isa. 11. 4. ^v Bring to naught.

with

1. The first part of the Epistle, wherein he reioyeth that through the grace of God, they haue manfully sustained all the assaults of their enemies, wherein he confirmeth them moreouer shewing with what gifts they must chiefly fight, to wit, with faith & charitie, which must daily increase.

a That whereas is grow up before, is doth also recesse, some increase euery day more and more. Jude 6.

3 Hee openeth the fountaine of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousness sake, we may behold as it were in a glasse the testimonie of that iudgement to come, and the end thereof most acceptable to vs, and most sharpe to his enemies.

3 A prooffe: God is iust, therefore he will worthily punish the vniust, and wil doe away the miseries of his people.

4 He confirmeth them also by the way, by this meanes that the condition both of this present state and the state to come, is common to him with them.

1. Thess. 4. 16. 5 A most glorious description of the second coming of

Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we goe vnto it. And wee goe to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ.

1 VVith his words, for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mighty and euerslasting word, which shall breake his enemies in sundry, as it were an yron rod.

9 He foretelleth that Satan will bestow all his might and power, and vse al false miracles that hee can to establish that seate, and that with great successe, because the wickednesse of the world doeth so deserue it: yet so, that onely the vnfaithful shall perish through his deceit.

10 VVhich are partly false, & partly wrought to establish a falsehood.

11 A most mighty working to deceiue them.

12 They liked lyes so well, that they had pleasure in them, which is the greatest madness that may be.

13 The elect shall stand steadfast and safe from all these mischiefs. Now electio is known by these testimonies: Faith is gathered by sanctification: faith, by that that wee accorde vnto the trueth: trueth by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. p To sanctifie you. q Faith which layeth holde not upon lies, but vpon the trueth of God, which is the Gospel. r By our preaching. 11 The conclusion: It remaineth then that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through that free good will of God, which comforteth vs with an inuincible hope, and also in all godlinesse our whole e life long.

14 He addeth now consequently according to his manner, diuers admonitions: The first of them is, that they make prayers for the increase and free passage of the Gospel, and for the safetie of the faithful ministers of the fame.

15 Ephe 6. 19. coloff. 4. 3. a VVhich haue no care of their duty. 2 It is no maruile that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithful promise of God. b From Satans snares, or from euill. 3 The second admonition is, that they follow alwaies the doctrine of the Apostles as a rule for their life.

with the ¹ Spirit of his mouth, and shall abolish with the brightnesse of his comming,

9 ⁹ *Euen him* whose comming is by the effectuall working of Satan, with all power, and signes, and ^m lying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that perish, because they receiued not the loue of the trueth, that they might be sau'd.

11 And therefore God shall send them ⁿ strong delusion, that they should beleeuelyes,

12 That all they might be damned which beleued not the trueth, but ^o had pleasure in vnrighteousnesse.

13 ¹⁰ But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath from the beginning chos'n you to saluation, through ^p sanctification of the Spirit, and the ^q faith of trueth,

14 Whereunto he called you by our ^r Gospel, to obtaine the glory of our Lord Iesus Christ.

15 ¹¹ Therefore, brethren, stand fast, and keepe the instructions, which yee haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs euerslasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

CHAP. III.

1 He desireth them to further the preaching of the Gospel with their prayers, 6 and to withdraw themselves from those, who through idlenesse 11 and curiositie peruers good order: 14 Whom he excludeth from the company of the faithful.

FVrthermore, ^a brethren, ^{*} pray for vs, that the word of the Lord may haue free passage and be glorified, euen as it is with you,

2 And that we may be deliuered from ^a vnreasonable and euill men: ^a for all men haue not faith.

3 But the Lord is faithfull which will stablish you, and keepe you from ^b euill.

4 ³ And we are perswaded of you

coloff. 4. 3. a VVhich haue no care of their duty. 2 It is no maruile that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithful promise of God. b From Satans snares, or from euill. 3 The second admonition is, that they follow alwaies the doctrine of the Apostles as a rule for their life.

through the Lord, that yee both doe, and will doe the things which we warne you of.

5 ⁴ And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 ⁵ Wee warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the instruction which he receiued of vs:

7 ⁶ For yee your selues knowe, ^{*} how ye ought to follow vs: ^{*} for wee behaued not our selues inordinately among you,

8 Neither tooke we bread of any mans for nought: but we wrought with labour and trauail night and day, because we would not be chargeable to any of you,

9 Not because we haue not authoritie, but that wee might make our selues an example vnto you to follow vs.

10 For euen when we were with you, this we warned you of, that if there were any which would not worke, that he should ^c not eate.

11 For we heare that there are some which walke among ⁷ you inordinately, and worke not at all, ⁸ but are busie bodies,

12 ⁹ Therefore them that are such, wee warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 ¹⁰ And yee, brethren, be not wearied in well doing.

X ¹¹ If any man obey not this our saying in this letter, note him, and haue no ¹² company with him, ¹³ that he may be ashamed:

X ¹⁴ Yet count him not as an enemy, but admonish him as a brother,

16 ¹⁵ Nowe the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 ¹⁶ The salutation of me Paul, with mine owne hand, which is the token in euery Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

which is ioyned with the former, whereupon follow an infinite sort of mischiefs: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery man doe quietly and carefully see to doe his duty in that office and calling wherein the Lord hath placed him. 10 We must take heede, that some mens vnworthinesse cause vs not to be slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor fellowship with ⁷ excommunicate. 13 The end of excommunication is not the destruction, but the saluation of the sinner, that at the least through shame he may be driuen to repentance. 14 VVee must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may bee, to bring them againe into the right way. 15 Prayers are the scales of al exhortations. 16 The Apostle subscribeth his letters with his owne hand, ⁷ false letters might not be brought & put in place of true,

4 Thirdly, hee diligently and earnestly admonisheth them of two things, which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull minde to the comming of Christ.

5 Fourthly, hee saith, that idle and lazie persons ought not to be relieued of the Church, nay, that they are not to bee suffered.

6 Least hee might seeme to deale hardly with them, he setteth forth himselfe for an example, who besides his trauaile in preaching, laboured with his hands, which he sayeth he was not simply bound to do.

7 1. Corinth. 11. 1. 1. Thess. 4. 11. a VVhat shall we doe then with those idle bellid Monks, and sacrificing Priests? A Marke (sayeth Socrates, booke 8. of the Tripartite historie) which worketh not with hands, is like a thiefe.

8 How great a fault idlenesse is, he declareth by that, that God created no man in vaine or to no purpose, neither is there any vniu whom he hath not allotted as it were a certaine standing and rounge.

9 Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great sinne and wickednesse.

10 He reprehendeth a vice, which is ioyned with the former, whereupon follow an infinite sort of mischiefs: to wit, that there are none more busie in other mens matters, then they which neglect their owne.

11 The Lord commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery man doe quietly and carefully see to doe his duty in that office and calling wherein the Lord hath placed him. 12 We must take heede, that some mens vnworthinesse cause vs not to be slacker in well doing. 13 Excommunication is a punishment for the obstinate. 14 VVee must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may bee, to bring them againe into the right way. 15 Prayers are the scales of al exhortations. 16 The Apostle subscribeth his letters with his owne hand, 7 false letters might not be brought & put in place of true,

THE FIRST EPISTLE OF PAVL TO TI- MOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Pastour, whose office especially consisteth in teaching, & he warneth him that vaine questions set apart, hee teach these things which further charitie and faith: 12 and that his authoritie be not condemned: 14 He sheweth what an one he is made through the grace of God.



PAVL: an Apostle of IESVS CHRIST, by the † commandement of God our Sauour, and of our Lord Iesus Christ our hope,

2 Vnto Timotheus my naturall sonne in the faith: Grace, a mercy, and peace from God our Father, and from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, where thou mayest warne some, that they teach none other doctrine,

4 Neither that they giue heed to fables and genealogies which are endlesse, which breed questions rather then godly edifying which is by faith:

5 For *the ende of the e commande- ment is d loue out of a pure heart, and of a good conscience, and of faith vnfaigned:

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 And we know, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Lawe is not giuen vnto a e righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to finners, to the vnholý, and to the profane, to murderers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to lyars, to the periured, and if there be any other thing that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospel of the blessed God, 10 which is committed vnto me.

12 Therefore I thanke him, which hath made mee strong, that is, Christ Iesus our Lord: for he counted mee faithfull, and put me in his seruice,

13 When before I was a h blasphemér, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant 12 with faith and loue, which is in Christ Iesus.

15 This is a i true saying, and by all meanes worthy to be receiued, that *Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shew on me all long suffering vnto the ensample of them, which shall in time to come beleue in him vnto eternall life.

17 Now vnto the King euerlasting, immortal, inuisible, vnto God k only wise, be honour and glory, for euer & euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou by 1 them shouldest fight a good fight,

19 Hauing m faith and a good conscience, 16 which some haue put away, and as concerning faith, haue made shipwracke:

20 Of whom I haue deliuered vnto Satan, that they might o learne not to blaspheme.

He setteth a gainst fond and vaine babbling, not onely the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knew not.

A reason why neither any other Gospel is to be taught then he liath taught in the Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him.

He maintaineth of necessity his Apostleship against some that did carpe at his former life, debasing himselfe euen to hell, to aduance Christ onely mercie, wherewith he abolished all those his former doings.

Which gaue mee strength, not onely when I had no will to doe well, but also when I was wholly giuen to euill.

These are the preparatiue workes which Paul braggeth of.

He proueth this change by the effects, for that that he

that was a profane man, is become a beleuer: and he that did most outrageously persecute Christ, burneth now in loue toward him. 13 He turneth the reproch of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse of God, redoundeth to the commoditie of the whole Church. 14 Vorthy to be beleued, * Matth. 9. 13. marke 2. 17. 14 He breaketh out into an exclamation, euen for very zeale of minde, for that hee cannot satisfie himselfe in amplifying the grace of God. k Looke Iohn 17. 3. 15 The conclusion of both the former fatherly admonitions, to wit, that Timothee striving manfully against all lets, being called to the ministerie according to many prophecies which went before of him, should both maintaine the doctrine which he had receiued, & keepe also a good conscience. l By the helpe of them. m Vwholefome and sound doctrine. 16 Whosoeuer keepe not a good conscience, doe lose also by litle & litle the gift of vnderstanding: which he proueth by two most lamentable examples. * 1. Cor. 5. 5. 17 Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. n Cast out of the Church, & so deliuered them to Satan. o That by their sinnes they might learne what it is to blaspheme.

First of all, he auoucheth his owne free vocation and also Timotheus, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolical doctrine, to wit, the mercy of God in Christ Iesus apprehended by faith, the ende whereof is yet hoped for.

There is as much difference betwixt mercy and grace, as is betwixt the effect and the cause: for grace is that free good will of God, whereby he chooseth in Christ, and mercie is that free iustification which followeth it.

This whole Epistle consisteth in admonitions, wherein all the duties of a faithful Pastour are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine itselfe, or in the manner of teaching it.

The doctrine is corrupted not only by false opinions, but also by vaine and curious speculations, the declaration

and vtterance whereof can nothing helpe our faith, b He setteth out one kinde of vaine questions. 4 The second admonition is, that the right vse and practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith. * Rom. 13. 10. c Of the Law. d There is neither law without a good conscience, nor a good conscience without faith, nor faith without the word of God. e That which he spake before generally of vaine and curious controuersies, he applyeth to them which pretending a zeale of the Law, dwelled vpon outward things and neuer made an end of babbling of foolish trifles. 6 There are none more vnlearned, and more impudent in vsurping the name of holinesse, then foolish sophistical babblers. 7 The taking away of an obiection: He condemneth not the Law, but requirerh the right vse and practise of it. 8 Hee indeede escapeth the curse of the Lawe, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Law condemneth, giueth himselfe with all his heart to obserue it: and not he that maketh a vaine babbling of outward and curious matters. e And such a one is he, whom the Lord hath endued with true doctrine, and with the holy Ghost. f To such as make an arte, as it were, of sinning.

CHAP. II.

1 He exhorteth them to make publicke prayers for all men, 4. 5. and that for two causes: 8 And therefore he willett al men in all places to pray: 9 And declareth in what apparell 11 and with what modestie, women ought to behaue themselves in holy assemblies.

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for all men,

2 For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse and honestie:

3 For this is good and acceptable in the sight of God our Sauour,

4 Who will that all men shalbee saued, and come vnto the acknowledging of the trueth.

5 For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus,

6 Who gaue himselfe a ranfome for all men, to be that testimony in due time,

7 Whereunto I am ordeined a Preacher and an Apostle (I speake the trueth in Christ, and lie not) euen a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray euery where lifting vp pure handes without wrath, or doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shamefastnes and modestie, not with broyded haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence:

1 Having dispatched those things which pertaine to doctrine he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publicke prayers. And first of all, declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of Magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of Magistrates were at that time enemies of the Church.

2 An argument taken of the end: to wit, because that Magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office.

a This word containeth all kinde of duty, which is to be used amongst men in all their affaires.

3 Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

4 God should not else be manifested to be the only God of all men, vnlesse he should shew his goodnes in fauour of all sortes of men: neither should Christ be seene to be the onely Mediatour betweene God and all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sorts of men, and made intercession for all.

b Christ Iesus which was made man. *5* A confirmation, because that cuen to the Gentiles is the secret of saluation now opened and made manifest, the Apostle himselfe being appointed properly to this office, which he doeth faithfully and sincerely execute. *6* 2 Tim. 1. 11. *c* Faithfully and sincerely: and by faith he meaneth wholesome and sound doctrine, and by vnsith, an vpright and sincere handling of it. *6* He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away, for in times past, one onely nation, and in one certaine place, came together to publicke seruice: but now Churches or Congregations are gathered together euery where, (orderly & decently) & men come together to serue God publicly with common prayer, neither must we staine for the nation, or for the purification of the body, or for the place, but for the minde to haue it cleane from all offence, and full of pure trust and confidence. *d* He putteth the signe for the thing it selfe, the lifting up of hands for the calling vpon God. *e* Without these griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience. *f* Doubting which is against faith, James 1. 6. *7* 1. Pet. 3. 3. *7* Thirdly, hee appoynteth women to learne in the publicke assemblies with silence and modestie, being comely apparelled, without any riot or excess in their apparell. *8* 1. Cor. 14. 34. *8* The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes, they should be placed aboue men, for they should be their masters: which is against Gods ordinance.

13 For Adam was first formed, then Eue.

14 And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie.

1 cause that after sinne, God enioyned the woman this punishment, for that the man was deceived by her. *2* Adam was deceived, but through his wiues meanes, and therefore she is worthy for this cause subiect to her husband, and ought to be. *3* Hee addeth a comfort by the way, that their subiection hindereth not but that women may be saued as well as men, if they behaue themselves in those burdens of marriage holily and modestly, with faith and charitie.

CHAP. III.

2 He setteth out Bishops, 8 and Christian Deacons, with their wiues, 12 children and family: 15 he calleth the Church the house of God.

This is a true saying, If any man desire the office of a Bishop, hee desireth a worthie worke.

2 A Bishop therefore must be vnreprocheable, the husband of one wife, watching, temperate, modest, harberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie:

5 For if any cannot rule his owne house, how shall he care for the Church of God?

6 Hee may not bee a young scholer, lest he being puffed vp fall into the condemnation of the deuill.

7 He must also be well reported of, euen of them which are without, lest hee fall into rebuke, and the snare of the deuill.

8 Likewise must Deacons be graue, not double tongued, not giuen to much wine, neither to filthie lucre,

9 Having the mysterie of the faith in pure conscience.

10 And let them first bee proued: then let them minister, if they bee found blamelesse.

11 Likewise their wiues must be honest, not euill speakers, but sober, and faithfull in all things.

12 Let the Deacons bee the husbandes of one wife, and such as can rule their children wel, and their owne households.

9 He proueth this ordinance of God, whereby the woman is subiect to man, first by that that God made the woman after man, for mans sake.

10 Gen. 1. 27. and 2. 7. 21.

11 Gen. 3. 6.

12 Then, because that after sinne, God enioyned the woman this punishment, for that the man was deceived by her. *13* Adam was deceived, but through his wiues meanes, and therefore she is worthy for this cause subiect to her husband, and ought to be. *14* Hee addeth a comfort by the way, that their subiection hindereth not but that women may be saued as well as men, if they behaue themselves in those burdens of marriage holily and modestly, with faith and charitie.

1 Having dispatched the treatise, as well of doctrine & of the manner of handling of it, as also of publicke prayer, he now in the third place commeth to the persons themselves, speaking first of Pastors, & afterward of Deacons, and vseth a Preface, that the Church may know that these be certaine and sure rules.

2 A Bishopricke or the ministerie of the word is not an idle dignitie, but a worke, and that an excellent worke: and therefore a Bishop must bee furnished with many vertues both at home and abroad.

Wherefore it is requisite before he be chosen, to examine well his learning, his gifts, and ableness, & his life: *a* He speaketh vnto those of ambitious seeking, whom the which these can be a worse fault in the Church, but generally of the minde and disposition of man, framed and disposed to helpe and edifie the Church of God, where and wherefore is shall please the Lord. *1* Titus 2. 6.

b Therefore he that sheweth out married men from the office of Bishops, sheweth because they are married, is Antichrist. *c* A common tipler and one that will sit by it. *d* Least by reason that he is aduanced to that degree, he take occasion to be proud, which will vndece him and so he fall into the same condemnation that the deuill himselfe is fallen into. *3* Likewise the Deacons must first be proued, that there may be a good triall of their honestie, truth, sobriety, minde void of couetousnesse, that they are well instructed in the doctrine of faith, and to be short of their good conscience and integritie. *e* These are they that had in see to the poore. *f* Chap. 1. 19. *f* The doctrine of the Gospel, which is a mysterie in deed: for flesh and blood doe not reueile it. *4* Regard must be had also to the Pastours & Deacons wiues. *5* They that haue more wiues then one, at one time, must neither be called to be Ministers, nor to be Deacons.

*1 Name and ſtimulus.
2 Bold and aſſured
confidence without
fear.*

*6 Paul purpo-
ſing to adde ma-
ny peculiar
things percei-
ving to the day-
ly office of a Pa-
ſtour, ſpeaketh
firſt a word or
two concerning
his coming to
Timothie, that
he ſhould be ſo
much the more
carefull, left at
his coming he
might be reproo-
ued of negli-
gence.*

*7 The Paſtour
hath alwayes to
thinke, howe that
hee is occupied in
the houſe of the
liuing God, where
in the treaſure
of the truth is kept.
8 There is nothing
more excellent
than this truth,
whereof the Church
is the keeper and
preſeruer here
among men, the
miniſterie of the
word being ap-
pointed to that
end and purpoſe:
for it teacheth vs
y^e greateſt mat-
ters that may be
thought of, to wit,
that God is be-
come viſible in the
perſon of Chriſt
by taking our na-
ture vpon him, whoſe
Maieſtie not-
withſtanding in ſo
great weakenefſe
was maniſeſted
many wayes, in ſo
much that the
fight of it pearced
the very Angels,
and to conclude,
hee being preached
vnto the Gentiles
was receiued of
them, and is now
placed aboue in
glorie vnſpeakable.
9 The power of the
Godhead ſhewed
it ſelfe ſo manifeſtly
in that weak ſelfe
of Chriſt, that
though he were a
weake man, yet
all the world knoweth
he was and is God.*

13 For they that haue miniſtered well, get themſelues a good & degree, and ^h great libertie in the faith, which is in Chriſt Ieſus.

14 ^e Theſe things write I vnto thee, truſting to come very ſhortly vnto thee.

15 But if I tarie long, that thou mayeſt yet know, how thou oughteſt to behaue thy ſelfe in the ⁷ houſe of God, which is the Church of the liuing God, the ⁱ pillar and ground of trueth.

16 ⁸ And without controuerſie, great is the myſterie of godlineſſe, *which is*, God is maniſeſted in the fleſh, ^k iuſtified in the Spirit, ſcene of Angels, preached vnto the Gentiles, beleueed on in the world, and receiued vp in glory.

6 ⁹ If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt bene nourished vp in the words of faith, and of good doctrine, which thou haſt continually ^f followed.

7 ¹⁰ But caſt away prophane, and olde wiuies fables, ¹¹ and exerciſe thy ſelfe vnto ^g godlineſſe.

8 ¹² For bodily exerciſe profiteth litle: but godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 ¹³ This *is* a true ſaying, and by al means worthy to be receiued:

10 For therefore wee labour and are rebuked, becauſe we truſt in the liuing God, which is the Sauour of all men, ſpecially of thoſe that beleuee.

11 Theſe things warne and teach.

12 ¹⁴ Let no man deſpiſe thy youth, but be vnto them that beleuee, an enſample, in word, in conuerſation, in loue, in ſpirit, in faith and in pureneſſe.

13 ¹⁵ Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Deſpiſe not the gift that is in thee, which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership.

15 Theſe things exerciſe, and giue thy ſelfe vnto them, that it may bee ſcene how thou profiteſt among all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou ſhalt both ^h ſaue thy ſelfe, and them that heare thee.

9 The concluſion with an exhortation to Timothie, to propound theſe things diligently to the Churches which he had ſucked of the Apoſtle euen in a maner from the teate.

f Neuer departing from the ſide of it.

10 He ſetteth againe true doctrine not onely againſt that falſe and apoſtaticall doctrine, but alſo againſt all vaine & curious ſubtilties.

11 It is not onely requiſite that the Miniſter of the word be found in doctrine, but alſo that his life be godly and religious.

g In the true ſeruing of God.

12 Godlineſſe conſiſteth in ſpiritual exerciſe, and not in outward aſturiſſe of life, which though it be ſomething to be accounted of, if it bee rightly vſed, yet it is in no wiſe comparable with godlines. For it profiteth not of it ſelfe, but through the benefit of another, but this hath the promiſe both of the life preſent, and of that that is

to come. 13 He goeth a litle from his matter, & ſheweth y^e they which giue theſe felues to godlineſſe, although they are afflicted, & reproched, are notwithſtanding not to be counted miſerable as other me are, becauſe they are not afflicted for y^e cauſe y^e other men are, & the end of the both is far different one fro the other. For how can God forſake his, which is bountifull euen towards his enemies? And he willett that this doctrine be well beaten into their heads. 14 Now he returneth to that exhortation, ſhewing which are the true vertues of a Paſtour, whereby hee may come to be reuerenced although he be but yong, to wit, ſuch ſpeech and life as are witneſſes of charitie, zeale, faith, and puritie: but here is no mention made of the croſſier ſtaffe, ring, cloake, and ſuch other fooliſh and childiſh toys. 15 The priuate exerciſe of Paſtours, is continual reading of the Scriptures, where out they may drawe water of wholeſome doctrine and exhortation, both to themſelues & to other. h Faith is by hearing, and hearing by preaching: and therefore the Miniſters of the word are ſo ſaid to ſaue theſelues & other for that in this the Lord hath put the word of reconciliation.

CHAP. III.

1 He condemneth aſwell falſe doctrines 3 of marriage and the choiſe of meates, 7 as alſo prophane fables: 8 And commendeth the godly exerciſe, 13 and the dayly reading of the Scripture.

NOW the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the ^a faith, and ſhall giue heed vnto ſpirits of errour, and doctrines of deuils,

2 ^a Which ſpeake lies through ^b hypocriſie, and haue their ^c conſciences burned with an hote yron,

3 ³ Forbidding to marry, and commanding to abſteine from meates ⁴ which God hath created ⁵ to bee receiued ⁶ with giuing thanks of them which beleuee and knowe the trueth.

4 ⁷ For euery creature of God *is* good, and nothing *ought* to be reſuſed, if it bee receiued with thanksgiuing.

5 ⁸ For it is ^a ſanctified by the ^e word of God, and prayer.

1 He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggitiſon of Satan, and ſo, that a great number ſhall giue eare to them.

a From the true doctrine of God.

2 Although heretikes counſeileth to ſeuer ſo much, yet haue they no conſcience.

b For they will as yet were praſtiſe the art of diſguiſed perſons.

and players, that we may not thinke they will lie lurking in ſome one corner or keepe any reſemblance of thameſelues. c VVhole conſcience waxed ſo hard, that there grew an hard ſheſhineſſe ouer it, ſo be came to haue a cawker merr, and now at length required of very neceſſitie to be burned with an hote yron. 3 He ſetteth downe two kindes of this falſe doctrine, to wit, the Law of ſole life, and difference of meates. 4 Hee proueth that hee iuſtly called ſuch doctrines deuiliſh, firſt, becauſe the teachers of them make lawes of things which are not their owne: for haue they created the meates? 5 Secondly, becauſe they overthrow with their decrees, the end wherefore they were created of God, to wit, that we ſhould vſe them. 6 Thirdly, for that by this meanes they robbe God of his glory, who w^{ill} be honoured in the vſe of them. And herewithall, the Apoſtle declareth that we muſt vſe the liberalitie of God, ſoberly, and with a good conſcience. 7 He ſetteth an Apoſtolica^l rule, for taking away the difference of meates, againſt that falſe doctrine. 8 Hee vſeth Gods benefites rightly, which acknowledge the giuer of them by his word, and calleth vpon him. d It is ſo made pure and holy in reſpect of vs, ſo that we may vſe it with a good conſcience, as receiued at the Lords handes. e VVe confeſſe and acknowledge that God is the maker and giuer of thoſe creatures which we vſe. Secondly, that we are of the number of thoſe, who through Chriſts benefite, haue recovered that right ouer all creatures, which Adam loſt by his fall. Thirdly, by our prayers wee craue of the Lord, that wee may vſe thoſe meates with a good conſcience, that wee receiue at his handes. Fourthly, we make an ende of our eating and drinking, with thankſgiuing and prayer: and ſo are our meates ſanctified to vs.

CHAP. V.

1 Having ſet downe a maner how to rebuke all degrees, 5 he intreateth of widowes, who then were choſen for the ſeruiſe of the Church: 17 Them he commeth to Elders, 23 and ſpeaketh ſomewhat touching the health of the body.

REBUKE ^a not an elder, but exhort him as a father, and the younger men as brethren,

2 The elder women as mothers, the younger as ſiſters, with all pureneſſe.

3 ²² Honour widowes, which are widowes in deed.

4 ³ But if any widow haue children, or nephewes, let them learne firſt to ſhewe god- dren & nephewes muſt take care for their parents according to

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kindes. 2 The Apoſtle giueth theſe rules touching the care of widowes.

a Have care of theſe widowes which haue need of helpe.

3 Widowes child their abilitie.

4 The first reason, because that that which they bestowed vpon theirs, they bestow it vpon themselves.

5 Another, because nature it selfe teacheth vs to recompense our parents.

6 The third, because this dutifullness pleases God.

7 The second rule. Let the Church haue care of such as are widowes in deed, that is to say, such as are poore and destitute of helpe of their owne friends, and liue godly and religiously.

8 The third rule: Let widowes that liue in pleasure, and neglect the care of their own familie be holden and accounted as fallers away from God and his religion, and worse then very infidels.

9 The fourth rule. Let none vnder threescore yeere olde, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproch of vnchastitie, and are well reported of, for their diligence, charitie, and integrity.

b That hath had no more husband, but one at one time.

c This is spoken in respect of the manner of those countries.

10 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnes of their age they will at length shake off the burden that Christ hath laid vpon them, & thinke rather vpon marrying againe: and so will forsake the ministerie whereunto they had bound themselves.

d Take them not into the Colledge of widowes. 11 Another reason, because they are for the most part praters and busie bodies, and gadders vp and downe, neglecting their charge and dutie. 12 The first rule: Let younger widowes marrie and gouerne their houses godly. 13 The first rule: Let the faithful helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with their expenses. 14 Now he giueth rules, and sheweth how hee ought to behaue himselfe with the Elders, that is to say, with the Pastours, and such as haue the gouernance in the discipline of the Church, which is president of their companie. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders that doe their duty well, be honestly maintained. *e VSee must be more careful for them, then for themselves.* *f There were two kindes of Elders, the one attended vpon the gouernment onely, and looked to the manners of the Congregation, the other did beside that, attend vpon preaching & praynes for the Congregation.* * Den. 25. 4. 1. cor. 9. 9. * Mat. 10. 10. Luk. 10. 7

lines toward their owne house, and to recompense their kinred: for that is an honest thing, and acceptable before God.

5 And shee that is a widow indeed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liueth in pleasure, is dead while she liueth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.

9 Let not a widow be taken into the number vnder threescore yeere olde, that hath bene the wife of one husband,

10 And wel reported of for good works: if she haue nourished her children, if shee haue lodged the strangers, if shee haue washed the Saints feete, if shee haue ministered vnto them which were in aduersitie, if shee were continually giuen vnto euery good worke.

11 But refuse the younger widowes: for when they haue begun to waxe wanton against Christ, they will marry,

12 Hauing damnation, because they haue broken the first faith.

13 And likewise also beeing idle, they learne to goe about from house to house: yea, they are not onely idle, but also praters and busie bodies, speaking things which are not comely.

14 I will therefore that the younger women marry, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill:

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may bee sufficient for them that are widowes in deed.

17 The Elders that rule wel, let them behad in double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mouel the mouth of the oxe that treadeth out the corne: and, * The labourer is

worthy of his wages.

19 Against an Elder receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before GOD, and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, and doe nothing partially.

22 Lay handes suddenly on no man, neither bee partaker of other mens sinnes: keepe thy selfe pure.

23 Drinke no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 Likewise also the good workes are manifest before hande, and they that are otherwise cannot be hid.

denly on no man. Let him not be faultie herein, either by fauouring any mans folly, or peruerse affection: If ought be done otherwise then well of his fellows, let him keepe his conscience pure. *g As much as in thee lieth, doe not rashly admit any worshiper to any Ecclesiastical function.* 19 The first rule. Let the Elders haue indifferent consideration of their health, in the manner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vfed, the Apostle willett the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faults of such men, and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. VI.

1 Hee sheweth the dutie of seruants: 10 and what a mischieuous euill couerousnesse is: 13 and hauing spoken somewhat of rich men, he once againe forbiddeth Timothy 20 to cumber himselfe with vaine bablings.

Let as many seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the benefite. 4 These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, & to the doctrine, which is according to godlinesse,

4 He is puffed vp and knoweth nothing, but doteth about questions and strife of

Gospel to stir vp men to rebellion & al wickednes. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession & religion, abuse the name of brotherhood, but let them so much the rather obey their masters, as touching those things which pertaine to euerslasting life. *h They are partakers of the same good will and love of God, as their masters themselves are.* 4 A generall conclusion, these things ought not onely to be simply taught, but must with exhortations be diligently beaten into their heads. 5 He cōdemneth fluently & excommunicateth or casteth out of the Church as proud men, such as content not themselves with Christs doctrine, (that is to say, the doctrine of godlinesse) but wearie both themselves and others, in vaine questions, (for all other things are vaine) because they content not themselves in Christs doctrine: & as lying deceiuers, because they fauour or sound of nothing but vanitie: as mad men, because they trouble themselves so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, and corrupt mens minds & iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to fill thie lucre. *i Striving about words, and not about matter: and by words he meaneth all things which haue not pish in them, and whereby we can reape no profit.*

15 The second rule. Let no accusation be admitted against an Elder, but vnder two or three witnesses.

16 The third rule. Let the Elders be conuicted openly, that they may be an example to others. ** Chap. 6. 13.*

17 The fourth rule. Let sincerity be vsed without any prejudice or respect of persons in Ecclesiastical proceedings (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels.

18 The fifth rule. Let the Minister lay hands sud-

He addeth also rules for the seruants dutie towards their masters: whereupon no doubt there were many questions then moued by them, which tooke occasion by the Gospel to trouble a common state. And this is the first rule: Let seruants that are come to faith & haue infidels to their masters, serue them notwithstanding w great fidelitie. 2 The reason: least God should seeme by the doctrine, of the

*such as we see in
the flames of
Popes, which
are nothing
but vaine
babblings and
prattling.*
6 He turneth a-
way fully the
name of gaine
and lucre, con-
fessing that god-
linesse is great
gaine, but farre
after another
sort, to wit, be-
cause it bringeth
true sufficiencie.
7 He mocketh
their folly, which
doe so greedily
gape after fraile
things, that they
can in no wise be
satisfied, and yet
notwithstanding
they cannot en-
ioy that excess.
8 He prayeth Ti-
mothee, from co-
uetousnesse after
another sort, to
wit, because it
draweth with it
an infinite sort of
lusts, and those
very hurtfull,
wherewith cou-
tous men doe
torment them-
selues so farre
forth that in
the end, they cast
away from them
their faith and
saluation.
9 A sorrow and griefe
doe as it were pearce
through the mind of
man, and are the bar-
rers of true fruits
of courtesie.
9 A peculiar exhortation to diuers vertues, wherewith it behooueth the Pastours
especially to be furnished. *e VVhom the Spirit of God rulth. * Chap. 5. 21. 10 A*
most earnest request and charge to obserue and keepe all the premises faithfully,
with our eyes set vpon the comming of Iesus Christ, whose glorie we haue to let a-
gainst the vaine glittering of this world, and his power against all the terrors of
the wicked. * *Matth. 27. 11. ioh. 18. 37.*

wordes, whereof commeth enuie, strife, rail-
ings, euill surmisings,
5 Froward^e disputations of men of corrupt
mindes and destitute of the trueth, which
thinke that gaine is godlinesse: from such fe-
parate thy selfe.

6 But godlinesse is great gaine, if a man
be content with that he hath.

7 For wee brought nothing into the
world, and it is certaine, that wee can cary
nothing out.

8 Therefore when we haue food and rai-
ment, let vs therewith be content

9 For they that will bee rich, fall into
tentation and snares, and into many foolish
and noisome lustes, which drowne men in
perdition and destruction.

10 For the desire of money is the roote
of all euill, which while some lusted after,
they erred from the faith, and ^a pearced
themselues through with many sorowes.

11 But thou, O man of God, flee these
things, and follow after righteousnes, god-
linesse, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold
of eternall life, whereunto thou art also cal-
led, and hast professed a good profession be-
fore many witnesses.

13 I charge thee in the sight of God,
who quickeneth all things, and before Iesus
Christ, which vnder Pontius Pilate * wit-
nessed a good confesion,

14 That thou keepe this commandment

without spot, and vnrebukeable, vntill the
appearing of our Lord Iesus Christ,

15 Which in due time he shal shew, that
is ^e blessed and Prince onely, the King of
kings, and Lord of lords:

16 Who onely hath immortalitie, and
dwelleth in the light that none can attaine
vnto, * whome neuer man sawe, neither can
see, vnto whom be honour and power euer-
lasting, Amen.

17 Charge them that are rich in ^s this
world, that they bee not high minded, and
that they * trust not in vncertaine riches,
but in the ^h liuing God, (which giueth vs a-
bundantly all things to enioy)

18 That they doe good, and be rich in
good workes, and ready to distribute, and
communicate,

19 * Laying vp in store for themselues
a good fundation against the time to come,
that they may obtaine eternall life.

20 O Timotheus, keepe that which is
committed vnto thee, and auoid prophane
and vaine babblings, and oppositions of sci-
ence falsely so called,

21 Which while some ⁱ professe, they
haue erred concerning the faith. Grace be
with thee, Amen.

¶ The first Epistle to Timotheus, written
from Laodicea, which is the chiefest
citie of Phrygia Pacaciana.

effects thereof, because it is a sure testimonie of the Spirit of God which dwelleth in
vs, and therefore of the saluation that shall be giuen vs. 13 Hee rehearseth the
chiefest of all the former exhortations, which ought to be deeply imprinted in the
minds of al ministers of the word, to wit, that they eschew all vaine babblings of So-
phistrie, and continue in the simplicitie of sincere doctrine. ⁱ Not only in word, but also in
countenance and gesture: to be short, whiles their behaviour was such that even when they held their
peace, they would make men beleeue, their heades were occupied about nothing but high and weightie
matters, even then they erred concerning the faith.

*He heareth many
words together to one
purpose: whereby he
proueth the power
of God, which if wee
like fast vnto, we
shall not be moued
out of our standing.*
* *Chap. 1. 11. reus*
17. 14. and 19.
16.
* *Ioh. 1. 18.*
11 He addeth
for an ouerplus
as it were, a
sharpe admoniti-
on to the rich,
that they chiefly
take heed of two
mischiefs, to
wit, of pride and
deceitfull hope,
against which he
setteeth three ex-
cellent vertues,
hope in the li-
uing God, libera-
lie towards
their neighbour,
and gentle con-
ditions.
5 In things pertai-
ning to this life,
wee whom these
men are compared,
which are rich in
good workes.
* *Mar. 4. 19.*
luke. 12. 15.
b VVho onely is, and
that euilasting: for
he setteeth the fraile
nature of riches a-
gainst God.
* *Mat. 6. 2.*

12 The praise of
liberality, by the
which dwelleth in
vs, and therefore of the saluation that shall be giuen vs. 13 Hee rehearseth the
chiefest of all the former exhortations, which ought to be deeply imprinted in the
minds of al ministers of the word, to wit, that they eschew all vaine babblings of So-
phistrie, and continue in the simplicitie of sincere doctrine. ⁱ Not only in word, but also in
countenance and gesture: to be short, whiles their behaviour was such that even when they held their
peace, they would make men beleeue, their heades were occupied about nothing but high and weightie
matters, even then they erred concerning the faith.

THE SECOND EPISTLE OF PAVL TO TI- MOTHEVS.

CHAP. I.

¶ He commendeth Timotheus faith, 6 and exhorteth him
to go on faithfully in the charge committed vnto him: 8
And that neither for his bonds, 15 nor the reuolting of
others, he faile: 11 He triumpheth of his Apostleship: 14
He willet him to haue care of the thing committed vnto
him, 16 and praiseth Onesiphorus.



PAVL an Apostle
of Iesus Christ, by
the will of God,
according to the
promise of life
which is in Christ
Iesus,

2 To Timothe-
as my beloued sonne: Grace, mercie and

peace from God the Father, and from Iesus
Christ our Lord.

3 I thanke God, * whome I serue from
mine^b elders with pure conscience, that with-
out ceasing I haue remembrance of thee in
my prayers night and day,

4 Desiring to see thee, mindefull of thy
teares, that I may be filled with ioy:

5 When I call to remembrance the vn-
fained faith that is in thee, which dwelt
first in thy grandmother Lois, and in thy
mother Eunice, & am assured that it dwelleth

Timothie, and his ancestors, which might so much the more make him bound to
God. * *Act. 22. 3.* b From Abraham, Isaac and Iacob: for he speaketh not of Pharisaisme
but of Christianisme.

1 The chiefest
marke that he
shooteeth at in
this Epistle, is to
confirm Timo-
thee to continue
constantly and
manfully euen
to the end, set-
ting first before
him the great
good will hee
beareth him, and
then reckoning
vp the excellent
gifts which God
would as it were
haue to be by
inheritance in

2 He warneth vs to let the invincible power of the Spirit, which God hath given vs against those stormes which may, and do come vpon vs. 3 The gift of God is as it were a certaine lively flame kindled in our hearts, which the flesh and the devil will goe about to put out: and therefore we on the contrary side must labour as much as we can to foster and keepe it burning.

4 To please vs through, and terrifie vs, as men whom the Lord will destroy.

5 He proueth that the ignominie or shame of y^e crosse is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly because at length the great vertue and power of God appeareth in the.

6 For his sake, 7 The Gospel after a sort is said to be afflicted in them that preach it.

8 Through the power of God.

9 He sheweth with how great benefits God hath bound vs to maintaine boldly and constantly his glorie, which is toynd with our Education, and reckoneth vp y^e causes of our saluation: to wit, y^e free and eternall purpose of God to saue vs in Christ which was to

come, whereby it should come to passe, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and author of immortalitie. 1. Cor. 1.2. Titus 3.5. b He saith that that grace was given vs from euertlasting, unto which we were predestinate from euertlasting. So that the doctrine of foreseene faith and foreseene worker, is cleane contrary to the doctrine which preacheth and teacheth the grace of God. i Before that course of yeeres, which hath run on euert since the beginning of the world. Rom. 16.25. ephes. 1.4. col. 1.16. titus 1.2. k Hath caused life and immortalitie to appere. 1. Tim. 2.7. 5 That is the Gospel which the Apostle preached, 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be, that we shall not be ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keepe the saluation which he hath as it were laid vp in store by himselfe for vs against that day. 8 He sheweth wherein he ought to be most constant, to wit, both in the doctrine itselfe, the abridgment whereof is faith and charitie, and next in the manner of teaching it, a liuely paterne and shape whereof Timothee knew in the Apostle. 9 An amplification taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath inwardly indued vs with his vertue. 11 Hee preuen- teth an offence which aroise by the means of certaine that fell from God and the religion, and vttereth also their names that they might be knowne of all men. But hee setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.

in thee also.

6 Wherefore, I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of mine hands:

7 For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound mind.

8 Bee not therefore ashamed of the testimonie of our Lord, neither of mee his prisoner: but bee partaker of the afflictions of the Gospel, according to the power of God:

9 Who hath saued vs, and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the world was,

10 But is now made manifest by that appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel,

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles,

12 For the which cause I also suffer these things, but I am not ashamed: for I knowe whome I haue beleueed, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the whole some words, which thou hast heard of mee in faith and loue which is in Christ Iesus.

14 That worthie thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought

me out very diligently, and found me.

18 The Lord grant vnto him, that hee may finde mercie with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very wel.

CHAP. II.

The better to set out perseverance in the Christian warfare, 3 he taketh similitudes 4 from souldiours, 6 and from husbandmen. 10 Hee sheweth that his bonds are for the profit of the Saints: 15 Then he warneth Timothee to diuide the word of trueth aright, 17 to beware of the examples of the wicked, 22 and to doe all things modestly.

Thou therefore, my sonne, bee strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of mee, by many witnesses, the same deliuer to faithfull men, which shalbe able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strue for a matter, he is not crowned, except he strue as he ought to doe.

6 The husbandman must labour before he receiue the fruits.

7 Consider what I saye: and the Lord giue thee vnderstanding in all things:

8 Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel,

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the worde of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie.

11 It is a true saying, For if we be dead together with him, wee shall also liue together with him.

12 If we suffer, we shall also reigne together with him: if we denie him, he also will denie vs.

13 If wee beleue not, yet abideth hee

ned, vnlesse he strue according to the lawes which are prescribed, be they neuer so hard and painefull. 4 Another similitude tending to the same end, no man may looke for the haruest, vnlesse he first take paines to plow and sow his ground. 5 All these things cannot be vnderstood, and much lesse practised, vnlesse we aske of God, & he giue vs vnderstanding. 6 He confirmeth plainly two principles of our faith, which are alwaies assaulted of hereticks, the one whereof (to wit, that Christ is the true Messias, made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison as an euill doer, yet there is no cause, why therefore some should go about to derogate credit fro his Gospel, seeing y^e notwithstanding God did blest his minis- terie, nay rather, that the example of this his captiuitie and patience, did sundry waies confirme the Church in the hope of a better life. 8 The fourth admonition: we ought not to contend vpon words and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all manner of patience, and to die also with Christ, (that is to say, for Christs Name) because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminish no part of the truth of God, although by such means they procure most certain destruction to the selues. Rom. 6.5. If we be afflicted with Christ, and for Christ his sake. Mat. 10.33. mar. 8.38. Rom. 3.3. 9.6

The conclusion of the former exhortation, which hath also added vnto it a declaration, how that they do not keepe that worthy thing that is committed vnto the, which keepe it to themselves, but they rather which do most freely communicate it with other, to the end that many may be partakers of it, without any mans losse or hinderance.

1 VVhen many were by, which can beare witness of these things.

2 Another admonition: That the ministerie of the word is a spiritual warfare, which no man can so tra- uaille in, that hee may please his captaine, vnlesse he forgoe and part with all hinderances which might draw him away from it.

3 VVith affairs of household, or other things that belong to other ordinarie businesse.

3 The third admonition: The ministerie is like to a game or ius- tling, wherein men strue for the victorie, and

no man is crowned,

no man is crowned, vnlesse he strue according to the lawes which are prescribed, be they neuer so hard and painefull. 4 Another similitude tending to the same end, no man may looke for the haruest, vnlesse he first take paines to plow and sow his ground. 5 All these things cannot be vnderstood, and much lesse practised, vnlesse we aske of God, & he giue vs vnderstanding. 6 He confirmeth plainly two principles of our faith, which are alwaies assaulted of hereticks, the one whereof (to wit, that Christ is the true Messias, made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison as an euill doer, yet there is no cause, why therefore some should go about to derogate credit fro his Gospel, seeing y^e notwithstanding God did blest his minis- terie, nay rather, that the example of this his captiuitie and patience, did sundry waies confirme the Church in the hope of a better life. 8 The fourth admonition: we ought not to contend vpon words and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all manner of patience, and to die also with Christ, (that is to say, for Christs Name) because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminish no part of the truth of God, although by such means they procure most certain destruction to the selues. Rom. 6.5. If we be afflicted with Christ, and for Christ his sake. Mat. 10.33. mar. 8.38. Rom. 3.3. 9.6

faith

faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and ^a protest before the Lord, that they striue not about wordes, which is to no profit, but to the peruertering of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workeman that needeth not to be ashamed, diuiding the worde of truth aright.

16 Stay prophane and vaine babblings: for they shall encrease vnto more vngodlineesse.

17 And their word shall fret as a canker: of which fort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred from the marke, saying, that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a great house are not only vessels of gold and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge him selfe from these, he shall bee a vessel vnto honour, sanctified and meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, & follow after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart.

23 And put away foolish and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not strue, but must be gentle toward all men, apt to teach, suffering the euill,

25 Instructing them with meeknesse that are contrary minded, prouing if God at any time will giue them repentance, that they may acknowledge the truth,

26 And come to amendment out of the snare of the deuill, of whom they are taken prisoners, to doe his will.

CHAP. III.

He foretelleth the dangerous times that are to ensue, but with the certaine hope of victorie, so he encourageth him to the combate, setting out especially the trial of sound doctrine.

This knowe also, that in the last dayes shall come perillous times:

2 For men shall bee louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholly,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitors, heady, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlineesse, but haue denied the power thereof: turne away therefore from such:

6 For of this sort are they which creepe into houses, and lead captiue simple women laden with finnes, & led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the acknowledging of the truth.

8 And as Iannes and Iambres withstood Moses, so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 But thou hast fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at Antiochia, at Iconium, and at Lystra, which persecutions I suffered: but from them all the Lord deliuered me:

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whome thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a child, which are able to make thee wise to saluation, through the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to conuince, to correct, and to instruct in righteousness,

Which is in Psalms. d Their wickednesse shall daily increase. 2. Pet. 1. 20. 5 The eight admonition which is most precious: Apaitour must be wise by the word of God onely: wherein wee haue perfectly deliuered vnto vs, whatsoever pertaineth either to discerne, know and establish true opinions, and to confute false: and furthermore, to correct euill maners, and to frame good.

1 The seventh admonition: we may not hope for any church in this world without corruption: but there shall be rather great abundance of most wicked men, euen in the very bosome of the Church, which notwithstanding shall make a shewe and countenance of great holines, and charitie.

1. Tim. 4. 1.

2. Pet. 3. 3. iud. 18.

3 Which make no account, either of right or honesty.

2 We must not daily with such men as resist the truth nor of simple ignorance, but of a peruerse minde, (which thing appeareth by their fruites which he paineth out here liuely) but wee must rather turne away from them.

Exod. 7. 11.

3 He addeth a comfort: The Lord will at length plucke off all their vizards.

4 That wee be not decieued by such hypocrites, wee must set before vs the vertues of the holy seruants of God, and we must not be afraid of persecution which they suffered willingly, & which alwaies followeth true godlineesse. But wee must especially holde fast the doctrine of the Apostles, the summe whereof is this, that wee are saved through faith in Christ Iesus.

b Thou knowest thoroughly not onely what I taught and did, but also how I was minded and disposed.

c Which is in Psalms. d Their wickednesse shall daily increase. 2. Pet. 1. 20.

5 The eight admonition which is most precious: Apaitour must be wise by the word of God onely: wherein wee haue perfectly deliuered vnto vs, whatsoever pertaineth either to discerne, know and establish true opinions, and to confute false: and furthermore, to correct euill maners, and to frame good.

17 That

All God is witness, was a Judge as Moses, Joshua, Samuël, and Paul himselfe did, after 20.

9 The fifth admonition: A minister must not be an idle disputer, but a faithful steward in diuiding aright the word of truth, in so much that hee must stop the mouthes of other vaine babblers.

By adding nothing to it, neither omitting any thing, neither mangling it, nor venting it in sundry wronge of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.

Mark and watch, and see they creep not on further.

10 Hee discovereth the subtiltie of Satan, who beginning with these principles, draweth vs by litle and litle to vngodlineesse through the meanes of that wicked and prophane babbling, still creeping on: which he prouoeth by the horrible example of them that taught, that the resurrection was already past.

11 A digression, wherein he salueth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are known to God, and not to vs: and therefore it is no maruella if we count hypocrites often times for the true brethren: but we must

take heede that we be not like them, but rather that wee be indeed, such as wee are said to be.

g That serueth and worshippeth him, and is as it were named of him, a faithful man or Christian.

12 The taking away of an obiection: it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort, and for one seruice, but wee must looke to this, that wee be found vessels prepared to honour.

Rome 9. 21. b By these words is meant the execution of the matter, and not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely and wholly worketh in vs an good and effectfull will.

13 Returning to the matter from whence he digressed verse 16. he warneth him to exercise himselfe in weightie matters, and such as pertaine to godlineesse.

14 The sixth admonition: Wee must aboue all things eschew all bitterness of minde, both in teaching all men, & also in calling them backe which haue gone out of the way.

1 Cor. 1. 2. 1 Tim. 1. 4. and 4. 7. tius 3. 9.

i To winne them through our patient bearing with them, but not to please them or excuse them in their wickedness.

k He meaneth such as doe not yet see the truth.

1 The Prophets and expounders of Gods will, are properly and peculiarly called Men of God.

17 That the man of God may be absolute, being made perfect vnto all good workes.

CHAP. IIIII.

1 He chargeth him to preach the Gospel with all diligence 3 in that so miserable a time: 6 That his death is hard at hand, 8 yet so, that as a conquerour, he maketh hast to a glorious triumph: 10 He sheweth the cause why he sendeth for Timotheus, 11 even by reason of his present state.

I Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: bee instant, in season and out of season: improve, rebuke, exhort with all long suffering, and doctrine:

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the truth, and shall be giuen vnto fables.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: cause thy ministerie to be thoroughly liked of.

6 For I am now ready to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith:

8 For henceforth is laid vp for mee the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue that his appearing.

9 Make speed to come vnto me at once:

10 For Demas hath forsaken me, and hath embraced this present world, and is

1 The principall and chiefe of all admonitions, being therefore proposed with a most earnest charge, is this: that the word of God be proposed with a certaine holy importunitie, as necessitie requirerh: but so, that a good and true ground of the doctrine be laid, and the vehemencie be tempered with all holy meekenesse.

2 Faithfull Pastours in times past tooke all occasions they could, because men were very prompt and ready to returne to their fables.

3 The wickednesse and falling away of the world ought to cause faithfull ministers to be so much the more careful.

4 Hee foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie, and sure hope.

5 The last part of the epistle, setting forth grieuous complaints against certaine, and examples of singular godlinesse in euery place, and of a minde neuer wearied.

6 Condemned himselfe with this world.

1 He voucheth his Apostleship, (not for Titus, but for the Cretenes sake) both by the testimony of his outward calling, and by his content wherein he agreeth with all the elect from the beginning of the world.

2 A minister as

Christ himselfe, in that that he was a minister and head of the Prophets, is called a servant, Esai. 43. 10. 6 Of those whom God hath chosen. 2 The faith wherein all the elect consent, is the true and sincere knowledge of God tending to this end, that worshipping God aright, they may at length obtaine life euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time according to his eternall purpose.

departed vnto Thessalonica, Crescens is gone to Galatia, Titus vnto Dalmatia.

11 Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto mee to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euill: the Lord reward him according to his workes:

15 Of whom be thou ware also, for hee withstood our preaching fore.

16 At my first answering no man assisted mee, but all forsooke mee: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully belceued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the lion.

18 And the Lord will deliuer me from euery euill worke, and will preferue me vnto his heauenly kingdome: to whome be praise for euer and euer, Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speed to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

¶ The second Epistle written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

** Col. 4. 10. 14*

** Of Nero*

f To preserve me from committing any thing unworthy my Apostleship.

g To make me partaker of his kingdome.

** Chap. 1. 16.*

THE EPISTLE OF
PAVL TO TITVS.

CHAP. I.

6 He sheweth what kind of men ought to be chosen ministers: 10 how vaine bablers murtheres should be stopped: 12 And through this occasion he toucheth the nature of the Cretenes, 14 & the Iewes who put holines in outward things.

PAUL a servant of God, and an Apostle of Iesus Christ, according to the faith of Gods Elect, and the acknowledging of the truth, which is according vn-

to godlinesse,

2 Vnto the hope of eternall life, which God that cannot lie, hath promised before the world began:

3 But hath made his word manifest in due time through the preaching, which is committed vnto me, according to the commandement of God our Sauour:

4 To Titus my natural sonne according to the common faith, Grace, mercy, and peace from God the Father, and from the Lord Iesus Christ our Sauour.

1 This word (Saviour) doeth not onely signifie a preseruer of life, but also a giuer of life. 4 The Apostle moueth the Cretenes to heare Titus, by setting forth his content and agreement with him in the faith, and therewithall sheweth by what speciall note wee may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastour and the flocke,

** Hope is the end of faith.*

d Freely and of his meere liberalitie.

** Rom. 16. 25.*

ephes. 3. 9. col. 1.

26. 2. tim. 1. 9.

1 pet. 1. 20.

e Looke 2. Tim. 1.

9.

3 This truth is

no other where

to be sought, but

in the preaching

of the Apostles.

** Galat. 1. 1.*

f This word (Saviour)

doeth not onely signifie

a preseruer of life, but also a giuer of life.

4 The Apostle moueth

the Cretenes to heare Titus, by setting forth his content and agreement with

him in the faith, and therewithall sheweth by what speciall note wee may distinguish

true ministers from false. 5 There is but one way of saluation, common

both to the Pastour and the flocke,

6 The first admonition, to ordeine Elders in euery citie.

1. Tim. 3. 2.

This word is proper to heres and euen, which will not abide the yoke.

7 The second admonition: what faults Pastours (whome he comprehended afore vnder the word Elders) ought to be void of, and what vertues they ought to haue.

VVhom the Lord hath appointed steward of his gifts.

Not hard condition and euill to please.

Circumspect, and of a sound iudgement and of a singular example of moderation.

8 The third admonition: The Pastour must hold fast that doctrine, which the Apostles delivered, and pertaineth to saluation, leauing all euil & vaine matters.

9 The fourth admonition: To apply the knowledge of true doctrine vnto vs, which consisteth in two things, to wit, in gouerning them which shew themselves apt to learne, and confuting the obstinate.

10 An applying of the general proposition to a particular: The Cretenses about all other need shap reprehensions: both because

their minds are naturally giuen to lies and slouthfulness, and also because of certaine couetous Lewes, which vnder a colour of godlinesse, ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel. *1. Of the Lewes, or rather of those Lewes which went about to ioyne Christ and the Law together. m Epimenides, who was counted a Prophet amongst them, Looke vpon Laertius, and Cicero in his first booke of diuination. n Roughly and plainly, and goe not about the bush with them. * 1. Tim. 1. 4.* 11 He sheweth in few words, that puritie consisteth not in any external worship, and that, that is according to the olde Law (as indifferencie of meates, and washings, and other such things which are abolished) but in the minde and conscience: and whosoever teacheth otherwise, know not what is true religion in deed and also are nothing lesse then that they would seeme to be. ** Rom. 14. 20. o If our minds and consciences be vncleane, what cleanness is there in vs before regeneration?*

CHAP. II.

2 He setteth out the duties of sundrie persons and states, 6 and willeth him to instruct the Church in maners: 11 He draweth an argument from the end of our redemption, 12 which is, that we liue godly and sprightly.

BVt I speake thou the things which become wholsome doctrine,

2 That the elder men be watchfull, graue, temperate, sound in the faith, in loue,

1 The fift admonition. The doctrine must not onely be generally pure, but also be applied to all ages and orders of men, according to the diuersitie of circumstances. 2 What are the chiefest vertues for old and yong both men and women: and how they ought to be stirred vp vnto them continually.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee,

6 * If any be vnreproouable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are & disobedient.

7 For a Bishop must be vnreproouable, as Gods steward, not froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnesse, wise, righteous, holy, temperate,

9 Holding fast that faithfull word according to doctrine, that hee also may be able to exhort with wholsome doctrine, and conuince them that say against it:

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for filthy lucre sake.

12 One of themselves, euen one of their owne prophets said, The Cretians are alwayes liars, euill beasts, slow bellies.

13 This witnesse is true: wherefore conuince them sharply, that they may be found in the faith,

14 And not taking heede to Iewish fables and commandements of men, that turne away from the truth.

15 Vnto the pure are all things pure, but vnto them that are defiled, and vnbelieuing is nothing pure, but euen their mindes and consciences are defiled.

16 They professe that they know God, but by workes they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

and in patience.

3 The elder women likewise, that they be in such behauiour as becommeth holines, not false accusers, not subiect to much wine, but teachers of honest things,

4 That they may instruct the yong womē to be sober minded, that they loue their husbands, that they loue their children,

5 That they be temperate, chaste, keeping at home, good and subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 In all things shew thy selfe an example of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholsome word, which cannot be condemned, that he which withstandeth may be ashamed, hauing nothing concerning you to speake euill of.

9 Let seruants bee subiect to their masters, and please them in all things, not answering againe,

10 Neither pickers, but that they shew al good faithfulness, that they may adorne the doctrine of God our Sauour in all things.

11 For that grace of God that bringeth saluation vnto all men hath appeared,

12 And teacheth vs that wee should denie vngodlinesse and worldly lustes, and that we should liue soberly and righteously, and godly in this present world,

13 Looking for that blessed hope, and appearing of that glory of that mighty God and of our Sauour Iesus Christ,

14 Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs, to be a peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and conuince with all authoritie. See that no man despise thee.

and his appearance and coming is called by the figure Metonymie, our hope. peculiarly laid up for himselfe. g VVith all authoritie possible.

CHAP. III.

1 He willeth that all generally bee put in minde to reuerence such as be in authoritie: 3 That they remember their former life, and attribute all iustification vnto grace. 9 And if any brawler wisheth these things, 10 he willeth that he be reiect.

PVt them in remembrance that they bee subiect to the principalities and powers, and that they bee obedient, and ready to euery good worke,

2 That they speake euill of no man, that they bee no fighters, but soft, shewing all meeknesse vnto all men.

3 For we our selues also were in times

1. pet. 2. 13. 2 He confirmeth againe the former exhortation by propounding the free benefite of our regeneration, the pledge whereof is our baptisme,

a No gadders up and downe.

* Ephes. 5. 23.

3 The fixe admonition: That both the Pastours life and doctrine must be sound.

b Not such a grauitie as may cause men from coming to the minister, but such as may cause them to come in most reuerent and honest sort.

* Ephes. 6. 5. coloss. 3. 22. 1. pet. 2. 18.

4 The seuenth admonition, of seruants dueitie toward their masters.

c VVhich may be done without offence to God.

* 1. Cor. 1. 2 coloss. 1. 22.

5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospel, and Christ hath so iustified vs, that hee hath also sanctified vs, we must all of vs giue our selues to true godlinesse, and righteously, setting before vs a sure hope of that immeasurable glory, which thing must in such sort be beaten into their heads, that the gainers also must be re-prooued, by the authoritie of the mightie God.

d Lustes of the flesh, which belong to the present state of this life and world.

e Christ is here most plainly called that mighty God, As it were a thing

As it were a thing

1 He declareth particularly and seuerally that which he said before generally, noting our certaine chiefe and principal duties, which men owe to men, and especially subiects to their magistrates.

* Rom. 13. 1.

past

* 2. Tim. 1. 9.
a VVord for word,
of workes which
are done in righte-
ousnesse: and this
place doth fully
refute the doctrine
of merites.
b VVhich the ver-
tue of the holy
Ghost worketh.
3 Again with
great earnestnes
he beateh into
our heads, how
that we ought to
giue our selues
to true godlines
and eschew all
vaine questions,
which serue to
nothing but to
moue strife
and debate.
c Giue themselues
earnestly vnto good
workes.
* 1. Tim. 1. 4. and
4. 7. 2. Tim. 2. 23.

past vnwise, disobedient, deceiued, seruing
the lustes and diuers pleasures, liuing in ma-
liciousnesse and enuie, hatefull, and hating
one another.

4 But when that bountifullnesse and that
loue of God our Sauour toward man ap-
peared,

5 * Not by the workes of a righteouf-
nesse, which we had done, but according to
his mercie hee saued vs by the washing of
the newe birth, and the renewing of the holy
Ghost,

6 Which hee shedde on vs abundantly
through Iesus Christ our Sauour,

7 That wee, being iustified by his grace
should be made heires according to the
hope of eternall life.

8 3 This is a true saying, and these things
I will thou shouldest affirme, that they
which haue beleueed God, might be care-
full to shewe forth good workes. These
things are good and profitable vnto men.

9 * But stay foolish questions and genea-
logies, and contentions, and brawlings a-

bout the Law: for they are vnprofitable and
vaine.

10 * Reiect him that is an heretike, after
once or twice admonition,

11 Knowing that he that is such, is per-
uerter, and sinneth, being damned of his
owne selfe.

12 5 When I shal send Artemas vnto thee,
or Tychicus, be diligent to come to me vn-
to Nicopolis: for I haue determined there
to winter.

13 Bring Zenas the expounder of the
Law, and Apollos on their iourney diligent-
ly, that they lacke nothing.

14 And let ours also learne to shew forth
good workes for necessarie vses, that they
bee not vnfruitfull.

15 All that are with me, salute thee.
Greete them that loue vs in the faith. Grace
be with you all, Amen.

¶ To Titus, elect the first Bishop of the
Church of the Cretians, written
from Nicopolis in Macedonia.

4 The ministers
of the word,
must at once cast
off heretikes, that
is, such as stub-
bornely and sedi-
tiously disquiet
the Church, and
will giue no eare
to Ecclesiasticall
admonitions.
5 Last of all, he
writeth a worde
or two of pri-
uate matters,
and commen-
deth certaine
men.

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a base and small matter, yet according to
his manner mounteth aloft vnto God, 8 Sending againe to
Philemon his vagabound and thieuishe seruant, he entrea-
teth pardon for him, and very grauely preacheth of Chri-
stian equitie.



Aul a prisoner of Ie-
sus Christ and our
brother Timotheus,
vnto Philemon our
deare friend, and fel-
low helper,

2 And to our
deare sister Apphia,
and to Archippus our fellow souldier, and
to the Church that is in thine house:

3 Grace be with you, and peace from
God our father, and from the Lord Iesus
Christ.

4 I * giue thanks to my God, making
mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith,
which thou hast toward the Lord Iesus,
and toward all Saints)

6 That the fellowship of thy faith may be
made effectuell, and that whatsoeuer good
thing is in you through Christ Iesus, may
bee known,

7 For wee haue great ioy and consolati-
on in thy loue, because by thee, brother, the
Saints bowels are comforted.

8 Wherefore, though I be very bold in

Christ to command thee, that which is con-
uenient;

9 Yet for loues sake, I rather beseech thee,
though I be as I am, euen Paul aged, and e-
uen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesi-
mus, whom I haue begotten in my bonds,

11 Which in times past was to thee vn-
profitable, but now profitable both to thee
and to me,

12 Whome I haue sent againe: thou
therefore, receiue him, that is, mine owne
bowels:

13 Whom I would haue reteined with
me, that in thy stead hee might haue mini-
stred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe
nothing, that thy benefite should not be as
it were of necessitie, but willingly.

15 It may be that he therefore departed
for a season, that thou shouldest receiue
him for euer,

16 Not now as a seruant, but aboute a
seruant, euen as a brother beloued, especially
to mee: how much more then vnto thee,
both in the flesh, and in the Lord?

17 If therefore thou count our things
common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee
ought, that put on mine accounts.

1 An example
of a Christian
excuse & com-
mendation for
another man.
* Col. 4. 9.

d As mine owne
sonne, and as if I
had begotten him of
mine owne body.

e That thou might
not seeme to
haue lent me thy
seruant vpon com-
plaint, but willingly.
f Thus he asswageth
the harder kinde of
speech, which is to
say, he ran away.
g For a little time.
h Because he is thy
seruant, as other
seruants are, and
because he is the
Lords seruant, so
that thou must
needs loue him
both for the Lords
sake, and for thine
owne sake.

* 1. The. 1. 2.
2. The. 1. 3.
a By fellowship of
faith, he meaneth
these duties of cha-
ritie which are be-
stowed vpon the
Saints, and shewe
forth of an effectual
faith.
b That by this
meanes all men may
perceiue how rich
you are in Christ,
so wir, in faith, cha-
ritie, and all bounti-
fulness.
c Because thou
diddest so dutifully
and cheerefully re-
fresh the Saints,
that they conceiued
inwardly a maruei-
lous ioy: for by this
word (Bowels) is
meant not onely the
inward feeling of
wants and miseries
that men haue one
of anothers state, but
also that ioy and
comfort which en-
treth into the very
bowels, as though
the heart were re-
freshed and com-
forted.

19 I Paul haue written *this* with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest moreouer vnto mee euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare me lodging:

for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Written from Rome to Philemon, and sent by Onesimus a seruant.

THE EPISTLE TO THE HEBREWS.

The drift and end of this Epistle, is to shewe that Iesus Christ the Sonne of God both God and man is that true eternall and only Prophet, King and high Priest, that was shadowed by the figures of the olde law, and is now indeed exhibited: of whom the whole Church ought to be taught, gouerned and sanctified.

CHAP. I.

To shewe that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophecies, 4 hee aduanceth him above the Angels: 10 And proueth by diuers testimonies of the Scripture, that he farre passeth all other.



A fundrie times and in diuers maners God spake in the oldetime to our fathers by the Prophets: in these last dayes he hath spoken vnto vs by his

Sonne,

2 Whome he hath made heir of all things, by whom also he made the worlds,

3 Who being the brightness of the glory, and the ingraued forme of his person, and bearing vp all things by his mighty word, hath by himselfe purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they:

5 For vnto which of the Angels saide

he at any time, * Thou art my Sonne, * this day begate I thee? and againe, I * will be his Father, and he shall be my Sonne?

6 And againe, when hee bringeth in his first begotten Sonne into the world, hee saith, * And let al the Angels of God worship him.

7 And of the Angels he saith, * Hee maketh the spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne hee saith, * O God thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anoynted thee with the oyle of gladnesse about thy fellows.

10 And, * Thou Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands:

11 They shal perish, but thou doest remaine: and they al shal waxe old as doeth a garment,

12 And as a vesture shalt thou fold them vp, and they shal be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels said hee at any time, * Sit at my right hand, till I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heirs of saluation?

CHAP. II.

Thereof hee inferreth that good heede must be giuen to Christs doctrine: 9 And he setteth him out vnto vs euen as our brother in our flesh, that wee may with a good will

Good brother let me obtaine this bo-
nour in thine hands.

The first part of the generall proposition of this Epistle: the sonne of God is in deed that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the world. So that the former declaration made by the Prophets was not full, and nothing must be added to this latter. Which one Sonne is God and man. The second part of the same proposition. The same Sonne is appointed of the Father to be our King and Lord, by whom also he made al

things: and in whom onely he setteth forth his glory, yea, and himselfe also to be beholder of vs, who beareth vp and susteineth all things by his will and pleasure. To possessour and equal partner of all things with the Father. d That is, whatsoeuer hath bene at any time, is, or shal be. e Col. 1. 15. e He in whom that glory and Maiesie of the Father sheweth, who is otherwise infinite, and cannot be beholder. f His Fathers person. g Susteineth, defendeth and cherisheth. 3 The third part of the same proposition: The same Sonne executed the office of the high Priest in offering vp himselfe, and is our onely and most mightie Mediatour in heauen. h This sheweth that the sauer of that his sacrifice is not onely most acceptable to the Father, but also is euertlasting, and furthermore how far this high Priest passeth all the other high Priests. 4 Before he cometh to declare the office of Christ, hee setteth forth the excellencie of his person, and first of all he sheweth him to be man, that therewithall he is God also. i Dignitie and honour. 5. 6. 7. 8. 9. 10. He proueth and confirmeth the diuinitie of Christ manifested in the flesh, by these fixe euident testimonies, whereby it appeareth that he farre passeth all Angels, inasmuch that he is called both Sonne, and God, in verses 5. 6. 8. 10. 13.

* Psal. 2. 7. chap. 5. 5. k The Father begate the Sonne from euertlasting, but that euertlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (To day) * 2. Sam. 7. 14. 1. chro. 22. 10. l The Lord was not content to haue spoken is once, but he repeateth it in another place. * Tsal. 97. 7. * Psal. 104. 4. m Cherub, psal. 18. 11. n Seraph, Esa. 6. 2. * Tsal. 45. 7. o The throne is proper to the Prince and not to seruants. p For euertlasting, for this doubling of the word increaseth the signification of it beyond all measure. q The gouernment of thy kingdome is righteous. r This kinde of rehearsing which the Jewes vsed by contraries, hath great force in it. s in that that the word became flesh, by powring the holy Ghost upon him without measure. t For he is the head and we are his members. * Tsal. 102. 25. u Made the earth firme and sure. * Tsal. 110. 1. 1. cor. 15. 25. x By that name by which we commonly call Princes messengers, he here calleth the spirits.

^a Now as it were pausing with himselfe, and shewing to what end and purpose all these things were spoken, to wit, to vnderstand by the excellencie of Christ aboue all creatures, that his doctrine, maiestie, and Priesthood, is most perfect, he vseth an exhortation taken from a comparison.

^a He maketh himselfe an hearer.

^b They are said to let the word runne out, which hold is not fast when they haue heard it.

^c The Law which appointed punishment for the offenders: and which Paul saith was giuen by Angels, Gal. 3. 19. and

Steuens acts 7. 53. 2 If the breach and transgression of the word spoken by Angels was not suffered unpunished, much lesse shall it be lawfull for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many signes and wonders from heauen, and especially with so great and mighty working of the holy Ghost. ^d By the Apostles. ^e Marke 16. 20.

^f This is the true end of miracles.

Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and vnaccustomed thing: and vertues, because they giue vs a glimpse of Gods mightie power. 3 If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mightie king of the restored world. ^f The world to come, whereof Christ is Father, Esa. 9. 6. or the Church, which as a new world, was to be gathered together by the Gospel. 4 Hee sheweth that the vse of this kingly dignitie consisteth herein, that men might not onely in Christ recouer that dignitie which they haue lost, but also might bee through him aduanced about all things, which dignitie of men David describeth most excellently. ^g Psal. 8. 6. ^g VVhat is there in man that thou shouldst haue so great regard of him, and doe him that honour. ^h He calleth all the citizens of that heauenly kingdome as they are considered in themselves, before that God giueth them the libertie of that citie in Christ, Man, and the Sonne of man. ⁱ This is the first honour of the citizens of the world to come, that they are next the Angels. ^k For they shalbe in very great honour when they shalbe partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were already, because it is so certaine. ^l 1. Cor. 15. 27. 5 An obiection: But where is this so great rule and dominion? 6 The answer: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferior to the Angels, being made man: but now is aduanced into most high glorie. ^l By his vertue and power which appeareth manifestly in the Church. ^m Phil. 2. 8. ^m VVho abased himselfe for a season, and took upon him the shape of a seruant. 7 Hee sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our Prophet and King, but also our high Priest. ⁿ That he might die. ^o Feele death. 8 Herein consisteth the force of the argument: for we could not at length be glorified with him, vnlesse he had bene abased for vs euen all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christs person, wherein hee proueth him to be in such sort God, that he is also man. 9 Hee proueth moreover by other arguments, why it behoued the Sonne of God who is true God (as hee proued a litle before) to become man notwithstanding subiect to all miseries, sinne onely except. ^p God.

yeeld vp our selues wholly vnto him.

Wherefore we ought diligently to giue heede to the things which we haue heard, least at any time we runne out.

2 For if the worde spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompense of reward,

3 How shall we escape, if we neglect so great saluation, which at the first beganne to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him,

4 God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will:

5 For he hath not put in subiection vnto the Angels the world to come, whereof we speake:

6 But one in a certaine place witnessed, saying, What is man, that thou shouldest bee mindfull of him? or the sonne of man that thou wouldest consider him?

7 Thou madest him a litle inferior to the Angels: thou crownedst him with glory and honour, and hast set him aboue the workes of thine hands.

8 Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. But we yet see not all things subdued vnto him.

9 But we see Iesus crowned with glory and honour, which was made a litle inferior to the Angels, 7 through the suffering of death, that by Gods grace hee might taste death for all men.

10 For it became him, for whom are

all these things, and by whome are all these things, seeing that he brought many children vnto glory, that he should consecrate the prince of their saluation through afflictions:

11 For he that sanctifieth, and they which are sanctified are al of one: wherefore he is not ashamed to call them brethren,

12 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 And againe, I will put my trust in him. And againe, Behold, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is, the deuill,

15 And that hee might deliuer all them which for feare of death were all their lifetime subiect to bondage:

16 For hee in no sort tooke on him the Angels nature, but he tooke on him the seede of Abraham.

17 Wherefore in all things it behoued him to be made like vnto his brethren, that hee might be mercifull, and a faithfull hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people:

18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

^a The Christe, who as he is chiefest in dignitie, so is he the first begotten from among the dead, among many brethren.

12 The ground of both the former arguments, for neither should we be sonnes through him, neither could he be consecrate through afflictions, vnlesse he had bene made man like vnto vs: But because this Sonnehood dependeth not vpon nature onely, for no man is accounted the sonne of God, vnlesse that beside that he is a sonne of man, he be also Christs brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. ^b He vseth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs.

13 That which hee taught before of the incarnation of the sanctifier, he applieth to the prophetical office. ^c Psal. 22. 25. 14 Hee applyeth the same to the kingly power of Christ in deliuering his from the power of the deuill and death. ^d Psal. 18. 2. ^e I will commit my selfe to him, and to his defence. ^f Esa. 8. 18. ^g This Esaie speaketh of himselfe, and his disciples, but brining thereby all ministers, as also his disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophetes and Ministers, these words are more rightly verified of him, than of Esaie. ^h Aye made of flesh and blood, which is a fraile and brittle nature. ⁱ Hofs. 13. 14.

1. cor. 15. 55. ^j The deuill is said to haue the power of death, because he is the author of sinne, and from sinne commeth death, and for this cause he eggeth vs daily to sinne. ^k Hee speaketh of vs as of the prince, saying to him secretly all his angels. ^l By (death) thou must vnderstand here that death which is ioyed with the wrath of God, as it must needs be, if it be without Christ, then the which there can be nothing desired more miserable. ^m He expoundeth thoe wordes of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promise made to Abraham in this behalfe. ⁿ The nature of Angels. ^o The very nature of man. ^p He applieth the same to the Priesthood, for which he should not haue bene fit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except. ^q Not onely as touching nature, but qualities also. ^r That he might be truly touched with the feeling of our miseries. ^s Doing his office sincerely. ^t VVas tried and egged to wickedness by the deuill.

CHAP. III.

1 Now hee sheweth how farre inferior Moses is to Christ, 5 euen so much as the seruant to the Master: and so hee bringeth in certaine exhortations and threatnings taken out of David, 8 against such as either stubbournly resist, 12 or els are very slowe to obey.

There.

Therefore, ¹ holy brethren, partakers of the heauenly vocation, consider the ^a Apostle and hie Priest of our ^b profession Christ Iesus:

² ^a Who was faithfull to him that hath ^a appointed him, ³ euen as ^a Moses was in al his house.

³ ^a For this man is counted worthy of more glory then Moses, in asmuch as hee which hath builded the house, hath more honour then the house.

⁴ For euery house is builded of some man, & he that hath built all things, is God.

⁵ ^a Now Moses verily was faithfull in al his house, as a seruant, for a witness of the things which should be spoken after:

⁶ But Christ is as the Sonne, ouer his owne house, ⁶ whose ^d house wee are, if we holde fast that ^c confidence and that reioycing of that hope vnto the end.

⁷ Wherefore, as the holy Ghost saith, ^a To day if ye ^f shall heare his voyce,

⁸ Harden not your hearts, as in the ^g prouocation, according to the day of the tentation in the wildernesse,

⁹ Where your fathers tempted me, proued me, and saw my workes fourtie yeeres long.

¹⁰ Wherefore I was grieued with that generation, and said, They ^h erre euer in ^{their} heart, neither haue they knowen my wayes.

¹¹ Therefore I sware in my wrath, If they shall enter into my rest.

¹² ⁷ Take heede, brethren, least at any time there be in any of you an euill heart, & vnfaithfull, to depart away from the liuing God,

¹³ But exhort one another daily, ⁱ while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne:

¹⁴ ⁸ For we are made partakers of Christ, if we keepe sure vnto the end that ^k beginning, wherewith we are vpholden,

¹⁵ ¹ So long as it is saide, To day if yee heare his voyce, harden not your hearts, as

in the prouocation.

¹⁶ For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

¹⁷ But with whom was he ² displeased fourtie yeeres? Was he not displeased with them that sinned, ^a whose carkeises fell in the wildernesse?

¹⁸ And to whome sware hee that they should not enter into his rest, but vnto them that obeyed not?

¹⁹ So wee see that they could not enter in, because of vnbeliefe.

CHAP. III.

^a He beginneth exhortation with threatening, lest they, euen as their fathers were, bee deprived of the rest offered vnto them, ¹¹ but that they endeavour to enter into it. ¹⁴ and so he beginneth to intreat of Christ's Priesthood.

Let vs feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should seeme to bee deprived:

² ¹ For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, profited not them, because it was not ^a mixed with faith in those that heard it.

³ ² For wee which haue beleueed, doe enter into the rest, as he said to the other, ^a As I haue sware in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world:

⁴ For he spake in a certaine place of the seuenth day on this wise, ^a And God did rest the seuenth day from all his workes.

⁵ And in this place againe, if they shall enter into my rest.

⁶ Seeing therefore it remaineth that some must enter therinto, and they to whome it was first preached, entered not therein for vnbeliefes sake:

⁷ Again hee appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is said, ^a This day, if ye heare his voyce, harden not your hearts.

⁸ For if ^b Iesus had giuen them rest, then would he not after this haue spoken of another day.

⁹ There remaineth therefore a rest to the people of God.

¹⁰ ^c For hee that is entred into his rest,

and that he prooeth by two reasons. For seeing that Dauid so long time after speaking to the people which were then placed in the land of Canaan, vnto these words, To day, and threateth them still that they shall not enter into the rest of God, which refused then the voice of God that founded in their eares, wee must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that euermlasting rest, wherein wee beginne to liue to God, after that the race of this life cealeth: as God rested the seuenth day from those his workes, that is to say, from making the world. Moreover the Apostle therewithall signifieth that the way to this rest which Moses and the land of Canaan, and all the order of the Law did shadow, is opened in the Gospel onely. ^a Psal. 95. 11. ^b Gen. 2. 2. deut. 5. 14. ^c Chap. 3. 7 ^d He speaketh of Iesua the same of Nun: and as the land of Canaan was a figure of our true rest, so was Iesua a figure of Christ. ^e As God rested the seuenth day so must we rest from our workes, that is from such as proceed from our corrupt nature.

^a Numb. 14. 37.

¹ By these words, His voice he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none others.

² He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.

³ Lest any man should obiekt, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawn to Christ, and to eternall life, the Apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one of the seuenth day, wherein God is said to haue rested from all his workes: an other is said to be that same, whereunto Iesua led the people: but this rest is not the last rest whereunto we are called:

X hath

¹ Having laide the foundation, that is to say, declared and proued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Iosua, vnto the 14. verse of the next Chapter, and with Aaron touching the Priesthood. And he propoundeth that which he purposed to speake of, with a graue exhortation, that all our faith may tend to Christ, as to the onely euermlasting teacher, gouernour, and high Priest.

^a The Embassador or messenger, as Rom. 1. 5. he is called the minister of Circumcision.

^b Of the doctrine of the Gospel which we professe.

³ He confirmeth this exhortation with two reasons, first of all because Christ Iesus was appointed such an one of God: secondly because he thoroughly executed the offices that his Father enioyned him.

^a Apostle & high Priest

³ Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully

their offices: but by the same similitude.

^a Numb. 12. 7. ⁴ The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God which can not be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. ⁵ Another comparison: Moses was a faithfull seruant in this house, that is in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord. ⁶ Hee applieth the former doctrine to his end, exhorting all men by the words of Dauid to heare the Sonne himselfe speake, and to giue full credite to his words, seeing that otherwise they cannot enter into that eternal rest. ^d To wit, Christ.

^a He calleth that excellent effect of faith (whereby we are Abba, that is Father) confidence, and to confidence he ioyneth hope. ^b Psal. 95. 8. chap. 4. 7. ^c So that God was to speake once againe after Moses. ^d In the day that they vexed the Lord, or sware with him. ^e They are brauisb and mad.

⁷ Now weighing the words of Dauid, he sheweth first by this word, To day, that we must not neglect the occasion while wee haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs.

ⁱ Vnto the day lasteth, that is to say, so long as the Gospel is offered to vs. ⁸ Now he confideth these words, If ye heare his voyce, &c. shewing that they are spoken and meant of the hearing of faith, against which he stretcheth hardning through vnbeliefe. ^k That beginning of trust and confidence: and after the manner of the Hebrews, he calleth that beginning which is chief. ^l So long as this voyce soundeth out.

2 He addeth a vehemencie to his exhortation, and a most sharp threatening of the certaine destruction that shall come to them which fall from God and his religion.

* Chap. 10. 26. math. 12. 45. 2. pet. 2. 20.

3 He speaketh of a generall backsliding, and such as doe altogether fall away from the faith, and not of those which are committed through the frailtie of man against the first and the second Table.

4 VVest must marke the force of this word, for it is one thing to beleue as Lydia did, whose heart God opened, Acts 16. 13. and another thing to haue some taste.

5 As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata, or backslider did.

6 Hee setteth forth the former threatening with a similitude.

7 He mitigateth and affuageth all that sharpnes, hoping better of them to whome he writteth.

8 He praiseth them for their charitie, thereby encouraging them to goe forward, & to hold out to the end.

9 He sheweth what vertues chiefe they haue neede of to goe forward constantly, and also to profite: to wit, of charitie and patience: and lett any man should obiekt and say, that these things are impossible: to be done, he willett them to set before themselves the examples of their ancestors, and to follow them.

10 Another pricke to prick them forward: Because the hope of the inheritance is certaine, if we continue to the end: for God hath not only promised it, but also promised it with an oath. * Ge. 12. 2. & 17. 4. & 22. 17.

11 I will heape up benefites most plentifully vpon thee. f More then was needfull, were it not for the wickednes of men which beleue not God, no though he sweare. 8 He likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of y^e sea, stayeth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuary, alluding to the old Tabernacle, and by this means returneth to the comparisons of the Priesthood of Christ with the Leviticall.

4 * For it is impossible that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, & of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucified againe to themselves the Sonne of God, and make a mocke of him:

7 ³ For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whome it is dressed, receiueith blessing of God:

8 But that which beareth thornes and briars, is reprobued, and is neere vnto cursing, whose end is to be burned.

9 ⁴ But beloued, wee haue perswaded our selues better things of you, and such as accompanie saluation, though wee thus speake:

10 ⁵ For God is not vnrighteous, that he should forget your worke, and labour of loue, which yee shewed toward his Name, in that yee haue ministred vnto the Saints, and yet minister.

11 And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end,

12 ⁶ That ye bee not slothfull, but followers of them, which through faith and patience inherite the promises.

13 ⁷ For when God made the promise to Abraham, because hee had no greater to sweare by, he sweare by himselfe,

14 Saying, * Surely I will abundantly blesse thee, and multiply thee marueilously:

15 And so after that hee had taried patiently, he enioyed the promise.

16 For men verily sweare by him that is greater then themselves, and an othe for confirmation is among them an end of all strife:

17 So God, willing more abundantly to shew vnto the heires of promise the stableness of his counsell, bound himselfe by an othe,

18 That by two immutable things, wherein it is vnpossible that God should lie, wee might haue strong consolation, which haue our refuge to lay hold vpon that hope that is set before vs,

19 ⁸ Which hope wee haue, as an ancre

of the soule, both sure and stedfast, and it entreth into that which is within the vaile:

20 ⁹ Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchi-fedec.

CHAP. VII.

1 He hath hitherto stirred them vp, to marke diligently what things are to be considered in Melchi-fedec, 15 wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

FOR this Melchi-fedec * was King of Salem, the Priest of the most high God, who mette Abraham, as he returned from the slaughter of the Kings, and ^a blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, hee is also King of Salem, that is, King of peace,

3 ^a Without father, without mother, without kinred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 ³ Nowe consider how great this man was, vnto whome euen the Patriarch Abraham gaue the tithe of the spoyle:

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a ^a commandement to take, according to the Lawe, tithes of the people, (that is, of their brethren) though they came out of the loynes of Abraham:

6 But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there hee receiue them, of whome it is witnessed, that he liueth.

9 ⁴ And to say as the thing is, Leui also which receiueith tithes, payed tithes in Abraham:

10 For hee was yet in the loynes of his father Abraham, when Melchi-fedec mette him.

9 He repeateth Dauid's words, wherein all those comparisons whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

1 Declaring those words, according to the order of Melchi-fedec, whereupon that comparison standeth of the Priesthood of Christ with the Leviticall: first, Melchi-fedec himselfe is considered as the figure of Christ, and these are the heads of that comparison. Melchi-fedec was a King and a Priest, & such an one in deed is Christ alone. He was a king of peace & righteousness, such an one in deed is Christ alone.

* Gene. 14. 18. a VVith a solemn and Priestly blessing.

2 An other figure: Melchi-fedec is set before vs to be considered as one without beginning and without ending, for neither his Father, nor his mother, nor his ancestors, nor his death are written of: and such an one in deed is the Son of God, to wit, an euertlasting Priest: as he is God, without mother wonderfully begotten: as hee is man, without father wonderfully conceived.

3 Another figure: Melchi-fedec in consideration of his Priesthood was

about Abraham: for he tooke tenthes of him, and blessed him as a Priest. Such an one indeed is Christ, vpon whom dependeth euery Abrahams sanctification and all the beleueers, and whom all men ought to worship and reuerence as the author of all. * Numb. 18. 21. b VVere begotten of Abraham. c He speaketh of publick blessing which the Priests used. 4 A double amplification: The first, that Melchi-fedec tooke the tenthes, as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an euertlasting Priest) but the Leviticall Priests, as mortall men, for they succede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-fedec. Therefore the Priesthood of Melchi-fedec, (that is, Christs, who is pronounced to be an euertlasting Priest according to this order) is more excellent then the Leviticall.

5 The third treatise of this Epistle, wherein after he hath proved Christ to be a King, a Prophet, and a Priest, he now handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And he beginneth with the Priesthood, wherevith also the former treatise ended, that by this means all the parts and members of the disputation, may better hang together. And first of all he proueth that the Leuiticall Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another manner of rule and fashion.

6 If the Priesthood of Levi could haue made any man perfect.

6 He sheweth how that by the institution of the new Priesthood, not onely the imperfection of the Priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi, did first forth the tribe of Iuda, and made it also inferior to Levi: and this latter doeth place the Priesthood in the tribe of Iuda.

7 Left any man might object, that the Priesthood indeed was translated from Levi to Iuda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth those words of David for euer, according to the order of Melchisedec, whereby also a diuers institution of Priesthood is well perceived. 8 He proueth the diuersitie and excellencie of the institution of Melchisedecs Priesthood, by this that the Priesthood of the Law did stand vpon an outward and bodily anyointing: but the sacrifice of Melchisedec is set out to be euerlasting and more spirituall. 9 Not after the ordination, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthood. 10 Another argument, whereby hee proueth that the Priesthood of Christ is better then the Priesthood of Levi, because his was established with an othe, but theirs was not so. 11 Another argument tending to the same purpose. The Leuiticall Priests (as mortall men) could not be euerlasting, but Christ, as hee is euerlasting, so hath hee also an euerlasting Priesthood, making most effectually intercession for them which by him come vnto God,

11 If therefore perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthood bee changed, then of necessitie must there be a change of the Law:

13 For hee of whome these things are spoken, pertaineth vnto another tribe, whereof no man serueth at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the Law of the carnall commandement, but after the power of the endlesse life:

17 For hee testifieth thus, Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disannulled, because of the weaknesse thereof, and vnprofitablenesse:

19 For the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priests without an othe:

21 But this is made with an othe by him that said vnto him, The Lord hath sworne and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)

22 By so much is Iesus made a surety of a better Testament.

23 And among them many were made Priestes, because they were not suffered to endure, by the reason of death:

24 But this man, because hee endureth

euer, hath a Priesthood, which cannot passe from one to another.

25 Wherefore he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those hie Priestes to offer vp sacrifice, first for his own finnes, and then for the peoples: for that did hee once, when hee offered vp himselfe.

28 For the Law maketh men hie Priestes, which haue infirmitie: but the worde of the othe that was since the Lawe, maketh the Sonne, who is consecrated for euer more.

Leuiticall Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe: not oftentimes, but once. And this ought not to seeme strange, sayth he, forasmuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an othe. That sacrifice which he offered. m It was done, that is needeth not to be repeated or offered againe any more. n The commandement of God which was bound with an othe. 14 Another argument taken of the time: Former things are taken away by the latter. o Exhibited.

CHAP. VIII.

1 To proue more certainly that the ceremonies of the Lawe are abrogated, 5 hee sheweth that they were appointed to serue the heauenly paterne. 8 Hee bringeth in the place of Ieremie, 15 to proue the amendement of the old couenant.

Now of the things which we haue spoken, this is the summe, that we haue such an high Priest, that sitteth at the right hande of the throne of the Maiestie in heauens,

2 And is a minister of the Sanctuarie, and of that true Tabernacle which the Lord pight, and not man:

3 For euery hie Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer:

4 For hee were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne and shadow of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. See, saide hee, that thou make all things according to the paterne, shewed to thee in the mount.

shall afterward be declared, chapter 9. 11. b Of his bodie. 4 He bringeth a reason why it must needs be that Christ should haue a bodie (which he calleth a Tabernacle which the Lord pight, and not man) to wit, that he might haue what to offer: for otherwise he could not be an hie Priest. And the selfe same bodie is both the Tabernacle and the sacrifice. 5 He giueth a reason why he said that our hie Priest is in the heauenly Sanctuary, and not in the earthly: because, sayth he, if hee were now on the earth, he could not minister in the earthly sanctuary, seeing there are yet Leuiticall Priests which are appointed for him, that is to say, to be paterne of that perfite example. And to what purpose should the paterne serue, when the true and original example is present. e And 25. 40. after 7. 44.

i VVhich cannot passe away. k Hee is fit and more.

12 Another argument: There are required in an hie Priest innocencie and perfect purenes, which may separate him from sinners, for which he offereth. But the Leuiticall hie Priestes shall not be found to be such, for they offer first for their owne finnes: but Christ onely is such a one, and therefore the true and onely hie Priest.

13 Another argument, which notwithstanding he handleth afterward: The

Leuiticall Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe: not oftentimes, but once. And this ought not to seeme strange, sayth he, forasmuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an othe. That sacrifice which he offered. m It was done, that is needeth not to be repeated or offered againe any more. n The commandement of God which was bound with an othe. 14 Another argument taken of the time: Former things are taken away by the latter. o Exhibited.

1 He briefly repeateth that, whereunto all these things are to be referred, to wit, that we haue a farre other hie Priest then those Leuiticall hie Priestes are, even such an one as sitteth at the right hand of most high God in heauen.

2 They of Levi were hie Priests in an earthly sanctuary, but Christ is in the heauenly.

3 Of heauem.

3 They of Levi exercised their priesthood in a fraile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body, which God him selfe made to be euerlasting, as it

¶ He entred into the comparison of the olde and transitorie Testament or covenant, being but for a time, whereof the Leviticall Priests were mediators, with the new, the euerlasting Mediator whereof is Christ, so shew that this is not only better then that in all respects, but also that that was abrogated by this.

¶ He prooueth by the testimonie of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfect.

¶ Iere. 31. 31. 32. 33. 34. rom. 11. 27. chap. 10. 16

¶ He calleth it an house, as it were one family of the whole kingdome: for whereas the kingdome of David was divided into two factions, the Prophet gaue vs to vnderstand that through the new Testament they shall be ioyned together againe in one.

¶ The conclusion: Therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old. And againe, that same is at length taken away, which is subiect to corruption, and therefore imperfect.

¶ A diuision of the first Tabernacle which he calleth worldly, that is to say, transitorie and earthly into two parts, to wit, into the holy places, and the Holiest of all.

¶ An earthly and a sitting.

¶ He calleth it the second vaile, not because there were two vailes, but because it was behind the Sanctuary or the first Tabernacle.

¶ The holiest Sanctuary.

¶ Num. 17. 10. 1. King. 8. 9. 2. chron. 5. 10. 6. eod. 25. 22.

6 But now *our* hie Priest hath obtained a more excellent office, in as much as hee is the Mediatour of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene vnblameable, no place should haue bene sought for the second.

8 For in rebuking them hee saith, * Beholde, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament; and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people,

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be merciful to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 * In that he saith, A new Testament, he hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

¶ At length taken away, which is subiect to corruption, and therefore imperfect.

CHAP. IX.

¶ Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the truth set out in Christ, 15 He concludeth that now there is no more neede of another Priest, 24 Because Christ himselfe hath fulfilled these duties vnder the new covenant.

¶ Then the first Testament had also ordinances of religion, and a worldly Sanctuary:

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlaide round about with golde, wherein the golden pot, which had Manna, was, and * Aarons rodde that had budded, and the tables of the Testament.

5 * And ouer the Arke were the glori-

ous Cherubims, shadowing the ^dmercie seate: of which things wee will not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice:

7 But into the second went the * high Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people,

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 Which onely stood in meates and drinckes, and diuers washings, and carnall rites, which were enioyned, vntil the time of reformation:

11 But Christ being come an high Priest of good things to come, by a ^h greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calves: but by his owne blood entred he in once into the holy place, and obtained eternall redemption for vs.

13 * For if the blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vnclane, sanctifieth as touching the ^kpurifying of the flesh,

14 How much more shall the * blood of Christ, which through the eternal Spirit offered himself without fault to God, * purge your conscience from ^ldead workes, to serue the liuing God?

¶ ceremonies vsed? To wit, that men might be called backe to that spiritual example, that is to say, to Christ, who should correct all those things at his coming. f For that time that that figure had to last.

¶ 5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward & carnall or corporal things. g For they were as you would say, a burden, from which Christ deliuered vs.

¶ 6 Now he entred into the declaration of the figures, and first of all comparing the Leviticall high Priest with Christ, (that is to say, the figure with the thing it selfe) he attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entred, as the Leviticall high Priests into the other which was fraile and transitorie. h By a more excellent and better.

¶ 8 Another comparison of the blood of the sacrifices with Christ. The Leviticall high Priests entring by those their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entring into that holy body of his, entred by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe-same Christ answereth both to the high Priest, and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth of the figures, so that Christ is both high Priest and Tabernacle, & Sacrifice, yea, and the thing both truly & for euer.

¶ For in this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goate, the other a heifer, or calfe. * Leuit. 16. 14. numb. 19. 4. 9 If the outward sprinkling of blood and ashes of beasts, was a true and effectual signe of purifying & cleansing, how much more shal the thing it selfe and the truth being present, which in times past was shadowed by those external Sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, & therefore hath an euerlasting vertue of purifying and cleansing, doe it? & Hee considereth the signes apart, being separate from the thing it selfe. * 1. Pet. 1. 19. 1. John 1. 7. reuel. 1. 5. * Luke 1. 74. l From sin which proceed from death, & bring forth nothing but death.

¶ The Hebrews call the court of the Arke of the sanctuary, the mercy seate, when both the Grecians and wee follow.

¶ 2 Now he cometh to the sacrifices, which he diuideth into those daily sacrifices, and those yeerely and solemne sacrifice, with the which the high Priest onely but once euery yeere entring into the Holiest of all with blood, offered for himselfe and the people.

¶ Exod. 30. 10. leuit. 16. 2.

¶ For the sinners, Luke Chap. 5.

¶ 3 Of that yeerely rite and ceremony, he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: for why did the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after, did shut the Holiest of all againe.

¶ 4 An objection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those

10 The conclusion of the former argument: therefore seeing the blood of beasts did not purge finnes, the new testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened vnto vs: whereof it followeth that Christ shed his blood also for the Fathers, for he was shadowed by these olde ceremonies, otherwise, vnlesse they had serued to represent him, they had bene nothing at all profitable.

Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of finnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our saluation.

* Rom. 5. 6. 1. pet. 3. 18.

11 A reason why the Testament must be established by the death of the Mediator, because this Testament hath the condition of a Testament or gift, which is made effectually

by death, and therefore that it might be effectually, it must needs be that hee that made the Testament should die. * Gal. 3. 15. 12 There must bee a proportion betweene those things which purifie, and those which are purified: Vnder the Law all those figures were earthly, The Tabernacle, the booke, the vessels, the sacrifices, although they were the signes of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremonies of the same nature, to wit, with the blood of beasts, with water, wool, hyssope. But vnder Christ all things are heavenly, an heavenly Tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and heaven it selfe is set open before vs for an euerlasting habitation: Therefore all these things are sanctified in like sort, to wit, with that euerlasting offering of the quickening blood of Christ. * m At the Lord had commanded. n He used to sprinkle. * Exod. 24. 8. * The similitudes of heavenly things were earthly, and therefore they were far forth with earthly things, as with the blood of beasts, & wool, and hyssope. But vnder Christ all things are heavenly, therefore they could not but be sanctified with the offering of his lively blood. 13 Another double comparison: The Leviticall he Priest entred into that Sanctuary, which was made in deed by the commandement of God, but yet with mens hands, that it might be a paterne of another more excellent, to wit, of the heavenly palace. But Christ entred into heaven it selfe. Againe, hee appeared before the Aike, but Christ before God the Father himselfe. 14 Another double comparison: The Leviticall he Priest offered other blood, but Christ offered his owne: hee euery yeere once iterated his offering: Christ offering himselfe, but once, abolished sinne altogether, both of the former ages and of the ages to come.

15 ¹⁰ And for this cause is hee the Mediatour of the newe Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 ¹¹ For where a Testament is, there must be the death of him that made the Testament.

17 * For the Testament is confirmed when men are dead: for it is yet of no force as long as hee that made it, is aliue.

18 ¹² Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken euery precept to the people, ^m according to the Law, hee tooke the blood of calves and of goats with water and purple wool, and hyssope, and ⁿ sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the new Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without sheading of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these:

24 ¹³ For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entred into very heauen to appeare now in the sight of God for vs,

25 ¹⁴ Not that hee should offer himselfe often, as the he Priest entred into the holy place euery yeere with other blood,

26 ¹⁵ (For then must he haue often suffered since the foundation of the world) but now in the end of the world hath he bene made manifest once, to put away sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that cometh the iudgement:

28 So * Christ was once offered to take away the finnes of many, ¹⁶ and vnto them that looke for him, shall hee appeare the second time without sinne vnto saluation.

world. But a man can die but once: therefore Christs oblation was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to finnes that were before, and to finnes that are after his coming. ^p In the latter dayes. ^q That whole roote of sinne. ^r Hee spake of the naturall state and condition of man: For as for Lameus and certaine other that died twice, that was no vsuall thing, but extraordinary: and as for them that shall be changed, their changing is a kinde of death, 1. Cor. 15. 51. * Rom. 5. 8. 1. pet. 3. 18. * Thus the generall promise is restrained to the elect only: and we haue to seeke the testimonie of our election, not in the secret counsel of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be moued. ¹⁶ Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which doe not rest themselves in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

CHAP. X.

1 He proueth that the sacrifices of the Law were vnperfect, 2 because they were yeerely renewed: 3 But that the sacrifice of Christ is one, and perpetuall, 6 he proueth by Dauids testimonie. 19 Then he addeth an exhortation, 29 and severely threatneth them that reiect the grace of Christ. 36 In the end he prayeth patience, 38 that cometh of faith.

FOR the Law hauing the shadow of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto:

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of finnes.

3 But in those sacrifices there is a remembrance againe of finnes euery yeere.

4 For it is vnpossible that the blood of bulles and goates should take away finnes.

5 Wherefore when he ^b cometh into the world, hee saith, * Sacrifice and offering thou wouldest not: but a body hast thou ordeined me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I saide, Loe, I come (in the beginning of the booke it is written of mee) that I should doe thy will, O God.

8 Aboue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein, (which are offered by the Law)

comprehending also the other sacrifices. Seeing that the sacrifice of the Law could not doe it, therefore Christ speaking of himselfe as of our he Priest manifested in the flesh, witnesseth evidently that God rested not in the sacrifices, but in the obedience of his Sonne our he Priest, in which obedience he offered vp himselfe once to his Father for vs. ^b The Same of God is said to come into the world, when hee was made man. * Psal. 40. 7. ^c It is word for word in the Hebrew text, Thou hast pleased to doe mine will, through that I, thou hast made me obedient and willing to heare.

15 An argument to proue that Christs offering ought not to be repeated: Seeing that finnes were to be purged from the beginning of the world, and it is proued that finnes cannot be purged, but by the onely blood of Christ: hee must needs haue died often times, since the beginning of the

world. But a man can die but once: therefore Christs oblation was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to finnes that were before, and to finnes that are after his coming. ^p In the latter dayes. ^q That whole roote of sinne. ^r Hee spake of the naturall state and condition of man: For as for Lameus and certaine other that died twice, that was no vsuall thing, but extraordinary: and as for them that shall be changed, their changing is a kinde of death, 1. Cor. 15. 51. * Rom. 5. 8. 1. pet. 3. 18. * Thus the generall promise is restrained to the elect only: and we haue to seeke the testimonie of our election, not in the secret counsel of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be moued. ¹⁶ Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which doe not rest themselves in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

1 Hee proueth that the sacrifices of the Law were vnperfect, 2 because they were yeerely renewed: 3 But that the sacrifice of Christ is one, and perpetuall, 6 he proueth by Dauids testimonie. 19 Then he addeth an exhortation, 29 and severely threatneth them that reiect the grace of Christ. 36 In the end he prayeth patience, 38 that cometh of faith.

9 Then

9 Then saide hee, Loe, I come to doe thy will, O God: he taketh away the first, that he may stablish the second,

10 By the which will we are sanctified, *even* by the offering of the body of Iesus Christ once made.

11 And euery Priest standeth daily ministring, and oft times offereth one manner of offering, which can neuer take away finnes:

12 But this man after he had offered one sacrifice for finnes, sitteth for euer at the right hand of God,

13 And from hencefoorth tarieth, till his enemies be made his footestool.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 This is the Testament that I will make vnto them after those dayes, faith the Lord, I will put my Lawes in their heart, and in their mindes I will write them,

17 And their finnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bold to enter into the Holy place,

20 By the newe and liuing way, which he hath prepared for vs through the vaile, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience,

23 And washed in our bodyes with pure water, let vs keepe the profession of our hope, without wauering (for he is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that

we haue among our selues as the maner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth neere.

26 For if we sinne willingly after that we haue receiued and acknowledged that trueth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of iudgement and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses Lawe, dieth without mercie vnder two or three witnesses:

29 Of how much forer punishment suppose yee shall he be worthy, which treadeth vnder foote the sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and doth despite the Spirit of grace?

30 For we knowe him that hath saide, Vengeance belongeth vnto me: I will recompense, faith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now cal to remembrance the dayes that are passed, in the which, after yehad receiued light yee endured a great fight in afflictions,

33 Partly while ye were made a gazing stock both by reproches and afflictions, and partly while yee became companions of them which were so tossed to and fro.

34 For both yee sorowed with mee for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues how that yee haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For yee haue neede of patience, that after yee haue done the will of God, yee might receiue the promise.

37 For yea a very litle while, and he that shall come, will come, and will not tarie.

38 Nowe the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule

8 Having mentioned the last coming of Christ, he stirreth vp the godly to the meditation of an holy life, and cetera the faithlesse fallers from God to the fearefull iudgement seat of the Iudge, because they wickedly reiect him in whom only saluatiō consisteth.

9 Chap. 6. 4. m Without any cause or occasion, shew of occasion.

10 For it is another matter to sinne through the frailtie of mans nature, and another thing to proclame warre as it were to God as to an enemy.

9 If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ.

10 Deut. 19. 15. math. 18. 16. iohn 8. 17. 2. cor. 13. 1.

11 The reason of all these things is, because God is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church.

Now there is nothing more horrible then the wrath of the liuing God.

Deut. 32. 35. rom. 12. 19. Rule or gouernment.

11 As he terrified the fallers away from God, so doeth he now comfort them that are constant, and stand strongly, standing before them the successe of their former fights, so stirring them vp to a sure hope of a full and readie victorie.

12 You are brought forth to be shamed in taking their miseries, to be your miseries.

13 Goods and riches

17. gal. 3. 11. 12 He commendeth the excellencie of a sure faith by the way to life, which sentence he setteth forth and amplifieth by setting the contrarie against it.

18 He will come within this very litle while. Hab. 2. 3. 17. gal. 3. 11. 12 He commendeth the excellencie of a sure faith by the way to life, which sentence he setteth forth and amplifieth by setting the contrarie against it.

19 He declareth in the whole chapter, that the Fathers, which from the beginning of the world were approved of God, attained saluation no other way then by faith: that the Iewes may know that by the same onely, they are knit vnto the Fathers in an holy vniō.

20 Now

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That is, the sacrifice, to establish the second, that is, the will of God.

9 A conclusion, with the other part of the comparison: The

Leuiticall hie Priest repeateth the same sacrifices daily in his sanctuary: where upon it followeth that neither those sacrifices,

neither those offerings, neither those hie Priests could take away finnes. But Christ

having offered one sacrifice once for the finnes of all men, and having sanctified his owne for euer, sitteth at the right hand of the Father,

having all power in his hands.

As the altar.

Chap. 1. 13. iud. 110. 1. 1. cor. 15. 25.

4 He preuenteth a priue objection, to wit, that yet notwithstanding we are subiect to sinne & death, where-

unto the Apostle answereth, that the full efficacy of Christs vertue hath not yet shewed it

selfe, but shall at length appeare when he will at once put to flight all his enemies,

with whom as yet we strue.

Chap. 1. 13. 4 Although there doe yet remaine in vneliques of sinne,

yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shall be re-

peated: and that the Apostle proueth by all adging againe the testimonie of Ieremie, thus: Sinne is taken away by the new Testament, seeing the Lord sayth that it shall come to passe, that according to the forme of it, he will no more remember our finnes: Therefore we need now no purging sacrifice to take away that which is already taken away, but we must rather take paines, that wee may now through faith be partakers of that sacrifice.

Ierem. 31. 33. rom. 11. 27. chap. 8. 8. f VVith then, where is the fire of Purgatorie, and that Popish distinction of the faults, and the punishment?

6 The summe of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is into heauen) seeing that we are purged with the blood, not of beasts, but of Iesus. Neither as in times past, doth the high Priest shut vs out by setting the vaile against vs, but through the vaile, which is his flesh, he hath brought vs into heauen it selfe, being present with vs, so that we haue now truly an high Priest, which is ouer the house of God.

h So Christs flesh sheweth vs the Godhead as it were vnder a vaile. For otherwise we were not able to abide the brightnesse of it.

7 A most graue exhortation, wherein hee sheweth how that sacrifice of Christ may be applyed to vs, to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one anothers saluation, through the loue that is in vs one towards another.

i VVith no double and counterfeite heart, but with such an heart as is truly and in deed giuen to God. k This is it which the Lord sayth, Be ye holy, for I am holy. l VVith the grace of the holy Ghost.

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23

CHAP. XI.

He declareth in the whole chapter, that the Fathers, which from the beginning of the world were approved of God, attained saluation no other way then by faith: that the Iewes may know that by the same onely, they are knit vnto the Fathers in an holy vniō.

Now

1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are invisible.

2 He sheweth that the Fathers ought to be accounted of by this vertue.

3 That is, those Fathers of whom we came: and whose authority and example ought to moue vs very much.

Gen. 1. 1.

John 1. 10.

4 He sheweth the proprietie of faith, by setting out vnto vs most piked examples of such as from the beginning of the world excelled in the church.

5 So that the world which we see, was not made of any matter that appeared or was before, but of nothing.

4. Abel.

Gen. 4. 4.

6. Marth. 23. 35.

5. Enoch.

Gen. 5. 24.

6 That he should not die.

7 This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull.

Rom. 4. 4.

6. Noe.

Gen. 6. 13.

7. Abraham and Sara.

Gen. 12. 4.

8 This foundation is set against their tabernacles.

Gen. 17. 19.

and 21. 2.

9 As unlikely to beare children, as if shee had bene sterke dead.

10 In faith, which they had while they liued, and followed them euen to their grave.

11 This is the figure Metonymia, for the things promised.

12 For the Patriarchs were wont when they received the promises, to profess their religion, by building of altars, & calling on the Name of the Lord.

NOW faith is the ground of things which are hoped for, and the euident of things which are not seene.

2 For by it our elders were well reported of.

3 Through faith wee vnderstand that the world was ordeined by the worde of God, so that the things which we see, are not made of things which did appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witnesse that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was Enoch translated, that hee should not see death: neither was hee found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that commeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his household, through the which Arke he condemned the world, and was made heire of the righteousness which is by faith.

8 By faith Abraham when hee was called, obeyed God, to goe out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith hee abode in the lande of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise:

10 For he looked for a citie hauing a foundation, whose builder and maker is God.

11 Through faith Sara also receiued strength to conceiue seede, and was deliuered of a childe when shee was past age, because shee iudged him faithfull which had promised,

12 And therefore sprang there of one, euen of one which was dead, so many as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and receiued not the promises, but sawe them a farre off, and beleeued them, and receiued them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had bene mindefull of that countrey, from whence they came out,

they had leasure to haue returned.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith Abraham offered vp Isaac, when hee was tried, and he that had receiued the promises, offered his onely begotten sonne,

18 (To whome it was saide, in Isaac shall thy seede be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.

20 By faith Isaac blessed Iacob and Esau, concerning things to come.

21 By faith Iacob when he was a dying, blessed both the sonnes of Ioseph, and leaning on the end of his staffe, worshipped God.

22 By faith Ioseph when he died, made mention of the departing of the children of Israel, and gaue commandment of his bones.

23 By faith Moses when he was borne, was hid three moneths of his parents, because they sawe he was a proper childe, neither feared they the kings commandment.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the King: for he endured, as he that sawe him which is invisible.

28 Through faith he ordeined the Passouer and the effusion of blood, least he that destroyed the first borne, should touch them.

29 By faith they passed through the red sea, as by dry land, which when the Egyptians had assayed to doe, they were swallowed vp.

30 By faith the walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot Rahab perished not with them which obeyed not, when shee had receiued the spies peaceably.

32 And what shall I more say: for the time

Gen. 21. 10.

4. Tried of the Lord.

1. Although the promises of life were made in that only begotten sonne Isaac, yet hee appoynted him to die, and so against hope he beleeued in hope.

Gen. 21. 12.

Rom. 9. 7.

10. From which death.

11. For there was no the true and very death of Isaac, but as it were the death by means whereof he seemed also as it were to haue risen againe.

8. Isaac.

Gen. 27. 28. 39.

9. Iacob.

Gen. 48. 15.

Gen. 47. 31.

10. Ioseph.

Gen. 50. 25.

11. Moses.

Exod. 2. 2.

Act. 7. 20.

12. They were not afraid to bring him vp.

Exod. 1. 16.

Exod. 2. 11.

13. Such pleasure as he could not enioy, but he must needs prouoke Gods wrath against him.

Exod. 12. 19.

12. The red sea.

Exod. 14. 22.

13. Iericho.

1. Ios. 6. 20.

14. Rahab.

1. A notable example of faith.

1. Ios. 2. 1.

15. Gedeon, Barac, and other Iudges & Prophets.

16. Gedeon, Barac, and other Iudges & Prophets.

17. Gedeon, Barac, and other Iudges & Prophets.

18. Gedeon, Barac, and other Iudges & Prophets.

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99. Gedeon, Barac, and other Iudges & Prophets.

100. Gedeon, Barac, and other Iudges & Prophets.

* Iudg. 6. 11.

* Iudg. 4. 6.

* Iudg. 3. 24.

* Iudg. 1. 1. and

12. 7.

* The fruit of the

promises.

* He seemeth to

mean the story of

that woman of Sam-

aria, whose sonne

Elias raised againe

from death, and the

Shunammite, whose

sonne Eliseus restor-

ed to his mother.

* Hee meaneth

that persecution

which Antiochus

wrought.

* In vile and

rough clothing, so

were the Saints

brought to extreme

penurie, and con-

strained to liue like

beasts in wilderness.

* An amplifi-

cation taken of

the circumstance

of the time: their

faith, is so much

the more to be

maruailed at, by

how much the

promises of

things to come

were more dark,

yet at length

were indeed ex-

hibited to vs, so

that their faith

and ours is as

one, as is also

their consecra-

tion and ours.

* But saw Christ a

sore off.

* For their saluati-

on did hang upon

Christ, who was ex-

hibited in our daies.

time would be too short for me to tell of
* Gedeon, of * Barac, and of * Sampson, and
of * Iephth, also of Dauid, and Samuel, and
of the prophets:

33 Which through faith subdued king-
domes, wrought righteoufnesse, obtained
the promises, stopped the mouthes of lions,

34 Quenched the violence of fire, esca-
ped the edge of the sworde, of weake were
made strong, waxed valiant in battel, turned
to flight the armies of the aliants:

35 The women receiued their dead ray-
fed to life: other also were racked and
would not be deliuered, that they might re-
ceiue a better resurrection.

36 And others haue bene tryed by moc-
kings and scourgings, yea, moreouer by
bonds and prisonment:

37 They were stoned, they were hewen
asunder, they were tempted, they were
slaine with the sword, they wandred vp and
downe in * sheepes skinnies, and in goates
skinnies, being destitute, afflicted, and tor-
mented:

38 Whom the world was not worthy of:
they wandred in wildernesses, and moun-
taines, and dennes, and caues of the earth.

39 And these all through faith obtai-
ned good report, and receiued not the
promise,

40 God prouiding a better thing for vs,
that they without vs should not bee made
perfite.

CHAP. XII.

1 Hee doeth not onely by the examples of the fathers before
recited, exhort them to patience and constancie, 3 but also
by the example of Christ. 11 That the chastenings of God
can not bee rightly iudged by the outward sense of our
flesh.

Wherefore, * let vs also, seeing that
we are compassed with so great a
cloud of witnesses, cast away euery thing
that preffeth downe, and the sinne that han-
geth so fast on: let vs runne with patience
the race that is set before vs,

2 Looking vnto Iesus the authour and
finisher of our faith, who for the ioy that
was set before him, endured the crosse, and
despised the shame, and is set at the right
hand of the throne of God.

3 Consider therefore him that endured
such speaking against of sinners, lest yee
should be wearied and faint in your mindes:

4 Yee haue not yet resisted vnto blood,

striving against sinne.

5 And yee haue forgotten the consol-
ation, which speaketh vnto you as vnto chil-
dren, * My sonne despise not the chastening
of the Lord, neither faint when thou art re-
buked of him:

6 For whom the Lord loueth, he chaste-
neth: and he scourgeth euery sonne that he
receiueh.

7 If ye endure chastening, God offereth
himselſe vnto you as vnto sonnes: for what
sonne is it whom the father chasteneth not?

8 If therefore ye be without correction,
whereof all are partakers, then are yee ba-
stards, and not sonnes.

9 Moreouer we haue had the fathers of
our bodies which corrected vs, and we gaue
them reuerence: should we not much ra-
ther be in subiection vnto the Father of spi-
rits, that we might liue?

10 For they verily for a few dayes cha-
stened vs after their owne pleasure: but hee
chasteneth vs for our profit, that we might be
partakers of his holinesse.

11 Now no chastening for the present see-
meth to be ioyous, but grieuous: but after-
ward, it bringeth the quiet fruit of righte-
ousnesse vnto them which are thereby ex-
ercised.

12 Wherefore lift vp your hands which
hang downe, and your weake knees,

13 And make straight steppes vnto your
feete, lest that which is halting, be turned out
of the way, but let it rather be healed.

14 Followe peace with all men, and
holinesse, without the which no man shall
see the Lord.

15 Take heede, that no man fall away
from the grace of God: let no roote of bit-
ternesse spring vp and trouble you, lest there-
by many be defiled.

16 Let there be no fornicator or pro-
phane perſon as * Esau, which for an portion
of meate sold his birthright:

17 For yee know how that afterward
also when he would haue inherited the blef-
sing, he was reiecte: for he found no place
to repentance, though hee sought that blef-
sing with teares.

18 For yee are not come vnto the
* mount that might be touched, nor vnto
burning fire, nor to blacknesse and darkenes
and tempest.

11 We must eschew fornication and a prophane minde,
that is, such a minde as giueth not to God his due honor, which wickednes, how
seuerely God wil at length punish, the horrible example of Esau teacheth vs. * Gen.
25. 33. * Gen. 27. 38. g There was no place left for his repentance: and he appeareth by the effect,
what his repentance was, for when he was gone out of his fathers sight, he threatened his brother to kill
him. 12 Now he applyeth the same exhortation to the Prophetical and Kingly
office of Christ compared with Moses, after this sort. If the maiestie of the Lawe
was so great, how great thinke you that the glory of Christ and the Gospel is
And this comparison he declareth also particularly. * Exod. 19. 16. * VVhich
might be touched with hands, which was of a grosse and earthly matter,

5 Secondly, be-
cause they are
reliuions of
his fatherly good
will toward vs,
inſomuch that
they shew them-
selues to be ba-
stards, which
cannot abide to
be chastened of
God.

* Tm. 3. 11.

6 Thirdly, if all
men yeeld that
right to fathers,
to whom next
after God wee
owe this life, that
they may righte-
fully correct
their children,
shall we not be
much more sub-
iect to that our
Father, who is
the authour of
the spiritual and
euerlaſting life?

7 An amplifica-
tion of the same
argument: Those
fathers haue cor-
rected vs after
their fancy, for
some fraile and
transitory profit:
but God chaste-
neth and instru-
cteth vs for our
eternal profit,
to make vs par-
takers of his hou-
lineſſe: which
thing although
these our ſenſes
do not preſently
perceiue, yet the
end of the mat-
ter proueth it.

8 The concluſi-
on: we muſt goe
forward coura-
geouſly & keepe
alwaies a right
coure and (as
farre forth as
wee may) with-
out any ſtege-
ring or ſtumb-
ling.

d The deſcription
of a man that is
out of heart and
cleare diſcouaged.

e Keepe a right
coure, and ſo, that
you ſhew exam-
ple of good liſe for
others to follow.

* Rom. 12. 18.

9 We muſt liue
in peace and ho-
lineſſe with all
men.

10 Wee muſt
ſtudie to ediſie
one another both
in doctrine and
example of liſe.

f That no hereſie,

or backe ſliding be an offence. 11 We muſt eſchew fornication and a prophane minde,
that is, ſuch a minde as giueth not to God his due honor, which wickednes, how
ſeuerely God wil at length puniſh, the horrible example of Esau teacheth vs. * Gen.
25. 33. * Gen. 27. 38. g There was no place left for his repentance: and he appeareth by the effect,
what his repentance was, for when he was gone out of his fathers ſight, he threatened his brother to kill
him. 12 Now he applyeth the ſame exhortation to the Prophetical and Kingly
office of Chriſt compared with Moſes, after this ſort. If the maiestie of the Lawe
was ſo great, how great thinke you that the glory of Chriſt and the Goſpel is
And this comparison he declareth alſo particularly. * Exod. 19. 16. * VVhich
might be touched with hands, which was of a groſſe and earthly matter,

¹ Exod. 20. 19.
² Exod. 19. 12.
³ The shape and forme which hee same, which was no counterfeite and/or- ged shape, but a true one.

⁴ So he calleth them that are taken up into heauen, although one part of them doeth sleepe in the earth.

⁵ 3 The applying of the former comparison: If it were not lawfull to con- temne his word

which spake on the earth, howe much lesse his voyce which is from heauen.

⁶ 14 He compa- reth the steadfast maiestie of the Gospel, where- with the whole world was sha- ken, & euen the very frame of heauen was as it were astoni- shed, with the small and vani- shing found of the gouernance by the Law.

⁷ Aggeus 2. 7.
⁸ It appeareth e- uidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must be re- ferred to the king- dome of Christ.

⁹ 1 A generall exhortation to liue reuerently and religiously vnder the most happie subiecti- on of so mighty a King, who as he blesteth his most mightily, so doeth hee most feuerly reuege the re- bellious. And this is the summe of a Christian life, respecting the first table.

¹⁰ By reuerence, is meant that honest shewefullness which keepeth them in their duties. ¹¹ Religious and godly feare. ¹² Deut. 4. 24.

19 Neither vnto the sound of a trumpet, and the voyce of words, which they that heard it, excused themselues, * that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, * yea, though a beaſt touch the mountaine, it shall be ſto- ned, or thrust through with a dart:

21 And ſo terrible was the ſight which appeared, that Moſes ſaide, I feare and quake)

22 But yee are come vnto the mount Si- on, and to the citie of the liuing God, the celeſtiall Hieruſalem, and to the companie of innumerable Angels,

23 And to the aſſembly and congregati- on of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and ^k perfect men,

24 And to Ieſus the Mediatour of the new Teſtament, and to the blood of ſprinkling, that ſpeaketh better things then that of A- bel.

25 ¹³ See that yee deſpiſe not him that ſpeaketh: for if they eſcaped not which re- fuſed him that ſpake on earth, much more ſhall we not eſcape, if we turne away from him that ſpeaketh from heauen,

26 ¹⁴ Whoſe voyce then ſhooke the earth, and now hath declared, ſaying, * ¹ Yet once more will I ſhake, not the earth onely, but alſo heauen.

27 And this word, Yet once more, ſigni- fieth the remoouing of thoſe things which are ſhaken, as of things which are made with hands, that the things which are not ſhaken, may remaine.

28 ¹⁵ Wherefore ſeing we receiue a king- dome, which cannot be ſhaken, let vs haue grace whereby wee may ſo ſerue God, that wee may pleaſe him, with ^m reuerence and ⁿ feare:

29 For * euen our God is a conſuming fire.

¹⁶ Hee giueth good leſſons not onely for maners, 7 but alſo for doctrine.

CHAP. XIII.

¹ Hee giueth good leſſons not onely for maners, 7 but alſo for doctrine.

Let * ¹ brotherly loue continue.

2 * Bee not forgetfull to entertaine ſtrangers, for thereby ſome haue * receiued Angels into their houſes vnwares.

3 Remember them that are in bonds, as though yee were bound with them: and them that are in affliction, as if yee were alſo afflicted in the body.

4 * Mariage is honourable among all,

¹ Rom. 12. 10.
² He commeth to the ſecond ta- ble: the ſumme whereof is cha- rity, eſpecially toward ſtran- gers and ſuch as are afflicted.

³ 1. Pet. 4. 9.
⁴ Gen. 18. 3. and 19. 3.

⁵ He ſo much you ebed, as if their mi- ſeries were yours.

⁶ 2 Hee commendeth chaſte matrimony in all ſorts of men, and ſtrengtheneth vnto deſtruction from God againſt whoremongers and adulterers.

and the bed vndeſiled: but whoremongers, and adulterers God will iudge.

5 ³ Let your conuerſation be without couetouſneſſe, and be content with thoſe things that yee haue, for ^b he hath ſaid,

6 * I will not faile thee, neither forſake thee:

7 So that wee may boldly ſay, * The Lord is mine helper, neither wil I feare what ^c man can doe vnto me.

8 * Remember them which haue the ouerſight of you, which haue declared vnto you the word of God, whoſe faith follow, conſidering what hath bene the end of their conuerſation, Ieſus Chriſt yeſterday and to day, the ſame alſo is for euer.

9 Be not caried about with diuers and ſtrange doctrines: for it is a good thing that the heart be ſtabliſhed with grace, and not with ^d meates, which haue not profited them that haue bene ^e occupied therein.

10 ⁷ We haue an ^f altar, whereof they haue no authoritie to eate, which ^g ſerue in the tabernacle:

11 * For the bodies of thoſe beaſts whoſe blood is brought into the Holy place by the hie Prieſt for ſinne, are burnt without the campe:

12 Therefore euen Ieſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.

13 ⁸ Let vs goe forth to him therefore out of the campe, bearing his reproche:

14 * For here haue we no continuing citie, but we ſeek one to come.

15 ⁹ Let vs therefore by him offer the ſa- crifice of praife alwayes to God, that is, the * fruit of the lips which confeſſe his Name.

16 To doe good, and to diſtribute for- get not: for with ſuch ſacrifices God is plea- ſed.

17 ¹⁰ Obey them that haue the ouerſight of you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofi- table for you.

18 ¹¹ Pray for vs: for we are aſſured that

brought for ſinnes into the holy place by the hie Prieſt. Moreover, theſe ſacrifices did repreſent Chriſt our offering. Therefore they cannot be partakers of him which ſerue the Tabernacle, ſo is, ſuch as ſtand in the ſeruite of the Law: but let vs not be aſhamed to follow him out of Hieruſale, from whence he was caſt out & ſuffered for in this alſo Chriſt, who is the truth, anſwereth that figure, in that he ſuffered without the gate. ^f By the Altar, he meaneth the offerings. ^g VVhereof they cannot be par- takers, which ſubornely retaine the rites of the Law. ^h Lewis. 4. 11. and 6. 3. and 16. 27. 8 He goeth on further in this comparison, & ſheweth that this alſo is ſignified vnto vs, that the godly followers of Chriſt muſt as it were goe out of the world bearing his croſſe. ⁱ Mich. 2. 10. 9 Now that thoſe corporall ſacrifices are taken away, he teacheth vs that the true ſacrifices of confeſſion remaine, which conſiſt partly in gi- uing of thanks, & partly in liberality, with which ſacrifices indeed God is now e- lighted. ^j Hoſe 14. 3. 10 We muſt obey the warnings and admonitions of our Miniſters & Elders, which watch for the ſaluation of the ſoules which are com- mitted vnto the. 11 The laſt part of this Epistle, wherein he comendeth his miniſte- rie to the Hebrewes, & wiſheth the continuance & increaſe of graces from the Lord, & excuſeth himſelf in the hath vſed but few words to comfort them, hauing ſpent the Epistle in diſputing, and ſaluteth certaine brethren familiarly and friendly.

Couetouſneſſe is condemned, a- gainſt which is let a contented minde with that which the Lord hath giue. ^k Euen the Lord himſelfe.

^l Iſa. 1. 5. ^m Pſal. 118. 6. ⁿ He ſerueſt man againſt God.

^o We haue to ſet before vs the examples of va- liant Captaynes, whom we ought diligently to fol- low.

^p Hee repeateth the ſumme of the doctrine, to wit, the only ground of all precepts of maners, and that is this: That wee ought to quiet and content our ſelues in Chriſt onely: for there was yet neuer any man ſaued without the knowledge of him, neither is at this day ſaued, neither ſhall be ſaued hereafter.

^q Hee toucheth them which mixed an exten- ſion worſhip and eſpecially the difference of meates with the Gospel, which doctrine hee plainly condem- neth as cleane re- pugnant to the be- nefite of Chriſt.

^r By this one kinde which concerneth the difference of cleane and vncleane meates, wee haue vnderſtand all the ceremonial worſhip. ^s VVhich offendeth the difference of them ſuperſtitious.

^t He reſtuteth their error by an apt and fit comparison. They which in times paſt ſe- ued the Taber- nacle, did not eate of the ſacri- fices whoſe blood was

blood was

blood was

we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may bee restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you^h perfite in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer, Amen.

22 I beseech you also brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Know that *our* brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and al the Saints. They of Italie salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

THE^a GENERALL EPISTLE OF IAMES.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowliness of minde in rich men. 13 That tentations come not of God for our euill, 17 because he is the authour of all goodnesse. 21 In what manner the word of life must be receiued.



Ames a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are^b scattered abroad, salutation.

2^a My brethren, count it exceeding ioy, ^a when yee fall

into diuers tentations,

3^a Knowing that the^d trying of your faith bringeth forth patience,

4^a And let patience haue *her* perfect worke, that ye may be perfect and entire, lacking nothing.

5^a If any of you lacke^e wisedome, let him aske of God, which giueth to all men liberallie, and reprocheth no man, and it shal be giuen him:

6^a But let him aske in faith, and^f wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shal

receiue any thing of the Lord.

8 A double minded man is vnstable in all his wayes.

9^a Let the brother of^b lowe degree reioyce in that he is exalted:

10^a Againe hee that isⁱ rich, in that he is made lowe: for as the flowre of the grasse shall he^{*} vanish away:

11 For as when the sunne riseth with heate, then the grasse withereth, and his flowre falleth away, and the goodly shape of it perisheth, euen so shall the rich man wither away in *all* his^k wayes.

12¹⁰ Blessed is the man, that endurethⁱ tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13^a Let no man say when he is^m tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man:

14 But euery man is tempted, when hee is drawn away by his owne concupiscence, and is enticed:

15 Then when lust hath conceiued, it bringeth forthⁿ sinne, and sinne when it is finished, bringeth forth death.

16¹³ Erre not, my deare brethren:

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe

10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise. ^a Job 5. 17. ⁱ Affliction whereby the Lord trieth him. 11 The third part of this Epistle, wherein he descendeth from outward tentations, that is, from afflictions, whereby God tryeth vs, to inward, that is, to those lusts whereby we are stirred vp to doe euill. The summe is this: Euery man is the authour of these temptations to himselfe, and not God: for we beare about in our bosomes that wicked corruption, which taketh occasion by what meanes soeuer, to stirre vp euill motions in vs, whence out at length proceed wicked doings, and in conclusion followeth death the iust reward of them. ^m VVhen he is provoked to doe euill. 12 Here is a reason shewed, why God cannot be the authour of euill doing in vs, because hee desireth not euill. ⁿ By sinne is meant in this place, actual sinne. 13 Another reason spoken of contraries: God is the authour of all goodnesse, and so, that he is alwayes for himselfe; howy then can he be thought to be authour of euill?

from

b Make you h or more. i Hence commeth that saying of the Fathers, that God willeth his worke to be done.

a That is, written to no one man, either in country, but to all the Jewes generally, being now dispersed.

b To all the believing Jewes, of what tribes soeuer they be, and are dispersed through the whole world.

i The first place or part touching comfort in afflictions, wherein we ought not to be cast down and be faint hearted, but rather reioyce and be glad.

a Seeing their condition was miserable in that scattering abroad, he doeth well to begin as he doth. 2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is behoouable for vs.

^a Rom. 5. 3. 3 The second, because patience, a faire passing and most excellent vertue, is by

this meanes ingendered in vs. ^d That wherein your faith is tried, to wit, those manifold tentations. 4 The third argument propounded in maner of an exhortation, that true and continual patience may be discerned from fained and for a time. The crosse is as it were the instrument wherewith God doeth polish and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ. 5 An answer to a priuie obiection. It is easily said, but it is not so easily done. He answereth that we need in this case a far other maner of wisedome, then the wisedome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet we shall easily obtaine this gift of wisedome, if we aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall. ^e By wisedome he meaneth the knowledge of that doctrine wherof mention was made before, so wisedome we are afflicted of God, and what fruit we haue to reape of affliction. ^m Mat. 7. 7. mark. 11. 24. Luke 12. 9. ioh. 14. 13. and 16. 23. ^f VVhy then, what need other Mediators. 6 A digression or going aside from his matter, against prayers which are conceived with a doubting minde, whereas we haue a certaine promise of God, and this is the second part of the Epistle.

g He all his thought his and his deeds.

⁷ He returneth to his purpose repeating the proposition, which is, that we must reioyce in the crosse, for it doth not presse vs downe, but exalt vs.

^b VVho is afflicted with poverty, or contempt, or with any kinde of calamitie.

⁸ Before hee concludeth, he giueth a doctrine contrary to the former: to wit, how we ought to vfe prosperitie, which is plentie of all things: to wit, so, that no man therefore please himselfe, but be so much the more void of pride.

ⁱ VVho hath all things as his will.

⁹ An argument taken of the very nature of the things themselves, for that they are most vaine and vn-certaine.

^a Esai. 40. 6.

¹ ps. 1. 24. ^k What soeuer hee either purposeth in

From him who is the fountain and author of all goodness. He goeth on in the metaphor: for the sunne by his manifold and sundry kindes of turning, maketh houres, daies, moneths, yeeres, light and darknesse.

14 The fourth part concerning the excellencie and fruit of the word of God. The summe is this, we must heare the word of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures. And the Apostoll condemneth two faults, which doe greatly trouble vs in this matter, to wit, for that we so please our selues, that wee had rather speake our selues, then heare God speaking: yea wee snuffe and are angry when wee are reprehended: against which faults, he setteth a peaceable and quiet minde, and such an one as is desirous of purity. This is it which Paul calleth gracious fauour, and good will, which is the

*fountain of our saluation. r As it were an holy kind of offering, taken out of the residue of men. * Pro 17. 7. s That which God appoynteth. t By meeknes, he meaneth modestie, and whatsoeuer is contrary to an haughty and proud stomacke. * Math. 7. 21. rom. 2. 13. 15 Another admonition: Therefore is Gods word heard, that we may frame our liues according to the precept thereof. 16 He addeth reasons, & those most weightie: First, because they that doe otherwise, doe very much hurt themselves. 17 Secondly, because they lose y^e chiefest vse of Gods word, which correcte not by it the faults that they know. He alludeth to the naturall spot, to which is contrary that puritie wherunto we are borne againe, the liuely image wherof we behold in the Law. * Behauing himselfe so: for workes doe shewe faith. 18 The third admonition: the word of God prescribed a rule not onely to doe well, but also to speake well. y The fountains of all bragging and cursed speaking, and fawciness, is this, that men know not themselves. 19 The fourth: the true seruice of God standeth in charitie toward our neighbours (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life. z To haue a care of them, and to helpe them as much as we can.*

CHAP. II.

1 He sayth, that to haue respect of persons, is not agreeable to Christs faith, 14 which to professe in word is not enough, vnlesse 15 wee shew it also in deeds of mercie and charitie, 21 after the example of Abraham.

M^y brethren, haue not the faith of our glorious Lord Iesus Christ * in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparel, and there come in also a poore man in vile raiment,

3 And yee haue a respect vnto him that

*a For if we know what Christs glory is, and esteemed it as we ought so do, there would not be such respect of persons as there is. * Levit. 19. 15. dem. 1. 17. and 16. 19 pro. 24. 23.*

from the ° Father of lights, with whom is no variablenesse, neither ° shadow of turning.

18 °Of his owne will begate he vs with the word of trueth, that wee should be as the first fruits of his creatures.

19 Wherefore, my deare brethren, * let euery man be swift to heare, slow to speake, and slow to wrath:

20 For the wrath of man doeth not accomplish the ° righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with ° meekenesse the word that is graffed in you, which is able to saue your soules.

22 * 15 And be ye doers of the word, and not hearers onely, ° deceiuing your owne selues:

23 17 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his ° naturall face in a glasse:

24 For when hee hath considered himselfe, hee goeth his way, and forgetteth immediately what maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed in his ° deed.

26 18 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his ° owne heart, this mans religion is vaine.

27 19 Pure religion and vndefiled before God, euen the Father, is this, to ° visite the fatherlesse, and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

weareth the gay clothing, and say vnto him, Sit thou here in a ° goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footesteole,

4 Are yee not partiall in ° your selues, and are become iudges of euill thoughts?

5 ° Harken my beloued brethren, hath not God chosen the ° poore of this world, that they should be rich in faith, and heires of the kingdome which he promised to them that loue him?

6 But yee haue despised the poore. ° Do not the rich oppress you by tyrannie, and doe not they drawe you before the iudgement seates?

7 Doe not they blaspheme the worthy Name after which yee be ° named?

8 4 But if yee fulfill the ° royall Law according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours:

10 5 For whosoever shall keepe the whole Law, and yet faileth in one point, hee is guiltie of ° all:

11 6 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Nowe though thou doe none adulterie, yet if thou killest, thou art a transgressor of the Lawe.

12 7 So speake yee, and so doe, as they that shall be iudged by the Law of libertie:

13 For there shall be condemnation mercilesse to him that sheweth not ° mercie, and mercie reioyceth against condemnation.

14 8 What auaieth it, my brethren, though a man faith hee hath faith, when hee hath no workes? can that faith saue him?

15 9 For if a brother or a sister be naked and destitute of daily foode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill

one our neighbour without respect, whom we may helpe by any kinde of dutie. 5 A new argument to proue the same conclusion: They doe not loue their neighbours, which neglect some, and ambitiously honour other: for he doeth not obey God, which cutteth off from the commandments of God that that is not so commodious for him, may he is rather guiltie generally of the breach of the whole Law, although he obserue the residue. 3 Not that all sinnes are equally, but because he that breaketh one title of the Law, offendeth the maiestie of the Law giuer. 6 A prooue: because the Law maketh is alwaies one and the selfe same, and the body of the Law cannot be diuided. 7 The conclusion of the whole treatise: wee are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort we should maintaine and cherish charitie and good will one towards another, and who so doeth not so, shall not taste of the grace of God. b Hee that is hard and curst against his neighbour, or else helpeth him not, he shall finde God an hard and rough iudge to himselfe. 8 The fifth place which hangeth very well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: Faith which bringeth not forth workes, is not that faith whereby we are iustified, but an image of faith: or else this, they are not iustified by faith, which shew not the effects of faith.

9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giue him nothing, this shall not be true charitie: so if a man say he beleueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, wherof no man hath to bragge, vnlesse he will openly incurre reprehension, seeing that the cause is very derisioed by the effects.

b In a word, faith is to be commended in place, c Haue ye not (which yee ought not to doe) by this manner within your selues iudged one man to be preferred before another?

2 Hee sheweth that they are peruerse and naughty iudges, which preferre y^e rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich.

d The needs and wretched, and (if we measure it after the opinion of the world) the worst ability of all men.

3 Secondly, hee proueth them to be mad men, for that the rich men are rather to be holden execrable & cursed, considering that they persecute the Church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them haue bene alwaies, against whom he setteth the poore and abiect.

e VVord for word, which is called upon of you.

4 The conclusion: Charitie which God prescribed cannot agree with the accepting of persons, seeing that we must walke in the kings his way.

f The Law is said to be royall and like the kings high way, for that it is a plain way, and without turnings, and that the Law calleth every

your

your bellies, notwithstanding ye giue them not those things which are needfull to the bodie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shewe mee thy faith out of thy workes, and I wil shew thee my faith by my workes.

19 Thou beleuest that there is one God: thou doest well: the deuils also beleue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes, and through the workes, was the faith made perfect?

23 And the Scripture was fulfilled, which faith, Abraham beleued God, and it was imputed vnto him for righteousness: and he was called the friend of God.

24 Ye see then how that of workes a man is justified, and not of faith onely.

25 Likewise also was not Rahab the harlot justified through workes, when shee had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

CHAP. III.

To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 9 he declareth the commodities and mischiefs that ensue thereof, 15 and how much mans wisdom differeth from heauenly.

My brethren, bee not many masters, knowing that wee shall receiue the greater condemnation:

2 For in many things we sinne all. If any man sinne not in word, hee is a perfit man, and able to bridle all the body.

3 Beholde, wee put bits into the horses mouths, that they should obey vs, and we turne about all their body,

4 Behold also the shippes, which though they bee so great, and are driuen of fierce

windes, yet are they turned about with a very small rudder, whither soeuer the gouernour listeth:

5 Euen so the tongue is a litle member, and boasteth of great things: behold, how great a thing a litle fire kindleth.

6 And the tongue is a fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man:

8 But the tongue can no man tame. It is an unruly euill, full of deadly poison.

9 Therewith blesse wee God euen the Father, & therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine sende foorth at one place sweet water and bitter,

12 Can the figge tree, my brethren, bring foorth oliues, either a vine figges? so can no fountaine make both salt water and sweete.

13 Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meeknesse of wisdom.

14 But if yee haue bitter enuying and strife in your hearts, reioyce not, neither be liars against the trueth.

15 This wisdom descendeth not from aboue, but is earthly, sensuall, and deuillish:

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisdom that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits, without iudging, and without hypocricie.

18 And the fruite of righteousness is sown in peace, of them that make peace.

of all these mischiefs, to wit, a false persuasion of wisdom, whereas notwithstanding there is no true wisdom, but that is heauenly, and frameth our mindes to all kinde of true moderation and simplicitie. d He setteth mercie against the fierce and cruell nature of man, and sheweth, that heauenly wisdom bringeth forth good fruits, for he that is heauenly wise, referreth all things to Gods glory, and the profit of his neighbours. 10 Because the world perwadeth it selfe that they are miserable which liue peaceably and simply, on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousness.

CHAP. III.

He reckoneth vp the mischiefs that proceed of the workes of the flesh: 7 He exhorreth to humilitie, 8 and to purge the heart from pride, 10 backbiting, 14 and the forgetfulness of our owne infirmities.

Y

From

1 The first part of place: Let no man vsurpe (as most men ambitiously doe) authority to iudge and censure others rigorously. 2 A reason, because they promote Gods leuemie against themselves, which doe to euilously and rigorously condemn others, being themselves guiltie and faultie. 3 The seventh place, touching the bridling of the tongue, joyntly with the former, so that it is manifest that there is no man which may not iustly be found fault withall, (seeing it is a rare vertue to bridle the tongue. 4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.

5 On the contrary part he sheweth how great discommodities arise by the intemperance of the tongue, throughout the whole world, to the end that men may so much the more diligently giue themselves to moderate it. b An heape of all mischiefs. c It is able to set the whole world on fire.

6 Amongst other faults of the tongue, the Apostle chiefly repro- ueth backbiting and speaking euil of our neighbours, euen in them especially which otherwise will seeme godly and religious.

7 He denyeth by two reasons, that God can be praised by that man, that vseth curled speaking, or to backbite: first because man is the image of God, which whosoever reuerenceth not, doeth not honour God himselfe.

8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stand the one with the other.

9 The eight part which hangeth with the former touching meeknesse of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine

1 The first part of place: Let no man vsurpe (as most men ambitiously doe) authority to iudge and censure others rigorously. 2 A reason, because they promote Gods leuemie against themselves, which doe to euilously and rigorously condemn others, being themselves guiltie and faultie. 3 The seventh place, touching the bridling of the tongue, joyntly with the former, so that it is manifest that there is no man which may not iustly be found fault withall, (seeing it is a rare vertue to bridle the tongue. 4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.

1 He goeth on forward in the same argument, condemning certaine other causes of warres, and contentions, to wit, vnbrideled pleasures and immoderate lusts by their effects, for so much as the Lord doeth worthily make them void, so that they bring nothing else to them in whom they are, but incurable torments.

2 He reprehendeth them by name which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in as king things which either are of themselves vnlawfull, or being lawfull, aske them to wicked purposes and vses.

3 Another reason why such vnbrideled lusts and pleasures are vicerly to be condemned, to wit, because that hee that giueth himselfe to the world, diuorced himselfe from God, and breaketh the band of that holy and spiritual marriage.

4 The taking away of an objection: Indeepe our minds runne headlong into these vices, but we ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble that surmounteth all those vices. * *Prm. 3. 34-1 per. 5. 5.* * *Ephes. 4. 27.* 5 The conclusion: We must set the contrarie vertues against those vices, and therefore whereas we obeyed the suggestions of the deuill, we must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie. To be short, wee must employ our selues to come neere vnto God by puritie and sinceritie of life.

6 Hee goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorow of minde, and against pride and arrogancie, holy modestie. * *By this word the Grecians mean as hauiusly kynd with shamefastnesse, which is to be sent in a cast downe countenance, and setled as it were vpon the ground.* * *1. Per. 5. 6.* 7 He reprehendeth most sharply another double mischief of pride: the one is, in that the proud and arrogant will haue other men to liue according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoever pleaseth them not: which thing cannot be done without great iniurie to our onely Lawmaker, for by this meanes his Lawes are found fault withall, as not circumspectly enough written, and men challenge that vnto themselves which properly belongeth to God alone, in that they lay a Law vpon mens consciences. * *Rom. 14. 4.* 8 The other fault is this: That men doe so confidently determine vpon these and those matters and busineses, as though that euery moment of their life did not depend of God,

From whence are warres and contentions among you? are they not hence, *euen* of your pleasures, that fight in your members?

2 Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obtayne: yee fight, and warre, and get nothing, ³ because ye aske not.

3 Ye aske, and receiue not, because yee aske amisse, that yee might lay the same out on your pleasures.

4 ⁵ Ye adulterers and adulteresses, know ye not that the amitie of the world is the enimitie of God? Whosoever therefore will bee a friend of the world, maketh himselfe the enemy of God.

5 ⁴ Doe yee thinke that the Scripture faith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore faith, ^{*} God resisteth the proud, and giueth grace to the humble.

7 ^{*} Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your handes, yee sinners, and purge your hearts, ye double minded.

9 ⁶ Suffer afflictions, and sorow yee, and weepe: let your laughter bee turned into mourning, and your ioy into ^{*} heauinesse.

10 ^{*} Cast downe your selues before the Lord, and he will lift you vp.

11 ⁷ Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Lawe, but a iudge.

12 There is one Lawgiuer, which is able to faue, and to destroy. ^{*} Who art thou that iudgest another man?

13 ^{*} Goe to now yee that say, To day or to morow we will goe into such a city, and continue there a yeere, and buy and sell, and

get gaine,

14 (And yet ye cannot tell what *shal* bee to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away)

15 For that yee ought to say, ^{*} If the Lord will, and, If we liue, we wil doe this or that.

16 But now yereioyce in your boastings: all such reioycing is euill.

17 ⁹ Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

1 Hee threatneth the rich with Gods seuerer iudgement, for their pride, 7 that the poore hearing the miserable end of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

Goe to now, yee rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your golde and siluer is cankered, and the rust of them shalbee a witness against you, and shall cate your flesh, as it were fire. Yee haue heaped vp treasure for the last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of them which haue reaped, are entred into the ^{*} eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnesse. Yee haue ^b nourished your hearts, as in a day of slaughter.

6 Yee haue condemned and haue killed the iust, and he hath not resisted you.

7 ² Be patient therefore, brethren, vnto the comming of the Lord. ³ Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill hee receiue the former and the latter raine.

8 Be ye also patient therefore and settle your hearts: for the comming of the Lord draweth neere.

9 ^{4d} Grudge not one against another, brethren, lest ye be condemned: ⁵ beholde, the iudge standeth before the doore.

10 ⁶ Take, my brethren, the Prophets

times that are proper for the fruits of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 He commendeth Christian patience, for that where as other through impatience vse to accuse one another, the faithful on the contrarie side, complaine not although they receiue iniuries. 5 The conclusion: the Lord is at the doore: who will defend his owne, and reuenge his enemies, and therefore we neede not to trouble our selues. 6 Because most men are wont to object, that it is good to repel iniuries by what meanes fourest, he setteth against that, the examples of the Fathers, whose patience had a most happie end, because God as a most bountifull Father, neuer forsaketh his

* *1. Cor. 4. 19.* 9 The conclusion of all the former treatises: The knowledge of the will of God, doeth not onely nothing at all profit, vntill the life be answerable, vnto it, but also maketh the finnes farre more grievous.

1 He denounceth vnto the wicked and prophane rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence, when as there is nothing in deed more vaine then such things. 2 The Lord who is more mightie then ye are, hath heard them. 3 Ye haue pouerred vp your selues. 4 The Hebrew call a day that is appointed to seruise banking, a day of slaughter or fasting. 5 He applyeth that to the poore, which hee spake against the rich, warning them to waite for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.

6 The taking away of an objection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who doe patiently waite for the

for

for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord,

11 Beholde, wee count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitiful and mercifull.

12 7 But before all things, my brethren, * I sweare not, neither by heauen, nor by earth, nor by any other othe: but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray. Is any merie? Let him sing.

14 9 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoynt him with * oyle in the Name of the Lord,

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed finnes, they shall be forgiven.

16 10 Acknowledge your faults one to another, and pray one for another, that yee may be healed: 11 for the prayer of a righteous man auaileth much, if it be seruent.

17 * Elias was a man subiect to like passions as wee are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and six moneths.

18 And he prayed againe, and the heauen gaue raine, & the earth brought forth her fruite.

19 12 Brethren, * if any of you hath erred from the trueth, and some man hath converted him,

20 Let him knowe that hee which hath converted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of finnes.

then they are, so that they proceede from a pure minde. 1 King. 17. 1. and 18. 45. Luke 4. 25. 12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrarie part there is nothing more acceptable to God then to fall into the way a brother that was wandering out of the way. Math. 18. 15. k Haru called him backe from his way.

He hath reason in making mention of finnes, for diseases are for the most part sent because of finnes: 10 Because God pardoneth their finnes which confesse and acknowledge them, and not theirs which iustifie themselves, therefore the Apostle addeth that we ought freely to confesse one with another touching those inward diseases; that we may helpe one another with our prayers. 11 He commendeth prayers by the effects that come of them, that all men may vnderstand that there is nothing more effectually

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hee extollet Gods mercie shewed in Christ which wee lay holde on by faith, and possesse through hope: 10 whereof the prophets foretold, 13 He exhorteth 15 to renounce the world, 23 and their former life, and so wholly yeeld themselves to God.

Peter an Apostle of Iesus Christ, to the strangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 1 Elect according to the foreknowledge of God the Father vnto sanctification of the Spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed be God, euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vn-

defiled, and that withereth not, reserved in heauen for vs,

5 2 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifold tentations,

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tryed with fire) might be found vnto your praise, and honour and glory at the appearing of Iesus Christ:

8 Whom yee haue not seene, and yet loue him, in whom now, though ye see him not, yet doe you beleue, and reioyce with ioy vspeakeable and glorious,

9 Receiuing the ende of your faith, euen the saluation of your soules,

10 3 Of the which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you,

2 Now he sheweth by what way we come vnto that glory, to wit, through all kinde of afflictions, where in notwithstanding faith maketh vs so secure that we are not onely not ouercome with sorrow, but also through the beholding of God himselfe (who otherwise is invisible) with the eyes of faith, are vspeakeably ioyfull: because all such things, as they are but for a time, so are they not applied vnto vs, to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at length we may obtaine saluation.

a This is that time which Daniel calleth the time of the end, when as that great restoring of all things shalbe, which all creatures look for, Rom. 8. 19. b He speaketh of the second coming of Christ. c Or, reward. 3 Hee putteth a difference betwene true faith, that is to say, that faith which only hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfe same faith, according to the manner of diuers reuelations, when as in deed it is but one only faith. Thirdly, he saith, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels.

Y a

11 Scar-

What end the Lord gaue. 7 Because euen the best men sometimes through impatience breake out into othes sometimes lesse, sometimes greater, the Apostle warneth vs to detest such wickednes, and to accustom our tongues to simple and true talke. 8 Math. 5. 34. f That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that what you will deny, deny it simply and flatly. 9 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorowe and ioy. 9 Hee sheweth peculiarly, to what physicians especially we must goe, when we are diseased, to wit, to the prayers of the Elders which then also could cure the body, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their prayers and exhortations, remission of finnes. * Marke 6. 13. g This was a signe of the gift of healing: and now seeing we haue the gift no more, the signe is no longer necessarie. h By calling on the Name of the Lord.

1 Peter purposing to speake of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, and garying vs also farre above the same. For hee sheweth that we which are otherwise of nature sinners, were through the free mercie of God the Father, first chosen from euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in

Christ his onely begotten, by whose Spirit we are inwardly changed, & by whose blood we are also reconciled, to the end, that as Christ himselfe rose againe from the dead, we also might be receiued into that same heauenly and euerlasting glory. a Or, according to the purpose of God, who neuer altereth nor changeth the same. b That being farre apart from the rest of this wicked world, through the working of the holy Ghost, they should be conuersed as God, Ephes. 1. 5. c Euerlasting hope.

f He alludeth to the prophecies of Iosel, which was exhibited upon the day of Pentecost, in the Apostles as it were in the first fruites of the holy Ghost, which this same our Peter declarerh, Act. 2. 6. 4. He goeth from faith to hope, which is indeede a companion that cannot be sundered from faith: and he vseth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very Angels wait for with great desire.

g This is a borrowed speech spoken of a common usage amongst them: for by reason that they wore long garments, they could not traile unless they girded up themselves: and hence it is that Christ said, Let your loines be girded up. 5 He setteth forth very briefly, what manner of hope ours ought to be, to wit, continually, vntill we enjoy the thing wee hope for: then, what wee haue to hope for, to wit, grace (that is, free saluation) reueiled to vs in the Gospel, and not that, that men doe rashly and fondly promise to themselves.

h Soundly and

*sincerely. 6 An argument to stir vp our mindes, seeing that God doeth not wait till we seeke him, but causeth so great a benefite to be brought euen vnto vs. 7 He setteth out the end of faith, least any should promise himselfe, either sooner or later, that full saluation, to wit, the latter coming of Christ, and therewithall warne vs, not to measure the dignitie of the Gospel according to the present estate, seeing that that which we are now, is not yet reueiled. 8 He passeth from faith and hope, to the fruites of them both, which are vnderstood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and liuing godly: which lusts haue their beginning of that blindnes wherein all men are borne: but holinesse proceedeth from the grace and fauour of God which adopteth vs, and therefore regenerateth vs, that the father & the children may be of one disposition. * Luke 1. 75. 9 He sheweth that sanctification doeth necessarily follow adoption. * Leuit. 11. 44. and 19. 2. and 20. 7. 10 As before hee distinguished true faith & hope from false, so doeth he now obedience, setting the quicke and sharpe sight of God, against an outward maske, & earnest reuerence against vaine seueritie. i If you will be called the sonnes of that father. * Deut. 10. 17. rom. 2. 11. gal. 2. 6. 11 An exhortation, wherein he setteth forth the excellencie and greatnesse of the benefite of God the Father in sanctifying vs by the death of his owne Sonne. And he partly setteth the purifying of the Law against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions, which he condemneth as vterly vaine and superstitious, be they neuer so olde and ancient. * 1. Cor. 6. 20. and 7. 23. heb. 9. 14. 1. ioh. 1. 7. reuel. 1. 5. 12 The taking away of an obiection: what was done to the world, before that Christ was sent into the world? was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordeined and appointed to redeeme & deliuer mankind, before that mankind was: much lesse was there any church without him before his coming in the flesh: yet we are happyest about the rest, to whom Christ was exhibited indeed, in this that he hauing suffered and overcome death for vs, doth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie. * Rom. 16. 25. ephes. 3. 9. ephes. 1. 26. 2. tim. 1. 10. Titus 1. 2. 4. From our lasting*

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow:

12 Vnto whom it was reuealed, that not vnto themselves, but vnto vs they should minister the things, which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, gird vp the loynes of your minde: be sober, and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as hee which hath called you is holy, so be ye holy in all manner of conuersation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation received by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lambe vndefiled, and without spot,

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleue in God that raised him from the dead, and gaue him glory, that your faith and hope

might be in God,

22 Having purified your soules in obeying the truth through the spirit, to loue brotherly without faining: loue one another with a pure heart feruently,

23 Beeing borne anew, not of mortall seed, but of immortal, by the word of God, who liueth and endureth for euer.

24 For all flesh is as grasse, and al the glory of man is as the flowre of grasse. The grasse withereth, and the flowre falleth away:

25 But the word of the Lord endureth for euer: and this is the word which is preached among you.

ingendred also in vs a spirituall and euermore life, as God himselfe is most pure and truly liuing. * Chap. 2. 17. rom. 2. 10. ephes. 4. 2. 14 A reason why we haue need of this heauenly generation, to wit, because that men, be their glory neuer so great, are of nature void of all true and found goodnesse. * Esai. 40. 6. iames 1. 10. 1 The word (Flesh) sheweth the weaknesse of our nature, which is chiefly to be confided in the flesh it selfe. 15 Again, least any man should seeke that spirituall force and vertue in fained imaginations, the Apostle calleth vs backe to the word of God: reaching vs furthermore, that there is no other word of the Lord to be looked for, then this which is preached, in which only we must rest.

CHAP. II.

1 Hee exhorteth the new borne in faith, to leade their liues answerable to the same: 6 and lett their faith should stagger, hee bringeth in that which was foretold touching Christ. 11 Then hee willet them to be obedient to Magistrates, 19 and that they patiently beare aduersitie after Christ's example.

Wherefore, laying aside all maliciousnesse, and all guile, and dissimulation, and enuie, and all euill speaking,

2 As new borne babes desire that sincere milke of the word, that yee may grow thereby,

3 Because yee haue tasted that the Lord is bountifull:

4 To whom comming, as vnto a liuing stone disallowed of men, but chosen of God and precious,

5 Ye also as liuely stones, bee made a spirituall house, an holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore also it is contained in the Scripture, Beholde, I put in Sion a chiefe corner stone, elect and precious: and he that belecueth therein, shall not be ashamed:

should more and more as it were growe vp in that spirituall life. And hee calleth it sincere, not onely because it is a most pure thing, but also that wee should take heede of them which corrupt it. a As becometh new men. 3 Hee commendeth that spirituall nourishment for the sweetnesse and profite of it. 4 Hee goeth on forward in the same exhortation, but vseth an other kinde of borrowed speech, alluding to the Temple. Therefore hee saith, that the companie of the faithful is as it were a certaine holy and spirituall building, built of liuely stones, the foundation whereof is Christ, as a liuely stone sustenting all that are ioyned vnto him, with his liuing vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he comparerh vs now to Priests, placed to this end in that spirituall Temple, that we should serue him with a spirituall worship, that is, with holinesse and righteousness: but as the Temple, so is the Priesthood built vpon Christ, in whom only all our spirituall offerings are accepted. * Reuel. 1. 6. 6 Hee proceedeth by the testimonie of the Prophet Esai. * Esai. 28. 16. rom. 9. 33.

13 Hee commendeth the practice of obedience, that is, charitie: earnestly bearing into their heads a gaine, that he speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the word laid hold on by faith, and

* Rom. 6. 4. ephes. 4. 23. col. 3. 1. heb. 12. 1.

1 Having laid for the foundation the Spirit of God effectually working by the word, and hauing built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charitie: now hee proceedeth to a general exhortation, the first member whereof is, that wee see al shew, both of secret and also open malice. 2 The second is, that being newly begotten and borne of the new seed of the vncorrupt word, drawing greedily the same word as milke, wee

9 By setting the most blessed condition of the beleueers, and the most miserable of the rebellious against the other, he pricketh forward the beleueers, and triumpheth ouer the other: and also preuenteth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospel, then they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priestes and Elders, and Scribes. Therefore he answereth first of all, that there is no cause why any man should be astonished at this their stubbornesse, as though it were a strange matter, seeing we haue bene forewarned so long before, that it should so come to passe: and moreover, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone to stumble at, and a rocke of offence, euen to them which stumble at the word, being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a royal Priesthood, an holy nation, a people set at libertie, that yee should shew forth the vertues of him that hath called you out of darkenesse into his marueilous light,

10 Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Dearely beloued, I beseech you, as strangers and pilgrimes, abstaine from fleshly lustes, which fight against the soule,

12 And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of visitation.

13 Therefore submit your selues vnto all maner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them

that are sent of him for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloake of maliciousnesse, but as the seruants of God.

17 Honour all men: loue brotherly fellowship: feare God: honour the King.

18 Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward:

19 For this is thanke worthie, if a man for conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when yee be buffeted for your faults, ye take it patiently: but & if when ye do well, ye suffer wrong & take it patiently, this is acceptable to God:

21 For hereunto yee are called: for Christ also suffered for you, leauing you an ensample that yee should follow his steps,

22 Who did no sinne, neither was there guile found in his mouth,

23 Who when hee was reuiled, reuiled not againe: when he suffered, he threatned not, but committed it to him that iudgeth righteously,

24 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousness: by whose stripes ye were healed.

25 For yee were as sheepe going astray: but are now returned vnto the shepheard and Bishop of your soules.

18 The second argument taken of the end of this order, which is not only most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnesse & happinesse of this life consisteth. 19 He declarerth the first argument more amply, shewing that Christian libertie doeth amongst all things, least or not at all consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vnskillful of God reported) but rather in this, that liuing holily according to the will of God, we should make manifest to all men that the Gospel is not a cloake for sin & wickednesse, seeing wee are in such sort free, that yet we are still the seruants of God, and not of sinne. 20 He diuideth the euill life of man, by occasion of those things which he spake, into

two general parts, to wit, into those duties which priuate men owe to priuate men, and especially the faithfull to the faithfull, and into that subiection whereby inferiours are bound to their superiours: but so that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings. d Be charitable and duefull towards all men. Chap. 1. 22. rom. 12. 10. e The assemblie and fellowship of the brethren, as Zacharie 11. 14. f Ephes. 5. 6. col. 3. 22. 21 He goeth to the dutie of seruants toward their masters, which he describeth with these bounds, that seruants submit themselves willingly & not by constraint, not onely to the good & courteous, but also to the froward and sharpe masters. 22 The taking away of an obiection: Indeed the condition of seruants is hard, especially if they haue froward masters: but this their subiection shalbe so much the more acceptable to God, if his will preuaile more with seruants, then the masters iniuries. f Because he maketh a conscience of it, to offend God, by whose good will and appointment he knoweth this burden is laid upon him. 23 Hee mitigateth the grieuoufnesse of seruitude, which he sheweth plainly that Christ died also for seruants, that they should beare so much the more patiently this inequality betwixt men which are of one selfe same nature: moreouer setting before them Christ that Lord of lords for an ensample, he signifieth that they cannot but seeme too delicate, which shew themselves more grieued in bearing of iniuries, then Christ himselfe who was most iust, and most sharpe of all afflicted, and yet was most patient. g A borrowed kinde of speech taken of painters and schoolemasters. fesai. 53. 9. 1. ioh. 3. 5. 24 He sheweth the remedie against iniuries, to wit, if they commend their cause to God, by example of Christ. 25 He seemeth now to turne his speech to masters, which haue also themselves a master and iudge in heauen, who will iustly reuenge the iniuries done to seruants, without any respect of persons. fesai. 53. 5. mar. 8. 17. 26 He calleth seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnesse & the end of the benefite receiued of Christ

CHAP. III.

That christian women should not contemne their husbands though they be infidels, she bringeth in examples of godly women. 8 General exhortations, 14 patiently to beare persecutions, 15 and boldly to geelde a reason of their faith. 18 Christs example.

Y

Likewise

16 The first argument: because the Lord is the Authour and reuenger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must about all others be diligent obseruers of this order. 17 He preuenteth a cauil which is made by some, that say they will obey kings and the higher Magistrates, and yet contemne their ministers, as though their ministers were not armed with their authoritie which sent them.

* Col. 3. 18.
* Ephes. 2. 2.
1 In the third place he setteth forth the wives duties to their husbands, commanding them to be obedient.
2 He speaketh namely of them which had husbands that were not Christians, which ought so much the more to be subiect to their husbands, that by their honest and chaste conuersation, they may gaine them to γ Lord.

* 1. Tim. 2. 9.
3 He condemneth the riot and excess of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meek and quiet spirit.

* VVho hath his heart fastened in the heart: so that the hid man is set against the outward decking of the body.

b Precious indeed and so taken of God.
4 An argument taken of the example of women & especially of Sara, which was the mother of all beleuers.

* Gen. 18. 12.
5 Because women are of nature fearefull, he giueth them to

vnderstand that he requieth of them that subiection, which is not wrung out of them either by force or feare * 1. Cor. 7. 3. 6 He teacheth husbands also their duties, to wit, that the more vnderstanding and wisdom they haue, the more wisely and circumspectly they behaue themselves. c Doe all the duties of wedlocke. d The more wisdom the husband hath, the more circumspectly he must behaue himselfe in bearing those commodities which through the womans weakness oftentimes cause trouble both to the husband and the wife.

7 The second argument: because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man, made to farre most excellent vices: whereupon it followeth that shee is not therefore to be neglected, because shee is weak, but on the contrarie part she ought to be so much the more cared for. e Having an honest care of her. f The woman is called a vessell after the manner of the Hebrewes, because the husband vseth her as his fellow and helper, to liue faithfully before God.

8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefit of eternall life) which otherwise, are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be despised, although they be weak. g Of that gracious and free benefit, whereby we haue euerslasting life giuen vs. 9 The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole seruice of God, whereunto both the husband and wife are equally called. 10 He returneth to common exhortations, and commendeth concord and whatsoever things pertaine to the maintenance of peace and mutuall loue. * Prov. 17. 13. and 20. 22. math. 5. 39. rom. 12. 17. 1. thess. 5. 15.

11 We must not onely not recompense iniurie for iniurie, but wee must also recompense them with benefits. 12 An argument taken of comparison: Seeing that we our selues are called of God whom we offend so often, to fo great a benefit, (so farre is he from reuenging the iniuries which we doe vnto him,) shall we rather make our selues vnworthy of so great bountifullnes, then forgive one anothers faults? And from this verse to the end of the Chapter, there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. * Psal. 34. 13. 13 A secret obiection: But this our patience shal be nothing els but a flensing and hardening of the wicked in their wickednes, to make them set vpon vs more boldly and destroy vs. Nay (saith the Apostle by the words of David) to liue without doing hurt, and to follo wafter peace when it flie th away, is the way to that happie and quiet peace. And if so be any man be afflicted for doing iustly, the Lord marketh all things, & will in his time deliuer γ godly, which criue vnto him, & will destroy the wicked. b Leads a blessed & happy life.

Likewise * let the wiues bee subiect to their husbandes, that euen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

2 While they behold your pure conuersation, which is with feare:

3 * Whose apparelling, let it not bee that outward, with broyded haire, and gold put about, or in putting on of apparell:

4 But let it be the α hid man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is β before God a thing much set by:

5 * For euen after this maner in time past did the holy women, which trusted in God tire themselves, and were subiect to their husbandes,

6 As Sara obeyed Abraham, and * called him, Sir: whose daughters ye are, whiles ye do wel, γ not being afraid of any terrour.

7 * Likewise ye husbands, dwell with them as men of α knowledge γ giuing ϵ honour vnto the woman, as vnto the weaker δ vessell, ϵ euen as they which are heires together of the ϵ grace of life, ρ that your prayers be not interrupted.

8 ι Finally, be ye all of one minde: one suffer with another: loue as brethren: be pitifull: be courteous,

9 * Not rendring euill for euill, neither rebuke for rebuke: but contrariwise, bleffe, ι knowing that ye are thereunto called, that ye should be heires of blessing.

10 * For if any man long after life, and to β see good dayes, let him refraine his tongue from euill, and his lippes that they

speake not guile,

11 * Let him eschew euill, and doe good: let him seeke peace, and follow after it:

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the δ face of the Lord is against them that doe euill.

13 ι And who is it that will harme you, if ye follow that which is good?

14 * Notwithstanding blessed are yee, if yee suffer for righteousness sake. ι Yea, γ feare not their δ feare, neither bee troubled.

15 But ι sanctifie the Lord GOD in your hearts: ι and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you, with meeke-nesse and reuerence,

16 Having a good conscience, that when they speake euill of you as of euill doers, they may bee ashamed, which slander your good conuersation in Christ:

17 ι For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing:

18 * For Christ also hath once suffered for sinnes, ι the iust for the vniust, ι that he might bring vs to God, ι and was put to death concerning the ϵ flesh, but was quickened by the spirit,

19 ι By γ the which he also went, & preached vnto the δ spirits that are in prison,

20 Which were in time passed disobedient, when ι once the long suffering of God abode in the dayes of * Noe, while the Arke was preparing, wherein fewe, that is, eight \circ soules were saued in the water:

for righteousness sake, to be careful full not for redeeming of our life, either with denying or renouncing the trueth, or with like violence, or any such means: but rather to giue an account of our faith boldly, and yet with a meeke spirit, and full of godly reuerence, that the enemies may not haue any thing iustly to object, but may rather be ashamed of themselves. 17 A reason which standeth vpon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because we are so afflicted not by hap, but by the will of our God. * Rom. 5. 6. heb. 9. 15. 18 A prooofe of either of the rules, by the example of Christ himselfe our chiefe paterne, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust suffered for vs, that are vniust, and shall it grieve vs which are vniust, to suffer for the iusts cause? 20 An other argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his father γ same way γ he went himselfe, & partly fro the cause efficiēt, to wit, because Christ is not only set before vs for an example to follo w, but also he holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father. 21 An other argument taken of the happie end of these afflictions, wherein α Christ goeth before vs both in example & vertue, as one who suffered most grievous torments euen vnto death, although but in one part only of him, to wit, in the flesh or mans nature: but yet became conquerour by the vertue of his diuinitie. m As touching his manhood, for his body was dead, and his soule felt the sorowes of death. 22 A secret obiection: Christ in deed might doe this, but what is that to vs? Yes (saith the Apostle) for Christ hath shewed forth this vertue in all ages, both to the preferuation of the godly, were they neuer so fewe and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the history of the flood: for Christ is he which in those daies (when God through his patience appointed a time of repentance to the world) was present, not in corporal presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompence of their rebellion, and saued those fewe, (that is, eight onely persons) in the water. γ By the vertue of which Spirit, that is to say, of the diuinitie: therefore this word, Spirit, cannot in this place be taken for the soule, vntill we will say that Christ was raised up againe and quickned by the vertue of his soule. γ He calleth them spirits, in respect of the time that they were in the flesh. n This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. * Gen. 6. 14. mat. 24. 38, luke 17. 26. o Men.

* Esai. 1. 16.
i This word (Pan) after the manner of the Hebrewes, is taken for anger.

14 The second argument: which the wicked are prouoked, they are more wayward: therefore they must rather be overcome with good turnes. And if they cannot be gotten by that means also, yet notwithstanding we shall be blessed, if wee suffer for righteousness sake. * Mat. 5. 10.

15 A most certaine counsell in afflictions, be they neuer so terrible, to be of a constant mind, and to stand fast. But how shal we attain vnto it? If wee sanctifie God in our mindes and hearts, that is to say, if wee rest vpon him as one that is Almighty that loueth mankinde, that is good and true indeed.

* Esai. 8. 12. 15 k Be not dismayed as they are. l Giue him all praise and glory, and hang ouer him.

16 Hee will haue vs, when we are afflicted

23 A proportionall applying of the former example to the times which followed the coming of Christ: for that preservation of Noe in the waters, was a figure of our Baptisme, not as though the materiall water of Baptisme saue vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward baptisme shadoweth, preserveth vs being washed, so that we may call vpon God with a good conscience. *p* The conscience being sanctified, may freely call vpon God. 24 That selfe same vertue, whereby Christ rose againe, and now being carried vp into heauen hath receiued all power, doeth at this day defend and preserve vs.

21 ²³ Whereof the baptisme *that* now is, answering that figure, (*which is not* a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to ^p God) saue vs also ²⁴ by the resurrection of Iesus Christ,

22 Which is at the right hande of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward baptisme shadoweth, preserveth vs being washed, so that we may call vpon God with a good conscience. *p* The conscience being sanctified, may freely call vpon God. 24 That selfe same vertue, whereby Christ rose againe, and now being carried vp into heauen hath receiued all power, doeth at this day defend and preserve vs.

CHAP. IIII.

He bringeth in Christ's example, and applyeth it 6 to the mortifying of the flesh, especially commending charitie: 12 And so exhorteth of patience, 17 That it is necessarie that correction begin at the Church.

Forasmuch as then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, *which is*, that he which hath suffered in the flesh, hath ceased from sinne,

2 That hee henceforeward should liue (as much time as ^a remaineth in the flesh) not after the lustes of men, but after the will of God.

3 ^a For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abominable idolatries,

4 ³ Wherein it seemeth to them strange, that yee runne not with them vnto the same excessse of riot: therefore speake they euill of you,

5 Which shall giue accounts to him, that is ready to iudge quicke and dead:

6 ⁴ For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men in the flesh, but might liue according to God in the spirit.

7 ⁵ Nowe the ende of all things is at hand. Be ye therefore sober and watching in prayer.

8 ⁶ But aboute all things haue feruent loue among you: ^{*} for loue shall couer the multitude of sinnes.

9 ⁷ Be yee ^{*} harberous one to another, without grudging.

10 ⁸ Let euery man as hee hath receiued the gift, minister the same one to another, ⁹ as good disposers of the manifold grace of God.

11 ¹⁰ If any man speake, *let him speake as the words of God*: If any man minister, *let him doe it as of the abilitie which God ministereth*, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 ¹¹ Dearely beloued, thinke it not strange, ¹² concerning the fierie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 ¹³ But reioyce in as much as ye are partakers of Christs sufferings, that when his glory shal appeare, ye may be glad and reioyce.

14 ¹⁴ If ye be railed vpon for the Name of Christ, blessed are ye: for the ^c Spirit of glory, and of God resteth vpon you, *which* on their part is euill spoken of: but on your part is glorified.

15 ¹⁵ But let none of you suffer as a murderer, or as a thiefe, or an euill doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe:

17 ¹⁶ For the time is come, that iudgement must begin at the house of God. ¹⁷ If it first begin at vs, what shall the ende be of them which obey not the Gospel of God?

18 ^{*} And if the righteous scarcely be saved, where shall the vngodly and the sinners appeare?

wherein two things especially are to be obserued: to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glory of God the Father in Christ, as to the proper marke.

11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fully repeateth that which he touched before, warning vs not to be troubled at persecutions and afflictions, as at a new & strange thing. *d* As though some new thing had befallen you, which you neuer thought of before.

12 The first reason: because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse and make vs perfite. 13 Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three poynts. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glorie.

¹⁴ Secondly, because that although the infidels thinke far otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with the true spiritual glory, and their adoption is sealed in them by the Spirit of God.

¹⁵ The third difference: for the godly are not afflicted for their euill doings, but for righteousness sake as Christians: whereby it cometh to passe that the crosse, seeing it is a testimonie vnto them of faith and righteousness, ministereth to the not an occasion of sorrow, but of vnspokeable ioy: now the Apostle propoundeth this third difference vnder the forme of an exhortation.

16 The third reason: because the Lord of al world, being especially carefull for them of his household, doeth therefore chastise them first of all, yet so that hee keepeeth a measure in his greatest severity. And as he hath alwayes vied to doe heretofore, so doeth hee now especially when as he exhibited himselfe in person to his Church.

17 Left the godly should be offended & stumbe at that vaine shadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case, and the godly in euil, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nurtured them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vnter destruction.

6 He commenteth charitie of one towards another, because it doeth as it were burie a multitude of sinnes, and therefore preserveth and maintaineth peace and concord: for they that loue one another, doe easily forgie one another their offences.

⁸ *Pro. 10. 12.*

7 Of all the duties of charitie, he commendeth one namely which was at that time most necessarie, to wit, hospitalitie, which he will haue to be voluntarie & most courteous and bountifull.

⁹ *Rom. 12. 13.*

¹⁰ *Heb. 13. 2.*

8 He sheweth the vse of charitie, to wit, that euery man bestow that gift which he hath receiued, to the profit of his neighbour.

¹² *Rom. 12. 6.*

¹⁴ *Phil. 2. 14.*

9 A reason, because that what gift soeuer we haue, we haue receiued it of God vpon this condition, to bee his disposers and stewards.

10 He reckoneth vp two kinds of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions,

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25 He reckoneth vp two kinds of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions,

Having ended his digression and sliding from his matter, now hee returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say, to leaue off from our wickednesse and viciousnesse: and to rise againe to God, that is to say, to be renewed by the vertue of the holie Ghost, that wee may leade the rest of our life which remaineth after the will of God.

^a So much of this present life as remaineth yet to be passed over.

^a Ephesians

4. 22.

2 By putting vs in minde of the dishonestie of our former life led in the filth of sinne, he calleth vs to earnest repentance.

^b Wickedly and licenciously after the manner of the Gentiles.

3 That wee be not mooued with the enemies peruerse and slanderous iudgements of vs, we haue to set against them that last iudgement of God which remaineth for them: for none, whether they be then found liuing, or were dead before, shal escape it.

^c They thinke it a new and strange matter.

4 A digression: because he made mention of the last general iudgement. And he preuenteth an obiection, that, seeing Christ came very lately, they may seeme to be excusable which died before. But thus the Apostle denieth: for (saith he) this selfe same Gospel was preached vnto them also (for he speaketh vnto the Iewes,) and that to the same end that I now preach it vnto you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughtie corruption which reigneth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

5 Hee returneth to his purpose, vsing an Argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must so much the more diligently watch and pray, with true sobriety of minde.

18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but goe forward notwithstanding in the way of holinesse and well doing, commending themselves to God their faithful Creator, that is to say, their Father.

19 ¹⁸ Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithful Creator.

CHAP. V.

1 He warneth the Elders not to usurpe authoritie ouer the Church, 5 willing the younger sort to be willing to be taught, and to be modest, 8 to be sober and watchfull to resist the cruell aduersario.

1 He describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

2 He vseth a preface touching the circumstance of his owne person: to wit, that hee as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and poun- deth vnto them no other condition but that which hee himselfe hath sustained before

The Elders which are among you I beseech, which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be reueiled,

2 ³ Feede the ⁴ flocke of God, which dependeth vpon you, ⁶ caring for it not by constraint, but willingly: not for filthie lucre, but of a ready minde:

3 Not as though ye were lords ouer Gods heritage, but that yee may be ensamples to the flocke:

4 ⁷ And when that chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 ⁸ Likewise yee younger, submit your selues vnto the elders, and submit your selues euery man one to another: * decke your selues inwardly in lowlines of minde:

them, and doeth still take the same paines, and also hath one selfe same hope together with them.

3 The first rule: He that is a shepheard let him feed the flock. 4 He saith not offer for the quicke and the dead, and sing patched shreds in a strange tongue, but (sede) 4 The second: Let the shepherds consider, that the flock is not his, but Gods. 5 The third: Let not the shepheard inuade other mens flockes, but let them feede that which God hath committed vnto them. 6 Let the shepherds gouerne the Church with the word, and example of godly and vnblameable life, not by constraint, but willingly, not for filthie lucre, but of a ready minde, not as lords ouer Gods portion and heritage, but as his ministers. 7 Which is the Christian people. 7 That the shepherds minds be not overcome either with the wickednesse of men, or their crueltie, he warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is laid vp for them in heauen. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in need of, but especially the younger sort, by reason of the vntowardnesse and pride of that age. * Rom. 12. 10.

9 for * God resisteth the proud, and giueth grace to the humble.

6 Humble * your selues therefore ¹⁰ vnder the mightie hand of God, that he may exalt you in due time.

7 * Cast all your care on him: for hee careth for you.

8 ¹¹ Be sober, and watch: for * your aduersarie the deuill as a roaring lion walketh about, seeking whom he may deuoure:

9 Whome resist stedfast in the faith, ¹² knowing that the same afflictions are accomplished in your ⁶ brethren which are in the world.

10 ¹³ And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a litle, make you perfit, confirme, strengthen and stablish you:

11 To him be glory and dominion for euer and euer, Amen.

12 ¹⁴ By Syluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 ¹⁵ The Church that is at ⁴ Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus, Amen.

but from olde and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue such and so many fellowes of our conflicts and combates. c Amongst your brethren which are dispersed throughout the world. 13 He sealeth vp as it were with a scale the former exhortation with a solemne prayer, againe willing them to aske encrease of strength at his handes, of whom they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whom we are sure of the glory of eternal life. 14 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine is saluation freely giuen of God. 15 Familiar salutations. d In that famous citie of Syria, where Peter the Apostle of the circumcision then was. * Rom. 16. 16. 1 cor. 16. 20. 2 cor. 13. 12.

9 Because pride seemeth to many to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie. * James 4. 6. * James 4. 10. 10 Because those proud and lofty spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proude men, and to hang wholly vpon his providence. * Psal. 55. 23. math. 6. 33. Luke 12. 22. 11 The crueltie of Satan, who seeketh by all means to deuoure vs, is overcome by watchfulness and faith. * Luke 22. 31. 12 The persecutions which Satan stirreth vp, are neither new nor proper to any one man, but from olde and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue such and so many fellowes of our conflicts and combates. c Amongst your brethren which are dispersed throughout the world. 13 He sealeth vp as it were with a scale the former exhortation with a solemne prayer, againe willing them to aske encrease of strength at his handes, of whom they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whom we are sure of the glory of eternal life. 14 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine is saluation freely giuen of God. 15 Familiar salutations. d In that famous citie of Syria, where Peter the Apostle of the circumcision then was. * Rom. 16. 16. 1 cor. 16. 20. 2 cor. 13. 12.

THE SECOND EPISTLE
GENERALL OF PETER.

CHAP. I.

1 Having spoken of the bountifullnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to holinesse of life: 12 and that his counsell may be more effectuell, 14 he sheweth that his death is at hand, 16 and that himselfe did see the power of Christ which he opened vnto them.

1 A salutation, wherein he giueth them to vnderstand that he dealeth with them as Christs embassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousness of Iesus Christ our God and Saviour.



Imon ¹ Peter a seruant and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the * righteousness of our God, and Saviour Iesus Christ:

2 Grace and peace be multiplied vnto

in that that God standing to his promise, serued himselfe faithfully, and therefore iust vnto vs

you, ² through the acknowledging of God and of Iesus our Lord,

3 ³ According as his ^b diuine power hath giuen vnto vs all things that pertaine vnto ^c life and godlinesse through the ^d acknowledging of him that hath called vs vnto glory and vertue,

4 ⁴ Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the ^e diuine nature,

eternall life, wherein he hath appointed to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertue: b Hee speaketh of Christ, whom he maketh God and the onely Saviour. c Vnto saluation. d This is the summe of true religion, to be led by Christ to the Father, as it were by the hand. 4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God, and his free promise, from whence all these benefites proceede, I say, these most excellent benefites, whereby we are delivered from the corruption of the world, (that is, from the wicked lusts, which wee carry about vs) and are made after a sort like vnto God himselfe. e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is renewed in vs.

2 Faith is the acknowledging of God and Christ, from whence all our blessedneses issue forth and floweth. 3 Christ fettereth fourth himselfe vnto vs plainly in the Gospel, and that by his onely power, and giueth vs all things which are requisite both to life and godlinesse, in that he doeth furnish vs with true vertue: b Hee speaketh of Christ, whom he maketh God and the onely Saviour. c Vnto saluation. d This is the summe of true religion, to be led by Christ to the Father, as it were by the hand. 4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God, and his free promise, from whence all these benefites proceede, I say, these most excellent benefites, whereby we are delivered from the corruption of the world, (that is, from the wicked lusts, which wee carry about vs) and are made after a sort like vnto God himselfe. e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is renewed in vs.

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in that yee flee the corruption, which is in the world through lust.

5 Therefore giue euen al diligence thereunto: ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlineffe:

7 And with godlineffe, brotherly kindness: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ:

9 For he that hath not these things, is blinde and cannot see farre off, and hath forgotten that he was purged from his olde finnes.

10 Wherefore brethren, giue rather diligence to make your calling and election sure: for if yee doe these things, yee shall neuer fall.

11 For by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of these things, though that yee haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endeuoure therefore alwayes, that yee also may bee able to haue remembrance of these things after my departing:

16 For we followed not deceiueable fables when we opened vnto you the power and comming of our Lord Iesus Christ, but with our eies we saw his Maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the holy mount.

19 We haue also a most sure word of

the Prophets, to the which ye doe well that yee take heede, as vnto a light that shineth in a darke place vntill the day dawne, and the day starre arise in your hearts.

20 So that ye first know this, that no prophetic of the Scripture is of any priuate interpretation:

21 For the prophetic came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

1 A more full and open knowledge, then was vnder the shadowes of the Law. m That clearer doctrine of the Gospel. * 2 Tim. 3. 16. 13 The Prophets are to be read, but so, that we aske of God the gift of interpretation, for he that is the authour of the writings of the Prophets, is also the interpreter of them. n He interpreteth the Scripture and prophetic together, to distinguish true Prophecies from false. o For all interpretation commeth from God. p The godly interpreters and messengers. q Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane Iosephs, and foretellers of things to come.

CHAP. II.

1 He foretelleth them of false teachers, 3 whose wicked sleights and destruction he declareth. 12 Hee compareth them to brutish beasts, 17 and to welles without water, 20 because they seeke to withdraw men from God to their olde filthinesse.

But there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shal bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation.

2 And many shall follow their destructions, by whom the way of trueth shall be euill spoken of,

3 And through couetousnesse shal they with fained words make marchandise of you, whose condemnation long since resteth not, and their destruction slumbreth not.

4 For if God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to be kept vnto damnation:

5 Neither hath spared he the old world, but saued Noe the eight person a preacher of righteousness, and brought in the flood vpon the world of the vngodly,

6 And turned the cities of Sodom and Gomorrhe into ashes, condemned them, and ouerthrew them, and made them an example vnto them that after should liue vngodly,

7 And deliuered iust Lot vexed with the vncleane conuersation of the wicked:

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with

serued Noe the eight person, and who burned Sodom, and saued Lot, will deliuer his elect from these errors, and will utterly destroy those vnrighteous. * Job. 4.

18. iude 6. c So the Grecians called the deepe dungeons vnder the earth, which should be appointed to torment the soules of the wicked in. d Bound them with darknesse as it were with chaines: and by darknesse hee meaneth that most miserable state of life that is full of horror.

o VVhich was before the flood: not that God made a new world, but because the world seemed new. * Gen. 7. 1. f For he ceased not the space of an hundred and twenty years to warn the wicked both by word and deede, what wrath of God hangd ouer their heads. * Gen. 19. 13. 24.

g VVhich way so euer he looked, and turned his eyes. h He had a troubled soule, and being vehemently grieved, liued a painful life.

12 The doctrine of the Apostles, doeth not shute out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightness of the Gospel began to shine.

13 As in times past there were two kindes of prophets, the one true, the other false: so Peter foretelleth this, that there shalbe some true, and some false teachers in the Church, in so much as Christ himselfe shalbe denied of some, which notwithstanding shal call him redeemer.

14 Under the Law, while the state and policie of the Iewes was yet standing.

15 There shall not onely be heresies, but also many followers of them.

16 Couetousnesse for the most part is a companion of heresie, and maketh marchandise euen of soules.

17 They will abuse you, and sell you as they sell cattle in a faire.

18 A comfort for the godly: God who cast the Angels that fell away from him, headlong into the darkenesse of hell, at length to be iudged, and who destroyed the olde world with the flood, and pre-

19 They will abuse you, and sell you as they sell cattle in a faire.

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their

In men. For lust is the sin of corruption, and hath his place in our very bowels and inmost parts.

5 Having laid the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) now hee beginneth to exhort vs to giue our minds wholly to the true vie of this grace. And hee beginneth with faith, without which nothing can please God, and he warneth vs to haue it full fraught with vertue (that is to say, with good and godly manners) being ioyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue.

6 He reckoneth vp certaine other principall vertues, whereof some, pertaine to the first table of the Law, others to the last.

7 As those fruits do spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered and groweth by bringing forth such fruits, in so much that he that is vnfruitfull, did either neuer know the true light, or hath forgotten the gift of sanctification which he hath receiued.

8 In this body. * Iohn. 21. 18. * 1 Cor. 1. 17. and 2. 1. 10 An other amplification taken both of the great certaintie and also excellencie of this doctrine, as whereof our Lord Iesus Christ the Sonne of God is the authour, whose glory the Apostle himselfe both saw and heard. * Matthe. 17. 5.

11 The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets.

12 Therefore seeing our calling and election is approoued by these fruits and is confirmed in vs, and moreover seeing this is the onely way to the euerlasting kingdome of Christ, it remaineth that we cast our minds wholly that way.

9 An amplifying of the conclusion ioynd with a modest excuse, wherein he declareth his loue towards them, and foretelleth them of his death which is at hand.

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their vnlawfull deedes)

9 The Lord ⁱ knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment,

10 ⁵ And chiefly them that walke after the flesh in the lust of vncleanness and despise gouernement, *which are bold, and stand in their owne conceite, and feare not to speake euill of them that are in ^k dignitie,*

11 Where as the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord:

12 ⁶ But these, as naturall brut beasts, led with sensualitie and ^l made to be taken and destroyed, speake euill of those things which they knowe not, and shall perish through their ^m owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure daily to liue deliciously. *Spots they are and blots, delighting themselues in their deceiungs, ⁿ in feasting with you,*

14 ⁷ Hauing eyes full of adulterie, and that cannot cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnesse, *they are the children of curse:*

15 Which forsaking the right way, haue gone astray, following the way of ^{*} Balaam, the sonne of Bosor, which loued the wages of vnrighteousnesse:

16 But he was rebuked for his iniquitie: for the dumbe beast speaking with mans voice, forbade the foolishnesse of the Prophet.

17 ⁸ These are ^o welles without water, and clouds caried about with a tempest, to whom the ^p blacke darkenesse is reserued for euer.

18 For in speaking ^q swelling wordes of vanitie, they ^r beguile with wantonnes through the lustes of the flesh them that were ^s cleane escaped from them which are wrapped in error,

19 Promising vnto them libertie, and are themselues the ^{*} seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 ⁹ For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord and of the Sauour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning:

21 For it had bene better for them, not to haue acknowledged the way of righteousness, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them,

22 But it is come vnto them, according to the true prouerbe, ^{*} The dogge is returned to his owne vomit: and, The swine that was washed, to the wallowing in the myre.

CHAP. III.

¹ He sheweth that he writeth the same things againe, ² because they must be often stirred vp, because dangers hangouer their heads through certaine mockers: There fore he warneth the godly that they doe not after the iudgement of the flesh, ¹² appoint the day of the Lord, ¹⁴ but that they thinke it alwayes at hand, ¹⁵ in which doctrine he sheweth that Paul agreeeth with him.

This ¹ second Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

2 To call to remembrance the wordes which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauour.

3 ² This first vnderstand, that there shall come in the last dayes, ^a mockers, which will walke after their lusts,

4 ³ And say, where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation:

5 ⁴ For this they willingly know not that the heauens were of old, and the ^b earth that was of the water and by the water, by the word of God.

6 ⁵ Wherefore the world that then was, perished, ouerflowed with the ^c water.

7 ⁶ But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 ⁷ Dearely beloued, be not ignorant of this one thing, that one day is with the Lord ^{*} as a thousand yeeeres, and a thousand yeeeres as one day.

9 ⁸ The Lord of that promise is not slacke

⁵ Secondly, he setteth against them the vniuersal flood, which was the destruction, as it were of the whole worlde. ⁶ For the waters returning into their former place, this world, that is to say, this beautie of the earth which we see, and all liuing creatures which liue vpon the earth, perished. ⁶ Thirdly, hee pronounceth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appoynted for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his only word, and afterward to ouerwhelme them with water. ⁷ The taking away of an objection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short. ^{*} *1. Pet. 4. 4.* ⁸ The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.

ⁱ Hath bene long practised in sauing and deliuering the righteous.

⁵ He goeth to another sort of corrupt men, which notwithstanding are within the bowels of the Church, which are wickedly giuen, and doe seditionously speake euill of the authoritie of Magistrates (which the Angels themselves that minister before God, doe not dispraise.) A true and liuely description of ⁵ Romish cleargie (as they call it.)

⁶ Princes and great men, be they neuer so high in authority.

⁶ A liuely painting out of the same persons, wherein they are compared to beasts which are made to snare themselves to destruction, while they giue themselves to fill their bellies: For there is no greater ignorance then is in these men: although they most impudently finde fault with those things which they know not: and it shall come to passe that they shall destroy themselves as beasts with those pleasures wherewith they are delighted, and dishonour and defile the companie of the godly.

⁸ Made to this end to be a praye to others: So doe these men willingly cast themselves into Sannas snares.

⁹ Their owne wicked manners shall bring them to destruction.

⁷ Or, little rocks. ⁸ When as by being amongst the Christians in the holy banquet, which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are in deed turblers of the Church. ⁷ Hee condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making merchandise of the soules of light persons, as men exercised in all the crafts of couetousnesse, to be short, as men that sell themselves for money to curse the sonnes of God after Balaams example, whom the dumbe beast reprooued. ^{*} *Numb. 22. 23. * Jude 12.* ⁸ Another note whereby they may be wel known what manner of men they are, because they haue inwardly nothing but either vicerly vaine or very hurtfull, although they make a shew of some great goodnes, but they shall not escape unpunished for it, because vnder pretence of false libertie, they draw men into most miserable flauerie of sinne. ⁹ Which boast of knowledge and haue nothing in them. ^p Most greifed darkness. ⁹ They deceive men with vaine and swelling wordes. ^r They take them, as fishes are taken with the hook. ^s Vainely and in deed, cleane departed from idolatrie. ^{*} *John 8. 34. rom. 6. 10.*

⁹ It were better to haue neuer known the way of righteousness, then to turne backe from it to the old filthinesse: and men that doe so, are compared to dogges and swine.

^{*} *Matth. 12. 45. lech. 6. 4.*

^{*} *Prov. 26. 11.*

¹ The remedie against those wicked enemies, both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.

^{*} *1. Tim. 4. 1.*

² *sim. 3. 1.*

³ *uide 18.*

² He voucheth the second comming of Christ against the Epicures by name, ^a *Monstrum enim, who will seeme wise by their contempt of God, and wicked boldnesse.*

³ The reason which these mockers pretend because the course of nature is all one as it was from the beginning, therefore the world was from euerlasting, and shall be for euer.

⁴ Hee setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of.

⁵ Which appoynted when the waters were gathered together in one place. ⁵ Secondly, he setteth against them the vniuersal flood, which was the destruction, as it were of the whole worlde. ⁶ For the waters returning into their former place, this world, that is to say, this beautie of the earth which we see, and all liuing creatures which liue vpon the earth, perished. ⁶ Thirdly, hee pronounceth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appoynted for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his only word, and afterward to ouerwhelme them with water. ⁷ The taking away of an objection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short. ^{*} *1. Pet. 4. 4.* ⁸ The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.

A reason why the latter day cometh not out of hand, because God doeth patiently wait till the elect be brought to repentance, that none of them may perish.

Exech. 18. 32. and 33. 11.

1. tim. 2. 4.

10 A very short description of the last destruction of the world, but in such sort as nothing could be spoken more grauely.

Marth. 24. 44.

1. thes. 5. 2.

1. cor. 3. 3. and 16. 15.

11 An exhortation to puritie of life, setting before vs that

horrible iudgement of God, both to bridle our wantonnesse, and also to comfort vs, so that we be found watching, and ready to meet him at his coming.

He requirith patience of vs, as such patience as is not slothfull.

Esai. 65. 17. and 66. 22. reuel. 21. 1. f. to which he returneth.

(as some men count slackenesse) * but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 * But the * day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a * noyse, and the elements shall melt with heate, and the earth with the workes that are therein, shall bee burnt vp.

11 Seeing therefore that all these things must bee dissolued, what maner of persons ought yee to be in holy conuersation and godlinesse,

12 Looking for, and * hasting vnto the comming of that day of God, by the which the heauens beeing on fire, shall be dissolued, and the elements shall melt with heate.

13 But we looke for * new heauens, and a new earth, according to his promise, where in dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee

may bee found of him in * peace, without spote and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, * euen as our beloued brother Paul according to the wisdom giuen vnto him, wrote vnto you,

16 As one that in all his Epistles speaketh of these things: * among the * which some things are heard to be vnderstood, which they that are vnlearned and vnstable, wrest, as they doe also other Scriptures vnto their owne destruction.

17 Yee therefore beloued, seeing yee knowe these things before, beware, lest yee be also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him bee glory both now and euermore, Amen.

the knowledge of Christ. * That is to say, among the which things, for hee disputeth not here whether Pauls Epistles be plaine or darke, but saith, that amongst those things which Paul hath written of in his Epistles, and Peter himselfe in these two of his owne, there are some things which cannot be so easily vnderstood, and therefore are of some drawn to their owne destruction: and thus hee saith to make vs more attentive and diligent, and not to remoue vs from the reading of holy things, for to what end should they haue written vaine speculations?

g That you may trie to your profite, how gentle and peaceable be ye.

Rom. 2. 4.

12 Pauls Epistles are allowed by the express testimonie of Peter.

13 There be certaine of these things obscure & darke whereof the vnlearned take occasion to ouerthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceit, to labour that we may daily more and more grow vp and increase in

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 He testifieth that hee bringeth the eternall word wherein is life, & light: 9 God will bee mercifull vnto the faithfull, if growing vnder the burden of their sinnes, they learne to flee vnto his mercie.

1 He beginneth with the description of the person of Christ whom he maketh one & not two: and him both God from eueralasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom Iohn himselfe & his companions, both heard, and beheld, & handled.

2 I heard him speake, I saw him my selfe with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with me.

3 That same eueralasting Word, by whom all things are made, and in whom only there is life.

4 Being sent by him; and that doctrine is rightly said to be sowed, for no man could so much as haue thought of it, if it had not bene thus sowed.

5 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become the Sonnes of God: in which thing only consisteth all happinesse.



Hat * which was from the beginning, which wee haue heard, which we haue seene with these our eyes, which wee haue looked vpon, and these hands of ours haue handled of that * word of life,

2 (For that life was made manifest, and we haue seene it, & beare witnes, and shew vnto you that eternall life, which was with the Father, and was made manifest vnto vs)

3 That I say, which wee haue seene and heard, declare we vnto you, * that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne I E S V S Christ.

4 And these things write we vnto you, that your ioy may be full.

5 * This then is the message which wee haue heard of him, and declare vnto you: that God * is light, and in him is no darkenes.

6 If wee say that wee haue fellowship with him, and walke in darkenesse, we lie and doe not truly:

7 But if we walke in the * light as he is in the light, we haue fellowship one with another, * and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, wee * deceiue our selues, and * trueth is not in vs.

9 * If we acknowledge our sinnes, hee is * faithful and iust to * forgie vs our sinnes,

fellowship. * Iohn 8. 12. d God is said to be light of his owne nature, and to be in light, that is to say, in that eueralasting infinite blessednesse, and wee are said to walke in light, in that the beames of that light doe shine vnto vs in the Word. 4 A digression or going from the matter hee is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning and knitting together with Christ: but because this our light is very darke, we must needs obtaine another benefit in Christ, to wit, that our sinnes may be forgien vs being sprinkled with his blood: and this in conclusion is the prop & stay of our saluation. * Heb. 9. 28. 1. per. 1. 19. reuel. 1. 5. 5 There is none but needeth this benefite, because there is none that is not a sinner. * 1. King. 8. 46. 2. chron. 6. 36. prouerb. 20. 9. * This doeth fully refute that pestiferous & workes of supererogation which the Papists dream of. f So then, Iohn speaketh not thus for modestie sake, as some say but because it is so in deed. 6 Therefore the beginning of saluation is to acknowledge our wickednesse and to require pardon of him, who freely forgueth all sinnes, because he hath promised to do so, and he is faithful and iust. g So then our saluation hangeith vpon the free promises of God, who because he is faithful and iust, will performe that which he hath promised. h VVhere are there any mysteries? for this is our true felicity.

3 Now he entred into a question, whereby wee may vnderstand that wee are ioyned to gether with Christ, to wit, if we be gouerned with his light, which is perceived by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light, therefore hee agreeth well with the which are lightsome, but with them that are darksome he hath no

and

7 A rehearfall of the former sentence, where in he condemned all of sinne without exception: in so much that if any man perswade himselfe otherwise, hee doeth, as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea, he maketh God a liar: for to what end either in times past needed sacrifices, or now Christ and the Gospel, if we be not sinners? *i They doe not onely deceive themselves, but are blasphemous against God. k His doctrine shall haue no place in vs, that is, in our hearts.*

and to cleanse vs from all vnrighteousnesse.

10 7 If we say we haue not sinned, we make him a liar, and his ^k word is not in vs.

CHAP. II.

1 He declareth that Christ is our Mediatour and Aduocate, 3 and sheweth that the knowledge of God consisteth in holiness of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to condemne the world, 18 Hee giueth warning that Antichrists be auoyded, 24 and that the knowne truth be stood vnto.

MY litle children, these things write I vnto you, that yee sinne not: and if any man sinne, we haue an ^a Aduocate with the Father, Iesus Christ the Iust.

2 And hee is the ^b reconciliation for our finnes: and not for ours only, but also for the ^c finnes of the whole world.

3 ^a And hereby we are sure that we ^d know him, ^e if we keepe his commandements.

4 ^b He that saith, I know him, and keepeth not his commandements, is a liar, and the truth is not in him.

5 ^c But he that keepeth his word, in him is the ^f loue of God perfect indeede: hereby we know that ye are in ^g him.

6 ^d Hee that saith he remaineth in him, ought euen so to walke, as he hath walked.

7 ^e Brethren, I write no new commandement vnto you, but an old commandement which yee haue had from the beginning: this olde commandement is that word, which yee haue heard from the beginning.

8 ^f Againe, a newe commandement I write vnto you, that ^h which is true in him, and also in you: for the darkenesse is past, and that true light now shineth.

9 ^g He that saith that he is in that light, and hateth his brother, is in darkenesse vn-

till this time.

10 ^a He that loueth his brother, abideth in that light, and there is none occasion of euill in him.

11 But hee that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 ^b Litle children, ⁱ I write vnto you, because your finnes are forgiven you for his ^k Names sake.

13 ^c I write vnto you, fathers, because yee haue knowen him that is from the beginning. ⁱ I write vnto you, young men, because yee haue ouercome that wicked one.

14 I write vnto you, litle children, because yee haue knowen the father.

14 ^b I haue written vnto you, fathers, because yee haue knowen him that is from the beginning. I haue written vnto you, young men, because yee are strong, and the word of God abideth in you, and yee haue ouercome that wicked one.

15 ^c Loue not this ^d world, neither the things that are in this world. If any man loue this world, the ^e loue of the Father is not in him:

16 For all that is in this world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 ^d And this world passeth away, and the lust thereof: but he that fulfilleth the will of God abideth euer.

18 ^e Litle children, ^f it is the last time, ^g and as yee haue heard that Antichrist shall come, euen now are there many Antichrists: whereby we know that it is the last time.

19 ^h They went out from vs, but they were not of vs: for if they had bene of vs, ⁱ they should haue continued with vs. ^j But this

12 Finally, hee sheweth to children, that that true Father from whom they haue to looke for all good things, is set forth vnto them in the Gospel. 13 He addeth afterward in like order, as many exhortations, as if he should say, Remember you Fathers, as I wrote euen now, that ^k euermore Sonne of God is reueiled to vs. Remembre ye young men, that ^l strength whereby I said ^m you put Satan to flight, is giuen you by the word of God which dwelleth in you. 14 The world which is full of wicked desires, lusts, or pleasures, and pride, is vtterly hated of our heavenly Father: Therefore the Father and the world cannot be loued together: and this admonition is very necessary for greene and flourishing youth. 15 He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite loue, Iohn 3. 16. that is to say, those whom he chose out of the world. 16 VVhen with the Father is loued. 15 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and vnlike euent. 16 Now hee turneth himselfe to litle children, which notwithstanding are well instructed in the summe of religion, and willet them by diuers reasons to shake off slothfulness, which is too familiar with that age. 17 Hee useth this word (Litle) not because hee speaketh to children, but to allure them the more by using such sweet words. 17 First, because the last time is at hand, so that the matter sufferech no delay. 18 Secondly, because Antichristes, that is, such as fall from God, are already come, euen as they heard that they should come. And it was very requisite to warne that vnheede and wastefull age of that danger. 19 A digression against certaine offences & stumbling blokes wherewith that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first hee maketh plaine to them that although such as fall from God & his religion had place in the Church, yet they were neuer of the Church: because the Church is the companie of the elect, which cannot perishe, and therefore cannot fall from Christ. 20 So then the elect can neuer fall from grace. 20 Secondly, hee sheweth that these things fall out to the profite of the Church, that hypocrites may be plainly knownen.

* Chap. 3. 14

9 Hee returneth againe from sanctification to remission of finnes, because that free reconciliation in Christ is the ground of our saluation, whereas upon afterwards sanctification must be built as vpon a foundation.

i Therefore I write vnto you, because you are of this number whom God hath reconciled to himselfe.

k For his own sake: And in that he nameth Christ he sheweth out all other, whether they be in heauen or earth.

10 Hee sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are praising ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable vnto them.

11 He aduertiseth young men, if they be desirous to shewe their strength, that they haue a most glorious combat set here before them, to wit, Satan the worst enemy, who must be overcome: willing them to be as sure of the victorie, as if they had already gotten it.

12 Hee speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite loue, Iohn 3. 16. that is to say, those whom he chose out of the world. 16 VVhen with the Father is loued. 15 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and vnlike euent. 16 Now hee turneth himselfe to litle children, which notwithstanding are well instructed in the summe of religion, and willet them by diuers reasons to shake off slothfulness, which is too familiar with that age. 17 Hee useth this word (Litle) not because hee speaketh to children, but to allure them the more by using such sweet words. 17 First, because the last time is at hand, so that the matter sufferech no delay. 18 Secondly, because Antichristes, that is, such as fall from God, are already come, euen as they heard that they should come. And it was very requisite to warne that vnheede and wastefull age of that danger. 19 A digression against certaine offences & stumbling blokes wherewith that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first hee maketh plaine to them that although such as fall from God & his religion had place in the Church, yet they were neuer of the Church: because the Church is the companie of the elect, which cannot perishe, and therefore cannot fall from Christ. 20 So then the elect can neuer fall from grace. 20 Secondly, hee sheweth that these things fall out to the profite of the Church, that hypocrites may be plainly knownen.

commeth

1 It followeth not hereof that wee must giue our wicked nature the bridle, or sinne so much the more freely, because our finnes are cleansed away by the blood of Christ, but we must rather the more diligently resist sinne. And yet we must not despair, because of our weakenesse, for we haue an aduocate and a purger, Christ Iesus the Iust, and therefore acceptable vnto his Father.

a In that he nameth Christ, hee sheweth forth all other. b Reconciliation and intercession goe together, to giue vs to understand that he is both aduocate and his Priest. c For men of all sorts, of all ages, and all places, so that this benefite belongeth not to the Iewes onely, of whom he speaketh, as appeareth verse 7, but also to other nations. d He returneth to the testimony of our coniunction with God, to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements. Whereby it followeth that holines doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel. e This must be understood of such a knowledge as hath faith with it, and use of a common knowledge. f For the tree is known by the fruit. g Holiness, that is, a life ordered according to the pre-script of Gods commandements, how weak so euer we be, is of necessity ioyned with faith, that is, with the true knowledge of the Father in the Sonne. h He that keepeth Gods commandements loueth God in deed: He that loueth God, is in God, or is ioyned together with God. Therefore he that keepeth his commandements is in him. i VVhen we loue God. k He meaneth our coniunction with Christ. l Hee that is one with Christ, must needs liue his life, that is, must walke in his steps: 6 The Apostle going about to expound the commandement of charitie one towards another, telleth first that when he vrgeth holiness, hee bringeth no new trade of life (as they vse to do which deuise traditions one after another) but putteth them in minde of that same law which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people. 7 He addeth that that doctrine indeed is old, but it is now after a fort new, both in respect of Christ, and also of vs: in whom he through the Gospel, engraueh his Law effectually, not in tables of stone, but in our mindes. h VVhich thing, (to wit, that the doctrine is new which I write vnto you) is true in him and in you. i Now hee commeth to the second table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is in deed regenerate, and the sonne of God, which hateth his brother: and such an one wandereth miserably in darknes, brag he of neuer so great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hel.

21 Thirdly, hee comforteth them to make them stand fast, inso-much as they are annoynted of the holy Ghost with the true knowledge of saluation. The grace of the holy Ghost, and this is a borrowed kinde of speech taken from the sayings used in the Law.

22 The taking away of an objection. Hee wrote not these things as to men which are ignorant of religion, but rather as to them which doe well know the truth, yea so farre forth that they are able to discern truth from falsehood.

23 He sheweth now plainly that false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office, or both together and at once. And they that doe so, do in vaine boast and bragge of God, for that in denying the Sonne, the Father also is denied.

commeth to passe, that it might appeare, that they are not all of vs.

20 ²¹ But yee haue an ^o yoyntment from that ¹ Holy one, and know all things.

21 ²² I haue not written vnto you, because yee know not the trueth: but because ye know it, and that no lie is of the trueth.

22 ²³ Who is a liar, but he that denieth that Iesus is ¹ that Christ: the same is that Antichrist that denieth the Father & the Sonne.

23 ²⁴ Whosoever denieth the Sonne, the same hath not the Father.

24 ²⁵ Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised vs, ^{even} that eternall life.

26 ²⁶ These things haue I written vnto you, concerning them that deceiue you.

27 But that ¹ anoynting which ye receiued of him, dwelleth in you: and ye ² neede not that any man teach you: but as the same ³ Anoynting teacheth you of all things, and it is true, and it is not lying, and as it taught you, ye shall abide in him.

28 ²⁷ And now, litle children, abide in him, that when he shal appeare, we may be bold & not be ashamed before him at his coming.

29 ²⁸ If yee knowe that hee is righteous, know ye that he which doeth righteously is borne of him.

¹ Is the true Messiah. ² They then are deceived themselves, and also deceive others, which say that the Turkes and other infidels worship the same God that we do. ³ The whole preaching of the Prophets and Apostles is contrary to that doctrine. Therefore it is vterly to be cast away, and this wholly to be holden, and kept, which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father. ⁴ The same Spirit which indueth the elect with the knowledge of the truth, and sanctifieth them, giueth them therewithall the gift of perseverance, to continue to the end. ⁵ The Spirit which you haue receiued of Christ, and which hath led you into all truths. ⁶ You are not ignorant of these things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe know. ⁷ He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost. ⁸ The conclusion both of the whole exhortation, and also of the former treatise. ⁹ A passing ouer to the treatise following, which rendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught vs, to go vp from the effects to the cause, & in this followeth he goeth downfro the causes to the effects. And this is the summe of this argument, God is ¹ fountaine of all righteousness, & therefore they ² giue themselves to righteousness, are known to be borne of him, because they resemble God Father.

CHAP. III.

¹ Setting downe the inestimable glory of this, that wee are Gods sonnes, ² he sheweth that newnesse of life must be testified by good workes, whereof charitie is a manifest token. ³ Of faith, ⁴ and praying vnto God.

BEhold, ¹ what loue the Father hath giuen to vs, that we should be ² called the sons of God: ³ for this cause this world knoweth you not, because it knoweth not him.

2 ³ Dearly beloved, now are wee the

sonnes of God, but yet it is not made manifest what we shall be: and wee know that when he shall be made manifest, we shall be ¹ like him: for we shal see him ^{as} he is.

3 ⁴ And euery man that hath this hope in him, purgeth himselfe, ^{even} as he is purc.

4 ⁵ Whosoever ⁶ committeth sinne, transgresseth also the Law: for ⁷ sinne is the transgression of the Law.

5 ⁶ And yee know that he was made manifest, that he might ⁷ take away our finnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever ¹ sinneth, hath not seene him, neither hath knowen him.

7 ² Litle children, let no man deceiue you: he that doeth righteousness, is righteous, as he is righteous.

8 ³ He that ⁴ committeth sinne, is of the ⁵ deuill: for the deuill ⁶ sinneth from the ⁷ beginning: ⁸ the purpose was made manifest, that he might loofe the workes of the deuill.

9 Whosoever is borne of God, sinneth not: for his ¹ seed remaineth in him, neither can he sinne, because he is borne of God,

10 ² In this are the children of God known, and the children of the deuill: whosoever doth not righteousness, is not of God. ³ neither he that loueth not his brother.

11 ⁴ For this is the message, that yee heard from the beginning, that ⁵ we should loue one another,

12 ⁶ Not as ⁷ Cain which was of that wicked one, and slewe his brother: ⁸ and wherefore slewe hee him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though this world hate you.

14 ⁴ We ⁵ know that wee are translated from death vnto life, because we loue the

¹ Like but not equalled. For now we see as in a glasse, 1. Cor. 13. 12.

² Now he describeth this adoption, (the glory whereof as yet consisteth in hope,) by the effect, to wit, because that whosoever is made the sonne of God, edueoureth to resemble the Father in puritie. ³ This word signifieth a likeness, but not an equalitie.

⁴ The rule of this puritie can from no whence else be taken, but from the Law of God, the transgression whereof is that which is called sinne.

⁵ Giueth not himselfe to perseuere.

⁶ A short definition of sinne.

⁷ An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure, and he came to take away our finnes, by sanctifying vs with the holy Ghost.

⁸ Therefore whosoever is truly partaker of Christ, doth not giue himselfe to sinne, and contrariwise he that giueth himselfe to sinne, knoweth not Christ.

⁹ Isa. 53. 6. 9. 11.

¹⁰ par. 2. 2. 24.

¹¹ He is said to sinne, that giueth not himselfe to perseuere, and in him sinne reigneth: but sinne is said to dwell in the fleshfull, and not to reign in them.

¹² Another argument of things coupled together: He that liueth iustly, is iust, and resembleth Christ that is iust, and by that is known to be the Sonne of God. ¹³ An argument taken of contraries: the deuill is the authour of sinne, and therefore he is of the deuill, or is ruled by the inspiration of the deuill, that serueth sinne: and if he be the deuill's sonne, then is he not Gods sonne: for the deuill and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the workes of the deuill.

Therefore on the contrarie side, whosoever resisteth sinne is the Sonne of God, being borne againe of his Spirit as of new seede, in so much, that of necessitie hee is now deliuered from the slauerie of sinne. ¹⁴ Iohn 8. 44. ¹⁵ Resembleth the deuill, as the child doeth the father, and is gouerned by his spirit. ¹⁶ Hee saith not sinned, but sinneth, for he doeth nothing else but sinne. ¹⁷ From the very beginning of the world. ¹⁸ The holy Ghost is so called of the effect he worketh, because by his vertue and mightie working, as it were by seeds, we are made new men. ¹⁹ The conclusion: By a wicked life they are known which are gouerned by the spirit of the deuill: and by a pure life, which are Gods children. ²⁰ He beginneth to commend charitie towards the brethren, as another marke of the Sonnes of God. ²¹ The first reason taken of the authoritie of God which giueth the commandement. ²² Iohn 13. 34. and 15. 12. ²³ An amplification taken of the contrarie example of Cain which slew his brother. ²⁴ Gen. 4. 8. ²⁵ He bringeth forth a very fit and very old example, wherein we may behold both the nature of the Sonnes of God, and the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the end of both at length. ²⁶ A short digression: Let vs not maruaile that we are hated of the world for doing our dutie, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain? ²⁷ The second reason: Because charitie is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimonie of death, and whosoever nourisheth it, doeth as it were foster death in his bosome. ²⁸ Love is a token that we are translated from death to life, forasmuch as by the effect the cause is known.

Z bre

* Chap. 2. 10.
Leuit. 19. 17.
15 A confirmation: Whoſoeuer is a murderer, is in eternall death: who ſo hateth his brother, he is in death. And thereupon followeth the contrary: Hee that loueth his brother, hath paſſed to life, for indeed we are borne dead.
* Iohn 15. 13.
ephe. 5. 2.
16 Now hee ſheweth how farre Chriſtian charitie extendeth, even ſo farre, that according to the example of Chriſt euery man forget himſelfe, to provide for and helpe his brethren.
* Luke 3. 11.
17 He reaſoneth by compariſons: for if wee are bound euen to giue our life for our neighbours, how much more are we bound to helpe our brothers neceſſitie with our goods and ſubſtance.
* VVherewith this life is ſuſtained.
18 Openeth not his heart to him, nor helpeth him willingly and cheerefully.
18. Chriſtian charitie ſtandeth not in words but in deed, and proceedeth from a ſincere affection. 19 He commendeth charitie, by a triple effect: for firſt of all, by it wee know that wee are in deed the ſonnes of God, as hee ſhewed before.
20 Therefore it cometh that wee haue a quiet conſcience, as on the contrary ſide he that thinketh that he hath God for a iudge, becauſe he is guiltie to himſelfe, either he is neuer or elſe very rarely quiet, for God hath a far quicker ſight then we, and iudgeth more ſurely. *r* If an euill conſcience conuinceth vs, much more ought the iudgement of God to condemne vs, who knoweth our hearts better then wee our ſelues doe.
21 A third effect alſo riſeth of the former, that in theſe miſeries wee are ſure to be heard, becauſe wee are the ſonnes of God: as wee vnderſtand by the grace of ſanctification, which is proper to the elect. * Mat. 21. 22. Iohn 15. 7. and 16. 23. chap. 5. 14. 22 The conſequence. That faith in Chriſt, and loue one towards another are things ioyned together, and therefore the outward teſtimonies of ſanctification muſt & doe anſwere that inward teſtimonie of the Spirit giuen vnto vs.
* Iohn 6. 23. and 17. 3. * Iohn 13. 34. and 15. 10. *r* Hee meaneth the Spirit of ſanctification, whereby we are borne anew and loue to God.

brethren: * he that loueth not his brother, abideth in death.

15 ¹⁵ Whoſoeuer hateth his brother is a manſlayer: and yee know that no manſlayer hath eternall life abiding in him.

16 ¹⁶ Hereby haue we perceiued loue, that he laide downe his life for vs: therefore we ought alſo to lay downe our liues for the brethren.

17 ¹⁷ And whoſoeuer hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

18 ¹⁸ My litle children, let vs not loue in word, neither in tongue only, but in deed and in truth:

19 ¹⁹ For thereby we know that wee are of the truth, and ſhall before him aſſure our hearts.

20 ²⁰ For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 ²¹ Beloued, if our heart condemne vs, not, then haue we boldneſſe toward God.

22 ²² And whatſoeuer we aſke we receiue of him, becauſe we keepe his commandements, and doe theſe things which are pleaſing in his ſight.

23 ²³ This is then his commandement, That we beleue in the Name of his Sonne Ieſus Chriſt, and loue one another as hee gaue commandement:

24 ²⁴ For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by that Spirit which he hath giuen vs.

CHAP. III.

1 ¹ Having ſpoken ſomewhat touching the trying of ſpirits, 4 ⁴ For ſome ſpeake after the world, 5 ⁵ and ſome after God: 7 ⁷ He returneth to charitie; 11. 19 and by the example of God he exhorteth to brotherly loue.

Dearely beloued, beleue not euery Spirit, but trie the ſpirits whether they are of God: for many falſe prophets are gone out into this world.

1 Taking occaſion by the name of the Spirit, left loue and charity ſhould be ſeparated from the worſhip of God which chiefly dependeth of his true knowledge, hee returneth to that which hee ſpake of in the ſecond chapter touching the taking heed of Antichriſts. And hee will haue vs here to take heed of two things, the one is, that ſeeing there be many falſe prophets, wee doe not lightly giue credit to euery man: the other is, that becauſe many men teach falſe things, we ſhould not therefore beleue any. Wee muſt then obſerue a meane, that wee may be able to diſcerne the Spirits of God which are altogether to be followed, from impure ſpirits which are to be eſchewed. *a* This is ſpoken by the figure Metonymie, and it is as if he had ſaid, Beloue not euery one that ſaith that he hath a gift of the holy Ghoſt to doe the office of a Prophet,

2 ² Hereby ſhall yee know the Spirit of God, Every ſpirit which confeſſeth that Ieſus Chriſt is come in the fleſh, is of God.

3 ³ And euery ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whom ye haue heard, how that he ſhould come, and now already he is in this world.

4 ⁴ Litle children, yee are of God, and haue ouercome them, for greater is he that is in you, then he that is in this world.

5 ⁵ They are of this world, therefore ſpeake they of this world, and this world heareth them.

6 ⁶ We are of God: hee that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know wee the ſpirit of truth, and the ſpirit of error.

7 ⁷ Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 ⁸ He that loueth not, knoweth not God: for God is loue.

9 ⁹ Heerein was that loue of God made maniſeſt among vs, becauſe God ſent that his onely begotten Sonne into this world, that we might liue through him.

10 ¹⁰ Herein is that loue, not that we loued God, but that he loued vs, & ſent his Sonne to be a reconciliation for our finnes.

11 ¹¹ Beloued, if God ſoloued vs, wee ought alſo to loue one another.

12 ¹² No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 ¹³ Heerein know wee, that wee dwell in him, and he in vs: becauſe hee hath giuen vs of his Spirit.

14 ¹⁴ And we haue ſeene, and doe teſtifie, that the Father ſent that Sonne to be the Sauiour of the world.

15 ¹⁵ Whoſoeuer confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

16 ¹⁶ And we haue knownen, and beleueed the loue that God hath in vs: God is loue,

againſt whom are ſet falſe prophets, that is, ſuch as erre themſelues, and leade other into erre. 6 He returneth to commending of brotherly loue & charitie. 7 The firſt reaſon: becauſe it is a very diuine thing, and therefore very meete for the ſonnes of God: ſo whoſoeuer is void of it, can not be ſaid to know God aright. 8 A confirmation: for it is the nature of God to loue men, whereof wee haue a moſt maniſeſt prooffe aboue al other, in that that of his only free & infinite goodwil towards vs his enemies, he deliuered vnto death, not a comon man, but his own Sonne, yea his only begotten Son, to the end we being reconciled through his blood, might be made partakers of his eueraſting glorie. *f* In that he calleth God, loue, he ſaith more then if he had ſaid that he loueth vs infinitely. * Iohn. 3. 16. 9 An other reaſon by coparſon: if God ſoloued vs, ſhal not we his childre loue one another? * Ioh 1. 18. 1. tim. 6. 16. 10 A third reaſon: becauſe God is inuiſible, therefore by this effect of his ſpirit, to wit, by charitie, hee is vnderſtood, yea and to be not out of vs, but ioyned with vs, and in vs, in whom he is ſo effectually working. *g* Is ſurely in vs in deed, and in truth. 11 Hee vnderlayeth this charitie with another foundation, to wit, faith in Ieſus, which ioyneth vs in deed with him, euen as charitie witneſſeth that wee are ioyned with him. Furthermore hee teſtifieth of Chriſt, as who had ſeene him with his eyes. *h* VVith ſuch a confeſſion as cometh from true faith, and is accompanied with loue, that there be an agreement of all things. 12 A fourth reaſon: God is the fountaine and wellſpring of charitie, yea charitie it ſelfe; therefore whoſoeuer abideth in it, hath God with him.

2 He giueh a certaine and perpetual rule to know the doctrine of Antichriſt by, to wit, if either the diuine or humane nature of Chriſt, or the true vni-ting of them together be denied: or if the leaſt tere that may be, be derogated from his office who is our only King, Prophet, and eueraſting hie Prieſt.
3 Hee ſpeaketh ſimply of the doctrine, and not of the perſon.
4 The true Meſias, d. 1. true man.
3 Hee comforteth the elect with a moſt ſure hope of victorie: but yet ſo, that he teacheth them, they fight not with their owne vertue, but with the vertue and power of God.
4 Hee bringeth a reaſon why the world receiue theſe teachers more willingly then the true: to wit, becauſe they breath out nothing but that which is worldy: which is another note alſo to know the doctrine of Antichriſt by.
5 Hee teſtifieth vnto them, that his doctrine and the doctrine of his fellowes, is the aſſured word of God, which of neceſſitie wee haue boldly to ſet againſt all the mouthes of the whole world, and thereby diſcerne the truth from falſhood.
* Iohn. 8. 47.

and

13 Againe (as a litle before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe that without feare we looke for that latter day of iudgement, so that trembling, and that torment of conscience is cast out by this loue.

¹ This signifieth a likeness, not an equality. ² If we understand by loue, that we are in God, and God in vs, that we are ³ Iohn 13.34. and 15.12. ⁴ He goeth on forward in the same argument, shewing how both those loues come into vs, from that loue wherewith God loueth vs, to wit, by Iesus our Mediatour laide hold on by faith, in whome we are made the children of God, and doe loue the Father of whome we are so begotten, and also our brethren which are begotten with vs.

and he that dwelleth in loue, dwelleth in God, and God in him.

17 ¹³ Heerein is that loue perfect in vs, that wee should haue boldenesse in the day of iudgement: for as he is, euen so are wee in this world.

18 There is no ¹⁴ feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse: and hee that feareth, is not perfect in loue.

19 ¹⁴ We loue him, because he loued vs first. 20 ¹⁵ If any man say, I loue God, and hate his brother, he is a liar: ¹⁶ for how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 ¹⁷ And this commandement haue we of him, that he that loueth God, should loue his brother also.

CHAP. V.

¹ He sheweth that brotherly loue and faith are things inseparable: 10 And that there is no faith towards God, but by beleeuing in Christ. 14 Hence proceedeth calling vpon God with assurance, 26 and also that our prayers be aued.

WHosoever ¹ beleueth that Iesus is that ² Christ, is borne of God: & euery one that loueth him, which begat, loueth ³ him also which is begotten of him.

2 ² In this wee know that wee loue the children of God, when we loue God, and keepe his ³ commandements.

3 ³ For this is the loue of God, that we keepe his commandements: ⁴ and his ⁵ commandements are not ⁶ burdenous.

4 ⁵ For all that is borne of God, ouercommeth this world: ⁶ and this is the victorie that ⁷ hath ouercome this world, & e-

2 The loue of our neighbour doeth so hang vpon the loue wherewith we loue God, that this last must needs goe before the first: whereof it followeth, that that is not to be called loue, when men agree together to doe euill, neither that, when as in louing our neighbours, we respect not Gods commandements.

3 The reason: for to loue God, is to keepe his commandements, which being so, and seeing that both the loues are commanded of one and the selfe same Lawmaker, (as he taught before) it followes also, that we doe not loue our neighbour, when we breake Gods commandements

4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandements, therefore left the Apostle should seeme, by so often putting them in minde of the keeping of the commandements of God, to require things that are impossible, hee pronounceth that the commandements of God are not in such sort grieuous or burdenous, that we can be oppressed with the burden of them.

5 A reason: Because by regeneration wee haue gotten strength to ouercome the world, that is to say, whatsoeuer striueth against the commandements of God

6 He declareth what that strength is, to wit, faith. ⁷ Hee vsueth the time that is past to giue vs to understand, that although we be in the battell, yet undoubtedly we shall be conquerours, and are most certaine of the victorie.

uen our ⁸ faith.

5 ⁷ Who is it that ouercommeth this world, but hee that beleueth that Iesus is that Sonne of God?

6 ⁸ This is that Iesus Christ that came by water and blood: ⁹ not by water onely, but by water and blood: and it is that ¹⁰ Spirit, that beareth witness: for that spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the ¹¹ Worde, and the holy Ghost: and these three are ¹² one.

8 And there are three, which beare recorde in the earth, the spirit and the water and the blood: and these three agree in one.

9 ¹⁰ If wee receiue the witness of men, the witness of God is greater: for ¹¹ this is the witness of God, which he testified of his Sonne.

10 ¹¹ He that beleueth in that Sonne of God hath the witness in him selfe: he that beleueth not God, hath made him a liar, because hee beleued not the recorde that God witnessed of that his Sonne.

11 ¹² And this is that recorde, ¹³ to wit, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and hee that hath not that Sonne of God, hath not that life.

13 ¹³ These things haue I written vnto you that beleue in the Name of that Son of God, that ye may know that yee haue eternall life, and that yee may beleue in the Name of that Sonne of God.

14 ¹⁴ And this is that assurance that wee haue in him, ¹⁵ that if we aske any thing according to his will, he heareth vs.

15 And if we know that hee heareth vs, whatsoeuer we aske, we know that we haue the petitions that wee haue desired of him.

not to separate water from blood (that is sanctification from iustification, or righteousness from righteousness imputed) for wee stand not vpon sanctification, but so farre forth as it is a witness of Christs righteousness imputed vnto vs: and although this imputation of Christs righteousness be neuer separated from sanctification, yet is it the onely matter of our saluation.

5 Our spirit which is the third witness, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that we are the sonnes of God.

6 Lookes Iohn. 8.14. ⁷ Agree in one. 10 Hee sheweth by an argument of comparison, of what great weight the heavenly testimonie is, that the father hath giuen of the Sonne, vnto whom agree both the Sonne himselfe and the holy Ghost.

8 I conclude thus aright: for that testimonie which I saide is giuen in heauen, commeth from God, who testifieth fourth his Sonne.

9 Iohn. 3.36. 11 Hee proueth the surenesse of the earthly witnesses by euery mans conscience hauing that testimonie in it selfe, which conscience hee faith cannot be deceived, because it consenteth to the heavenly testimonie which the Father giueth of the Sonne: for otherwise the Father must needs be a liar, if the conscience which accordeth and assenteth to the Father, should lye.

12 Now at length he sheweth what this testimonie is that is confirmed with so many witnesses, to wit, that life or euermouring felicitie is the meere and only gift of God, which is in the Sonne, and proceedeth from him vnto vs, which by faith are ioyned with him, so that without him, life is no where to be found.

13 The conclusion of the Epistle, wherein he sheweth first of all, that euen they which already beleue, doe stand in neede of this doctrine, to the end that they may grow more and more in faith: that is to say, to the end that they may be daily more and more certified of their saluation in Christ, through faith.

14 Because we doe not yet in effect obtaine that which we hope for, the Apostle ioyneth in uocation or prayer with faith, which he will haue to proceede from faith, and moreouer to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine

* Chap. 3.22.

Which is the instrument of all cause and as a meane and band whereby we lay hold on him, who in deed deeth performe this, that is, hath and doeth ouercome the world, quen Christ Iesus.

* 1 Cor. 15. 57.

7 Moreouer hee declareth two things, the one, what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Iesus Christ the Son of God.

8 He proueth the excellencie of Christ, in whom only all things are giuen vs by fixe witnesses, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are, the Father who sent the Sonne, the Word it selfe, which became flesh, and the holy Ghost. The earthly witnesses are water, (that is our sanctification) blood, (that is, our iustification) the Spirit, (that is, acknowledging of God the Father in Christ by faith, through the testimonie of the holy Ghost.)

9 He warneth vs

not to separate water from blood (that is sanctification from iustification, or righteousness from righteousness imputed) for wee stand not vpon sanctification, but so farre forth as it is a witness of Christs righteousness imputed vnto vs: and although this imputation of Christs righteousness be neuer separated from sanctification, yet is it the onely matter of our saluation.

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* Chap. 3.22.

¹⁵ We are to make prayers not onely for our selues, but also for our brethren which doe sinne, that their finnes be not vnto them to death: and yet he excepteth that sinne which is neuer forgiven, or the sinne against the holy Ghost, that is to say, an vniuersall and wilfull falling away from the knowen truth of the Gospel.

¹⁶ ¹⁵ If any man see his brother sinne a sinne that is not vnto death, let him¹ aske, and he shal giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldest pray for it.

¹⁷ ¹⁶ All vnrighteousnesse is sinne, but there is a sinne not vnto death.

¹⁸ ¹⁷ We know that whosoever is borne of God, sinneth not: but he that is begotten

of God, keepeth himselfe, and that wicked one toucheth him not.

¹⁹ ¹⁸ We know that we are of God, and this whole world lieth in wickednesse.

²⁰ But we know that that Sonne of God is * come, and hath giuen vs a minde to know him, which is true: and we are in him that is true, *that is*, in that his Sonne Iesus Christ: this same is that very^m God and that eternall life.

²¹ ¹⁹ Litle children, keepe your selues from idoles, Amen.

¹⁸ Every man must particularly applye to himselfe the generall promises, that we may certainly perswade our selues, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his sonne vnto

vs, of whome wee are lightened with the knowledge of the true God and eternall life. * Luke 24. 45. m The diuinitie of Christ is most plainly proued by this place. ¹⁹ He expresseth a plaine precept of taking heede of idoles: which hee setteth against the onely true God, that with this scale as it were hee might scale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

This Epistle is written to a woman of great renoume, & who brought vp her children in the feare of God: & he exhorteth her to continue in Christian charitie, 7 th at shee accompanie not with Antichrists, to but auoide them.

¹ This is no proper name, but to be taken as the word soundeth, what is to say, so the worthy and noble Lady.

² Excellent and honourable Dame

³ The bond of Christian coniunction or linking together is the true and constant profession of the truth.

⁴ With true knowledge which hath alwayes loue ioyned with it, and following it.

⁵ This true profession consisteth both in loue one towards another, which the Lord hath commanded, and also especially in wholsome and sound doctrine, which also is deliuered vnto vs: for the commandment of God is a sound and sure foundation both of the rule of maners, and of doctrine, and these cannot be separated the one from the other.



He Elder to the^a elect^b Lady, and her children, whome I loue in the truth, and not I onely, but also all that haue knowen the truth,

² For the truethe sake which dwelleth in vs, and shall be with vs for euer:

³ Grace bee with you, mercie and peace from God the Father, and from the Lord Iesus Christ the sonne of the Father, with^c truth and loue.

⁴ ¹ I reioyced greatly, that I found of thy children walking in^d truth, as we haue receiued a commandment of the Father.

⁵ And now beseech I thee, Lady, (not as writing a new commandment vnto thee, but that same which wee had from the beginning) that we^e loue one another.

⁶ According as the truth directeth them. * Iohn 15. 12.

⁶ And this is that loue, that wee should walk after his commandments. This commandment is, that as ye haue heard from the beginning ye should walke in it:

⁷ ³ For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. Hee that is such one, is a deceiuer and an Antichrist.

⁸ ⁴ Look to your selues, that wee lose not the things which wee haue done, but that we may receiue a full reward.

⁹ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. Hee that continueth in the doctrine of Christ, he hath both the Father & the Son.

¹⁰ ⁵ If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, God speede:

¹¹ For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

¹² The sonnes of thine elect sister grette thee, Amen.

³ Antichristes fighting against the perion and office of Christ were already crept into the Church, in the time of the Apostles.

⁴ He that maketh shipwrecke of doctrine, loseth all.

⁵ Beware and take good heede.

⁵ We ought to haue nothing to doe with them that defend peruerse doctrine * Rom. 16. 17.

THE

THE THIRD EPISTLE OF IOHN.

He commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrefes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.



HE ¹Elder vnto the beloued Gaius, whom I loue in the trueth.

² Beloued, I wish chiefly that thou prosperedst and faredst well as

thy soule prospereth.

³ For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

⁴ I haue no greater ioy then ^a these, that is, to heare that my sonnes walke in veritie.

⁵ Beloued, thou doest ^b faithfully whatsoever thou doest to the brethren, and to strangers,

⁶ Which bare witness of thy loue before the Churches. Whom if thou ^c bringest on their iourney as it becometh, according to God, thou shalt doe well,

⁷ Because that for his Names sake they went forth, and tooke nothing of

the Gentiles.

⁸ Wee therefore ought to receiue such, that we might be ^d helpers to the trueth.

⁹ ^a I wrote vnto the Church: but Diotrefes which loueth to haue the preeminence among them, receiueh vs not:

¹⁰ Wherefore if I come, I wil cal to your remembrance his deeds which he doth, prattling against vs with malicious words, & not therewith content, neither he himself receiueh the brethren, but forbiddeth the that would, & thrusteth them out of the Church

¹¹ Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but hee that doeth euill, hath not ^e seene God.

¹² Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and yee know that our record is true.

¹³ I haue many things to write: but I will not with ynke & pen write vnto thee:

¹⁴ For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.

d That we our selues may helpe somewhat to the preaching of the trueth.

2 Ambition and couetousnes two pestilent plagues especially in them which haue any Ecclesiasticall function are condemned in Diotrefes person.

e Hath not seene God.

THE GENERALL EPISTLE OF IUDE.

3 He warneth the godly to take heed of such men, 4 that make the grace of God a cloke for their wantonnesse, 5 and that they shal not scape unpunished, for the contempt of that grace, 6. 7 he prometh by three examples: 14 and alledgeth the prophesie of Enoch: 20 Finally he sheweth the godly a meane to overthrow all the snares of those deceiue.



IUDE a seruant of Iesus Christ, and ^a brother of Iames, to them which are called and sanctified ^b of God the Father, and ^c reserued to Iesus Christ:

² Mercie vnto you, and peace and loue be multiplied.

³ ^a Beloued, when I gaue all diligence to write vnto you of the ^d common saluation, it was needfull for me to write vnto you to exhort you, that yee should earnestly ^e contend for the maintenance of the faith, which was ^f once giuen to the Saints.

⁴ ^a For there are certaine men crept in, which were before of olde ordeined to this condemnation: ^b vngodly men they are which turne the grace of our God into wantonnesse, and ^c denie God the onely Lord, and our Lord Iesus Christ.

⁵ ^a I will therefore put you in remembrance, for asmuch as ye once knew this, how that the Lord, after that he had deliuered the people out of Egypt, ^b destroyed them afterward which belceued not.

⁶ ^a The ^b Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chains vnder darkenes vnto the iudgement of the great day.

⁷ As ^a Sodom and Gomorrhe, and the cities about the, which in like maner as they did, ^b committed fornication, and followed ^c strange flesh, are set forth for an ensample,

haue abused the grace of God to follow their owne lusts. The fall of the Angels was most feuerly punished, how much more then will the Lord punish wicked & faithlesse men? ^a 2 Per. 2. 4. ^b Gen. 19. 24. ^c Following the steps of Sodom & Gomorrhe. ^d Thus he conserueth for his terrible and monstrous lusts

2 It is by Gods providence and not by chance, that many wicked men creepe into the Church.

3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God: which cannot be, but the chiefe Empire of Christ must be abrogated, in that such men giue vp themselves to Satan, as at this day the sect of Anabaptists doeth, which they cal libertines

** 2 Per. 2. 1.*

4 He setteth forth the horrible punishment of them which

** Numb. 14. 37*

5 Following the

Z 3 and

An example of a Christian gratulation.

a Them these ioyes. b As becometh a beleuer and a Christian.

c He commendeth to Gaius, either those false same men whom he had entertained before, returning now againe to him, about the affaires of the Church, or els some other which had like humors.

a This is put to make a difference betweene him and Iudas Iscariot. b By God the Father.

c Set apart, by the everlasting counsell of God, to be deliuered to Christ to be kept.

d The end and marke whereat he shooteth in this Epistle, is that he confirme the godly against certaine wicked men, both in wholesome doctrine and good manners.

e Of those things that pertaine to the saluation of all of vs.

f That yee should defend the faith by all the might you can, both by true doctrine and good example of life.

** That yee should defend the faith by all the might you can, both by true doctrine and good example of life. f VVhich was once so giuen, that is may neuer be changed.*

g Following the

Which are so blackish and void of reason as if all their senses and wits were in a most dead sleepe.

6 Another most pernicious doctrine of theirs, in that they take away the authority of Magistrates, and speake euill of them, as at this day the Anabaptists doe.

It is a greater matter to despise gouernment then the gouernours, that is to say, the master is selfe then the persons.

7 An argument of comparison: Michael one of the chiefeft Angels, was content to deliuer Satan, although a most accursed enemy, to the iudgement of God to be punished: and these peruerse men are not ashamed to speake euill of the powers which are ordained of God.

8 The conclusion: These men are in a double fault, to wit,

*both for their rash folly in condemning some, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brut beasts, seruing their bellies. 9 Hee foretelleth their destruction, because they resemble or shewe forth Cains shamelesse nialice, Balaams filthie couetousnesse, and to be short, Cores seditious and ambitious head. * Gen. 4. 8. * Numb. 22. 21. 2. pet. 2. 15. * Numb. 16. 1. 10 He rebuketh most sharply with many other notes and markes, both their dishonestie or filthinesse, and their sawcinesse, but especially, their vaine brauerie of words and most vaine pride, ioyning therewithall a most graue and heauie threatning out of a most ancient prophesie of Enoch touching the iudgement to come. 1 The feasts of charitie, were certaine banquetts, which the brethren which were members of the Church kept altogether, as Tertullian setteth them forth in his Apologie, chap. 39. m Impudently, without all reuerence either to God or man. * 2. Pet. 2. 17. n Most grosse darkeness, * Reuel. 1. 7. o The present time, for the time to come.*

and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these sleepers also defile the flesh, * and despise * gouernement, and speake euill of them that are in authoritie.

9 7 Yet Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee:

10 8 But these speake euil of those things which they knowe not: and whatsoever things they know naturally, as beasts, which are without reason, in those things they corrupt themselves.

11 9 Woe be vnto them: for they haue followed the way of * Cain, and are cast away by the deceit * of Balaams wages, and perish in the gainesaying * of Core.

12 10 These are rockes in your * feasts of charitie when they feast with you, without m all feare, feeding themselves: * cloudes they are without water, caried about of winds, corrupt trees and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandering starres, to whom is referred the blacknesse of darknesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, * Behold the Lord cometh with thousands of his Saints,

15 To giue iudgement against all men, & to rebuke al the vngodly among them of al their wicked deedes, which they haue vngodly committed, and of al their cruel speakings which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes speake proud things, hauing mens persons in admiration, because of aduantage.

17 11 But, yee beloued, remember the wordes which was spoken before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there should be mockers * in the last time, which should walke after their owne vngodly lusts.

19 12 These are they that separate themselves from other, naturall, hauing not the Spirit:

20 But yee, beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life:

22 13 And haue compassion of some in putting difference:

23 And other saue with * feare, pulling them out of the fire, and hate euen that argument which is spotted by the flesh.

24 14 Now vnto him that is able to keepe you that yee fal not, & to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our sauiour be glory, and maiestie, and dominion, and power, both now and for euer, Amen. such sort abhorre the wicked and dishonest, that they eschew euen the least contagion that may be. p By fearing them, and holding them backe with godly seueritie. q An amplification, taken from the forbidden things of the Lawe which did defile. 14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

* Psal. 17. 10. 11 The rising vp of such mockers was spoken of before, that we should not be troubled at the newnesse of the matter.

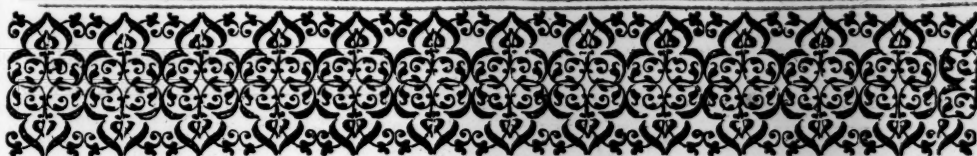
* 1. Tim. 4. 1. 2. tim. 3. 1. 2. pet. 3. 3.

12 It is the propriety of Antichrists to separate themselves from the godly, because they are not gouerned by the spirit of God: & contrariwise it is the propriety of Christians to edifie one another through godly prayers, both in faith & also in loue, vntill the mercie of Christ appeare to their full saluation.

13 Amongst them which wander and goe astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeouour to saue with seuerie and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschew euen the least contagion that may be. p By fearing them, and holding them backe with godly seueritie. q An amplification, taken from the forbidden things of the Lawe which did defile. 14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

THE





THE ORDER OF TIME

wherevnto the contents of this

booke are to be referred.



*He dragon watcheth the Church of the Iewes, which was ready to tra-
uaile: Shee bringeth forth, fleeth, and hideth her selfe, whilst Christ
was yet vpon the earth.*

*The dragon persecuteth Christ ascending into heaven, hee figh-
teth and is throwen downe: and after persecuteth the Church of the
Iewes.*

*The Church of the Iewes is receiued into the wildernesse, for three
yeeres and an halfe.*

*When the Church of the Iewes was ouerthrowen, the dragon invaded the Catholike Church:
all this is in the 12. chap.*

The dragon is bound for a thousand yeeres, chap. 20.

*The dragon raiseth vp the beast with seuen heads, and the beast with two heads, which make
hauocke of the Church Catholike and her Prophets for 1260. yeeres after the passion of Christ,
chap. 13. and 11.*

*The seuen Churches are admonished of things present, somewhat before the end of Domitian
his reigne, and are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2.
and 3.*

God by word and signes prouoketh the world, and scaleth the godly, chap. 6. and 7.

He sheweth forth exemplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

*The dragon is let loose after a thousand yeeres, and Gregory the seuenth, being Pope, rageth a-
gainst Henry the third, then Emperour, chap. 20.*

*The dragon vexeth the world 150. yeeres vnto Gregory the ninth, who writ the Decretals, and
most cruelly persecuted the Emperour Fredericke the second.*

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

*The dragon killeth the Prophets after 1260. yeeres, when Boniface the 8. was Pope, who was
the authour of the sixt booke of the Decretals: he excommunicated Philip the French King.*

Boniface celebrateth the Iubile.

About this time was a great earthquake, which ouerthrew many houses in Rome.

*Prophecie ceaseth for three yeeres and a halfe, vntill Benediſt the second succeeded after Boni-
face the 8. Prophecie is reuiued, chap. 11.*

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 16.

Christ giueth his Church victory over the harlot, chap. 17. and 18. Over the two beastes, chap.

19. Over the dragon, and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22:

THE



THE REVELATION OF SAINT IOHN THE APO- stle and Euangelist, with the Annotations OF FRANC. IVNIVS.

CHAP. I.

1 He declareth what kind of doctrine is here handled, & euen his that is the beginning and ending: 12 then the myserie of the seuen candlestikes and starres 20 is expounded.

1 This Chapter hath two principall parts, the title or inscriptio, which standeth in stead of an exordium: and a narration going before the whole prophecie of this booke. The inscription is double, general and particular. The general containeth the kind of prophecie, the author, end, matter, instruments, and manner of communicating the same, in the first verse: the most religious faithfulness of the Apostle as a publike witness, verse 2. And the use of communicating the same, taken from the promise of God, & from the circumstance of the time, verse 3.



He ^a Reuelation of ^b Iesus Christ, which God gaue vnto him, to shew vnto his seruants things which must shortly bee done: which he sent, and shewed by his An-

gel vnto his seruant Iohn,

2 Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.

4 ^a Iohn to the seuen Churches which are in Asia: Grace bee with you, and peace from him, ^c Which ^d is, and Which was, and Which is to come, and from the ^e seuen Spirites which are before

^a An opening of secret and hid things. ^b VVhich the Sonne opened to us out of his Fathers by some by Angels. 2 This is the particular or singular inscription, wherein salutation is written vnto certaine Churches by name, which represent the Church Catholike: and the certaintie and trueth of the same is declared, from the Author thereof, vnto the 8. verse. 3 That is, from God the Father, eternal, immortal, immutable: whose vnchangeableness, Saint Iohn declareth by a forme of speech which is vndeclined. For there is no incongruities in this place, where, of necessitie the words must be attempted vnto the mysteries, and not the mysteries corrupted or impaired by the words. ^c By these three times, Is, VVas, and Shall be, is signified this word Iehouah, which is the proper name of God. ^d Exod. 3. 14. 4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. The Spirit is one in person according to his subsistence: but in communication of his vertue, and in demonstration of his diuine workes in those seuen Churches, doeth so perfectly manifest himselfe, as if there were so many Spirits, euery one perfectly working in his owne Church. Wherefore after Chapter 5. 6. they are called the seuen hornes and seuen eyes of the Lambe, as much to say, as his most absolute power and wisdom: and Chapter 3. 1. Christ is said to haue those seuen Spirits of God, and Chap. 4. 5. it is said, that seuen lampes doe burne before his throne, which also are those seuen Spirits of God. That this place ought to be so vnderstood, it is thus proued. For first, grace and peace is asked by prayer of this Spirit, which is a diuine worke, and an action incommunicable in respect of the most high Deitie. Secondly, he is placed betwene the Father and the Sonne, as set in the same degree of dignitie and operation with them: besides, he is before the throne, as of the same substance with the Father & the Sonne, as the seuen eyes and seuen hornes of the Lambe. Moreover, these Spirits are neuer said to adore God, as all other things are. Finally, that is the power whereby the Lambe opened the booke, and loosed the seuen scales thereof, when none could be found amongst all creatures by whom the booke might be opened, Chap. 5. Of these things long agoe Master Iohn Luide of Oxford wrote learnedly vnto mee. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth a long processe of speech to be vsed concerning Christ. ^e These are the seuen spirits, which are afterward Chap. 5. verse 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpon God.

his Throne,

5 And from Iesus Christ, ^f which is that ^g faithfull witness, and ^h that first begotten of the dead, and that Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his ⁱ blood,

6 And made vs ^k Kings and Priests vnto God euen his Father, to him, *I say*, beglory and dominion for euer more, Amen.

7 Behold he commeth with ^l clouds, and euery ^m eye shal see him: yea, euen they which pearced him through: and all kinreds of the earth shal waile before him. Euen so, Amen.

8 ⁿ I ^o am ^p Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 ^q I Iohn euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the yles called Patmos, for the word of God, and for the witnessing of Iesus Christ:

10 And I was ^r rauished in ^s spirit on the ^t Lords day, and heard behind me a great voice as it had bene of a trumpeter,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

God himselfe: in which he auoucheth his operation in euery singular creature, the immutable eternitie that is in himselfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne essence, that Trinitie of person which was before spoken of. ^u Chap. 2. 16. and 2. 13. ^v I am hee before whom there is nothing, yea, by whom euery thing that is made, was made, and shall remaine though all they should perish. 7 The narration, opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangelist in this singular Reuelation, & to procure faith & credit vnto this prophecie. This is the second part of this Chapter, consisting of a proposition, and an exposition. The proposition sheweth, first who was called vnto this Reuelation, in what place, and how occupied, verse 9. Then at what time, and by what meanes, namely, by the Spirit and the word, and that on the Lords day, which day euer since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the summe of his calling. ^w Patmos is one of the yles called Sporades, whither Iohn was banished as some write. ^x This is that holy rauishment expressed, wherewith the Prophets were rauished, and being as it were carried out of the world, were conversant with God: and so Ezekiel saith often, that hee was carried from place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him. ^y He calleth it the Lords day, which Paul calleth the first day of the weeke, 1 Cor. 16. 2.

5 A most ample and graue commendation of Christ, first from his offices, the Priesthood and kingdome: secondly from his benefits, as his loue toward vs, and washing vs with his blood, in this verse, and communication of his kingdome and Priesthood with vs: thirdly, from his eternal glory and power, which is alwayes to be celebrated of vs, verse 6. Finally, from the accomplishment of all things once to be effected by him, at his second coming, what time he shall openly destroy the wicked, and shall comfort the godly in the truth, verse 7. ^z Psalm 89. 38. ^{aa} 1. Cor. 15. 21. ^{ab} col. 1. 18. ^{ac} Heb. 9. 14. ^{ad} 1. pet. 1. 19. ^{ae} 1. iohn 1. 9. ^{af} 1. Peter 2. 5. ^{ag} Esay 3. 14. ^{ah} math. 24. 30. ^{ai} iude 14. ^{aj} All men. ^{ak} A confirmation of the salutation afore going, taken from the words of

⁸ The exposition, declaring the third and last point of ⁷ proposition (for the other points are evident of themselves) wherein is spoken first of the Author of his calling, vnto the 17. verse. Secondly, of the calling it selfe, vnto the end of the chapter. And first of all the occasion is noted in this verse, in that Saint Iohn turned himselfe towards the vision: after is set downe the description of the Author, in the verses following, 13, 14, 15, 16.

⁸ To see him whose voice I had heard.

⁹ The description of the Author, which is Christ: by the candlesticks that stand about him, that is, ⁷ Churches that stand before him, and depend vpon his direction, in this verse: by his properties, that he is one furnished with wisdom and dexterity to the achieving of great things, verse 13. with ancient grauitie & most excellent

sight of ⁷ eye ver. 14. with strength inuincible & with a mighty word, ver. 15. By his operations that he ruleth the ministry of his seruants in the Church, giueth effect thereunto by the sword of his word, and enlightning all things with his countenance, doeth most mightily prouide for euery one by his diuine prouidence, verse 16.

¹⁰ A religious feare, that goeth before the calling of the Saints, and their full confirmation to take vpon them ⁷ uocation of God. ¹¹ A diuine confirmation of this calling, partly by signe, & partly by word of power. ¹² A most elegant description of this calling contained in three things, which are necessary vnto a iust vocation: first the authoritie of him that calleth, for that he is the beginning and end of all things, in this verse, for that he is eternall and omnipotent, verse 18. Secondly, the summe of his propheticall calling and reuelation, verse 19. Lastly, a declaration of those persons vnto whom this propheticall is by the commandment of God directed in the description thereof, verse 20. * ⁸ say 41. 4.

¹³ The summe of this propheticall, that the Apostle must write whatsoeuer he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time, contained in the second and third Chapter: the other part is of those things which were to come contained in the rest of this booke. ¹⁴ That is, the thing which was mysticall signified by the particulars of the vision before going. ¹⁵ By Angels be meant the ministers of the Church.

CHAP. II.

¹ John is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

¹ The former part of this booke is comprised in a narratio of those things which then were, as S. Iohn taught vs, Chap. 1. 19. it belongeth wholly to instruction, and in those two next Chapters, containeth seven places, according to the number and condition of those Churches which were named before, Chap. 1. 11. figured verse 12. and distributed most aptly into their Pastours and flocks verse 10. which verse of that chapter is as it were a passage vnto the first part. Euery one of these seven places hath three principall members, an Exordium taken from the person of the Author: a proposition, in which is praise & commendation of that which is good, reprehension of that which is euill, & instruction, containing either an exhortation alone, or withal a dissuasion opposite vnto it, & a conclusion stirring vp vnto attention, by diuine promises. And this first place is vnto ⁷ Pastors of the Church of Ephesus: 2 The exordium wherein are contained ⁷ special praises of Christ Iesus the author of this propheticall out of the 6, & 13. vers. of the 1. chapter,

¹² Then I turned backe to ¹ see the voyce that spake with me: and when I was turned, I saw seven golden candlestickes,

¹³ And in the mids of the seven candlesticks, one like vnto the Sonne of man clothed with a garment downe to the feete, and girded about the paps with a golden girdle:

¹⁴ His head, and haire were white as white wooll, and as snow, and his eyes were as a flame of fire,

¹⁵ And his feete like fine brasse, burning as in a furnace: and his voyce as the sound of many waters:

¹⁶ And hee had in his right hand seven starres: and out of his mouth went a sharpe two edged sword: and his face shone as the sunne shineth in his strength.

¹⁷ And when I sawe him, I fell at his feete as dead: then he layed his right hand vpon me, saying vnto me, Feare not: I am the ¹ first and the last,

¹⁸ And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

¹⁹ Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

²⁰ The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlestickes, is this, The seven starres are the ¹ Angels of the seven Churches: and the seven candlestickes which thou sawest, are the seven Churches.

holdeth the seven starres in his right hand, and walketh in the middes of the seven golden candlestickes,

² I knowe thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

³ And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

⁴ Neuerthelesse, I haue somewhat ² against thee, because thou hast left thy first loue.

⁵ Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I wil come against thee shortly, and will remooue thy candlesticke out of his place, except thou amend.

⁶ But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

⁷ Let him that hath an eare heare what the Spirit sayeth vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life which is in the mids of the ² Paradise of God.

⁸ And vnto the Angel of the Church of the ² Smyrnians, write, These things saith he that is first, and last, which was dead and is aliue,

⁹ I know thy workes, and tribulation, and pouertie (but thou art rich) and I know the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

¹⁰ Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tryed, and yee shall haue ⁸ tribulation ten dayes: bee thou faithfull vnto the death, and I will giue thee the crowne of life.

¹¹ Let him that hath an eare heare what the Spirit saith to the Churches. He that ouercommeth, shall not be hurt ¹⁰ of the second death.

¹² And to the Angel of the Church, which is at ² Pergamus write, This saith hee which hath that sharpe sworde with two edges,

¹³ I know thy workes, and where thou

because Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne, as Iustinus & Irenaeus do witnes, it is altogether necessary that this should be referred vnto that persecution which was done by the authority of the Emperour Traian: who began to make hauock of the Christian Church in the tenth yeere of his reigne, as the Historiographers do write: & his bloody persecution continued vntil Adrian the Emperour had succeeded in his place: The space of which time is precisely ten yeeres, which are here mentioned. ⁹ The conclusion, as ver. 7. ¹⁰ See cha. 20. 6. ¹¹ The third place is vnto the pastours of Pergamus. The exordium is taken out of the 16. ver. of the 1. chap. ² Pergamus was the name of a famous city in old time in Asia, where the kings of the Attalians were alwayes residents. ¹² The proposition of praise is in this verse, of reprehension in the two following, and of exhortation ioynd with a conditional threat ver. 16. Nowe this Antipas was the Angel or minister of the Church of Pergamus, as Arctas writeth;

³ The proposition, first commending the pastor of this Church, verse 2. ³ then reprouing him, and withall threatening that he will translate the Church to another place, ver. 5. This commination or threat Christ mitigateth by a kind of correction, calling to minde the particular vertues and pietie of that Church, which God neuer leaueh without recompense, ver. 6. Concerning the Nicolaitans, see after vpon the 15. ver. ⁴ To deale with thee for.

⁴ The conclusion, containing a commandment of attention, and a promise of euertlasting life, shadowed out in a figure, of which Gen. 2. 9.

⁵ That is, in Paradise after the manner of the E-brew phrase.

⁶ This Christ speaketh as he is Mediator.

⁶ The second place is vnto the Pastours of the Church of the Smyrnians. The Exordium is taken out of the 17. and 18. verses of the first chap. ⁷ Smyrna was one of the cities of Asia in Asia.

⁷ The proposition of praise is in this verse, and of exhortation ioynd with promise, is in the next verse.

⁸ That is, of ten yeeres. For so commonly both in this booke & in Daniel, yeeres are signified by the name of dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short.

dwellest

** The faith of them of Pergamus is so much the more highly commended, because they remained constant euen in the very heate of persecution.*

** Num. 24. 14. and 25. 1.*

f That which is here spoken of thing offered to idoles, is meant of the same kinde which Paul speaketh of, 1. Cor. 10. 14.

13 Which follow the footsteps of Balaam, and such as are abandoned vnto all filthinesse, as he shewed in the verse afore going, and is here signified by a note of similitude. And thus also must the first verse be vnderstood. For this matter especially Irenaeus must be consulted withall.

14 The conclusion, standing of exhortation as before, and of promise.

15 The bread of life, inuisible, spiritual, and heavenly, which is kept secretly with God, from before all eternities.

g He alludeth to that sermon which we read of 1. Ioh. 6. and to the place we finde. Psalme. 105. 40.

h Aretas writeth, that such a stone was wont to be giuen to wrestlers, as games, or else that such stones did in olde time witness the quitting of a man.

16 Which is a signe and witness of forgiveness and remission of sinnes, of righteousness and true holinesse, and of puritie incorrupted, after that the old man is killed.

17 A signe and testimonie of newnesse of life,

in righteousness and true holines, by putting on the new man, whom none doeth inwardly know, saue the spirit of man, which is in himselfe, the praise whereof is not of men, but of God, Rom. 2. 28.

18 The fourth place is vnto the Pastours of Thyatira. The exordium is taken out of the fourteenth and fifteenth verses of the first Chapter. 19 The proposition of praise is in this verse: of reprehension, for that they tolerated with them the doctrine of vnrighteousnesse and vngodlinesse, is verse 20. the authors whereof, though they were called backe of God, yet repented not, verse 21. whereunto is added a most heauie threatening, verse 22. and 23. of a conditionall promise, and of exhortation to hold fast the truth in the two verses following.

*i So he calleth these officers of charitie which are done to the Saints. k By fornication is oftentimes in the Scripture Adulterie meant. * 1. Sam. 16. 7. Psal. 7. 10. Num. 11. 20. and 17. 10.*

dwestest, *euen* where Satans throne is, and thou keepest my name, and hast not denyed my faith, euen in *e* those dayes when Antipas my faithfull martyr was flaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should *e* eate of things sacrificed vnto Idoles, and commit fornication,

15 Euen so hast thou them, that maintaine the doctrine of the *13* Nicolaitanes, which thing I hate,

16 Repent thy selfe, or else I will come vnto thee shortly, and wil fight against them with the sword of my mouth.

17 *14* Let him that hath an eare heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate *15* of the *8* Manna that is hid, and will giue him a *h* *16* white stone, and in the stone, a new *17* name written, which no man knoweth sauing hee that receiueth it.

18 ¶ And vnto *18* the Angel of the Church which is at Thyatira write, These things sayeth the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse,

19 I know *19* thy workes, and thy loue and *i* seruice, and faith, and thy patience, and thy workes, and that *they are* moe at the last, then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman Iezabel, which calleth her selfe a prophetesse, to teach and to deceiue my seruants, to make them commit *k* fornication, and to eate meate sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, but she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I wil kil her children with death, and all the Churches shall know that I am he which * search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I say, the rest of them

of Thyatira, As many as haue not this learning, neither haue knowen the *l* deepenes of Satan (as they speake) I will *m* put vpon you none other burden,

25 But that which ye haue already: hold fast till I come:

26 *20* For he that ouercommeth and keepeth my workes vnto the end, to him wil I giue *21* power ouer nations,

27 *22* * And he shall rule them with a rod of yron: and as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare heare what the Spirit sayeth to the Churches.

holy attention in the last verse. 21 That is, I will make him a nation with me, and my fellow heire, as it is promised, Matth. 19. 28. and 25. 34. rom. 8. 17. and 1. cor. 6. 3. ephes. 2. 6. and 2. tim. 2. 12. and apoc. 2. 21. and 4. 4. 22 The brightnesse of greatest glorie and honour neereit approaching vnto the light of Christ, who is the Sonne of righteousness, and our head.

CHAP. III.

1 The first Epistle sent to the pastours of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke warme, 20 but endeuoure to further Gods glory.

¶ And *1* write vnto the Angel of the Church which is at *a* Sardis, These things saith hee that hath the seuen Spirits of God, and the seuen starres, *2* I know thy workes: for thou hast a *b* Name that thou liuest, but thou art dead.

2 Bee awake, and strengthen the things which remaine, that are *c* ready to die: for I haue not found thy workes perfect before God.

3 Remember therefore, how thou hast receiued and heard, and hold fast and repent. * If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not knowe what houre I will come vpon thee.

4 *Notwithstanding* thou hast a fewe names yet in Sardis, *3* which haue not defiled their garments: and they shall walke with me in *4* white: *5* for they are *d* worthy.

5 He that ouercommeth shall be clothed in white aray, & I will not put out his name out of the * booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare heare what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church, which is of Philadelphia, these things saith he that is Holy and True, which

*exhorteth, verse 23. 4 Pure from all spot, and shining with glory. So it is to be vnderstood alwayes hereafter, as in the next verse. 5 The conclusion standing vpon a promise and a commande ment, as before. d They are meete and fit, to wis, because they are iustified in Christ, as they haue truly shewed it: for he is righteous that worketh righteousness: but so as the tree bringeth forth the fruit, Look Rom. 8. 18. * Chap. 20. 12. and 21. 27. Phil. 4. 30*

6 The first place is vnto the Pastours of Philadelphia, The exordium is taken out of the 18 verse of the 1. Chapter.

1 He putteth out the bragging of certaine men, which boasted of their deepe, that is, plentifull and common knowledge, which notwithstanding is deuils.

20 I will speake no worse thing against you, being constant so haue shewed you what I require to be in you.

20 The conclusion, wherein Christ assureth vnto his seruants the communion of his kingdome and glory in this verse, and that following: and commandeth an king, by communion with me, and my fellow heire, as it is promised, Matth. 19. 28. and 25. 34. rom. 8. 17. and 1. cor. 6. 3. ephes. 2. 6. and 2. tim. 2. 12. and apoc. 2. 21. and 4. 4. 22 The brightnesse of greatest glorie and honour neereit approaching vnto the light of Christ, who is the Sonne of righteousness, and our head.

1 The first place is vnto the Pastours of Sardis. The exordium is taken out of the 4. and 16. verses of the 1. Chap.

2 Sardis is the name of a most flourishing and famous citie, where the kings of Lydia kept their courts.

2 The proposition of reproofe is in this verse: of exhortation ioyned with a threatening in the two verses that follow, and of qualification by way of correction, vnto the comfort of the good which yet remained there verse 4.

3 Thou art said to liue, but art dead in deede.

4 Other things, whose state is such that they are now going, and vnlesse they be confirmed will perish shortly.

** Chap. 16. 15. 1. thess. 5. 2. 2. pet. 3. 10.*

5 That is, who haue with all religion guarded themselves from sinne and contagion, euen from the very shewe of euill, as S. Iude

All power of rule is commanding and forbidding, in deliuering and punishing. And the house of Dauid is the Church and the continuall promise of Dauid's kingdom brought to Christ.

The proposition of prayse is in this verse, of promises, to bring home againe them that wander, verse 9. and to preferue the godly, verse 10. and of exhortatio, ver. 11.

I will bring them with ease.

That is, fall downe & worship, either thee euilly, or Christ religiously at thy feet, and thus I had rather take it, whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come.

For Christ verily shall fulfill his word.

Because thou hast bene patient and constant, as I would my seruants should be.

The conclusio which containeth a promise and a commandment.

That is, the new man shal be termed after his father, mother, & head Christ.

The seuenth place is vnto the pastors of the Church of Laodicea. The exordium is take out of the 5. vers. of the 1. chapter.

Amen founded as much in the Hebrew tongue, as Truly or Truth is selfe.

Of whom all things that are made, haue their beginning.

The proposition of reproofe is in this verse, whereunto is adioined a threatening, ver. 16. with a confirmation declaring the same, ver. 17. and of exhortation vnto faith and repentance, ver. 18. 19 whereunto is adioyned a conditional promise, verse 20.

hath the^a key of Dauid, which openeth, and no man shutteth, and shutteth, and no man openeth.

8 ⁷ I know thy workes: behold I haue set before thee an open doore, and no man can shut it: for thou hast a litle strength, and hast kept my worde, and hast not denied my Name.

9 Behold, I will make them^f of the Synagogue of Satan, which call themselues Iewes and are not, but doe lie: behold, I say, I will make them that they shall come⁸ and worship before thy feete, and shall knowe that I haue loued thee.

10 Because thou hast⁸ kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast that no man take thycrowne.

12 ⁹ Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: ¹⁰ and I will write vpon him the Name of my God, and the name of the citie of my God, which is the new Hierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name,

13 Let him that hath an eare heare what the Spirit saith vnto the Churches.

14 ¹¹ And vnto the Angel of the Church of the Laodiceans write, these things saith Amen, the faithfull and true witnesse, that^h beginning of the creatures of God.

15 ¹² I knowe thy workes, that thou art neither cold nor hote: I would thou werest cold or hote.

16 Therefore because thou art luke warme, and neither colde nor hote, it will come to passe, that I shall spue thee out of my mouth:

17 For thou sayest, I am rich and increased with goods, and haue neede of nothing, & knowest not how thou art wretched, and miserable,¹³ and poore, & blind and naked.

18 I counsell thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white rayment, that thou mayest be clothed, and that thy filthie nakednesse doe not appeare: and anoynt thine eyes with eye salue, that thou mayest see.

19 As many as I loue, ^a I rebuke and chasten: be^k zealous therefore and amend.

20 Beholde, I stand at the doore, and knocke, ¹⁴ If any man heare my voyce, and open the doore, I will come in vnto him, and

¹³ The spirituall misery of men is metaphorically exprest in three points: vnto which are matched as correspondent, those remedies which are offered, verse 18. ^a Pro. 3. 12. hebr. 12. 5. ^k Zeale is set against them which are neither hote nor cold. ¹⁴ This must be taken after the manner of an allegory, as Iohn 14. 23.

will suppe with him, and he with me.

21 ¹⁵ To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare heare what the Spirit saith vnto the Churches.

CHAP. IIII.

¹ Another vision concerning the glorie of Gods Maiestie: ⁸ which is magnified of the foure beastes, ¹⁰ and the foure and twentie Elders.

After^a this I looked, and behold a doore was open in heauen, and the first voice which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And³ immediatly I was rauished^a in the spirit, ³ and behold, a throne was set in heauen, and one sate vpon the throne.

3 ⁴ And hee that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine, and there was a raine bowe round about the throne, in sight like to an emerald.

4 ⁵ And round about the throne were foure & twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of gold.

5 ⁶ And out of the throne proceeded lightnings, and thundrings, and voices, and there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.

6 ⁷ And before the throne there was a sea of glasse like vnto crystal, and in the mids of the throne, and round about the throne were foure beastes, full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

whole Reuelation, in this and the next Chapter. Another of the acts done in the next four chapters. The principal causes according to the distinction of persons in the vnicie of the diuine essence, and according to the oeconomic or dispensation thereof, are two: One, the beginning, which none shal approach vnto, that is, God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the meane cause, easie to be approached vnto, in respect that he is God and man in one person, of who, chap. 5. 2 The maner of reuelation, as before, 1. 10. ^a Look chap. 1. 10. 3 A description of God the Father, & of his glory in the heauens, framed vnto the maner of men by his office, nature, company, attending, effect, instruments, and euents that follow afterwards. In this verse he is presented in office a Iudge, as Abraham said, Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon. 4 By his nature, in that hee is the Father, most glorious in his owne person, and with his glory ouershining all other things. 5 By the company attending about him in that, as that most high Iudge, hee is accompanied with the most honourable attendance of Prophets and Apostles, both of the olde and new Church, whom Christ hath made to be Priests and Kings, Chap. 1. 6. and 5. 10. 6 By effects, in that most mightily hee speaketh all things by his voice and word, as Psal. 29. 3. and with the light of his spirit and prudence peruseth and passeth through all. 7 By instruments vsed, in that hee both hath a most ready treasury, and as it were a workhouse excellently furnished with all things, vnto the executing of his will. which things flow from his commandement, as repeated, Chap. 1. 5. 2. and hath also the Angels most ready administrators of his counsels & pleasure, vnto all parts of the world, continually watching, (in this verse) working by reason otherwise then the instruments without life last mentioned, courageous as lions, mightie as bulles, wise as men, swift as eagles, ver. 7. most apt vnto al purposes, as furnished with wings on euery part, most piercing of sight, & finally, pure & holy spirits alwaies in continuall motion, verse 8.

¹⁵ The conclusion, consisting of a promise, as Chap. 2. verse 26. and of an exhortation. Hitherto hath bene the first part of the booke of the Apocalypse.

¹ Hereafter followeth the second part of this booke, altogether propheticall, foretelling those things which were to come, as was said before, Chap. 1. 19. This is diuided into two histories: one common vnto the whole world vnto the 9. chapter: and another singular of the Church of God, thence vnto the 22. chapter. and these histories are said to be described in seuerall bookes, Chap. 5. 1. and 10. 2. Now this verse is as it were a passage from the former part vnto this second: where it is said, that the heauen was opened, that is, that heauenly things were vnlocked, and that a voice of a trumpet founded in heauen, to stir vp the Apostle, and call him to the vnderstanding of things to come. The first historie hath two parts: one of the causes of things done, and of this

8 And

b Every beast had fixe wings.

8 By euentis, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternal, and immutable, verse 8. and also after their example he is glorified of holy men, verse 9. in signe and in speech, ve. 10. 11

a God is said to haue glory, honour, kingdome, and such like giuen vnto him, when we godly and reuerently set forth that which is properly and only his.

*9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration and casting their crownes before God: in which the godly, though made kings by Christ, doe willingly empty themselves of all glory, moued with a religious respect of the maiestic of God. 10 The summe of their speech: that all glory must be giuen vnto God: the reason, because he is the eternall beginning of all things, from whose onely will they haue their being, and are gouerned: and finally in all respect are that which they are. * Chap. 5. 12. 11 That is, that thou shouldest challenge the same to thy selfe alone. But as for vs, wee are vnworthy, that euen by thy goodnesse we should be made partakers of this glorie. And hitherto hath bene handled the principal cause vnapproachable, which is God.*

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open. 6 that Lambe of God, 9 is thought worthy to open, 12 euen by the consent of all the company of heauen.

And I saw in the right hand of him that sate vpon the throne, a booke written within, and on the backe side sealed with seuen seales.

2 And I saw a strong Angel which preached with a loude voice, Who is worthy to open the booke and to loose the scales thereof?

3 4 And no man in heauen nor in earth, neither vnder the earth was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to read the booke, neither to looke thereon.

5 5 And one of the Elders said vnto mee, Weepe not: behold, that * 6 Lion which is of the tribe of Iuda, that roote of Dauid,

*the very right hand of God. 3 Heere are shewed the occasions for which the principal cause, and this Reuelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God, concerning the gouernment of this whole world, which booke is said to be laid vp with the Father as it were in his hand: but shut and vnknown to all creatures, in this verse. The second, is a religious desire of the Angels of God to vnderstand the mysteries of this booke, verse 2. whereof see 1. Pet. 1. 12. The third, is a lamentation of S. Iohn & all the godly, moued by the same desire, verse 4. when they saw that it was a thing vnpossible for any creature to effect: which is declared in verse 3. 4 Thus neither of them that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts, is sufficient to the denying of the whole: For of the creatures, one sort is in heauen, above the earth: another in the earth, and another vnder the earth in the sea, as is after declared, verse 13. 5 The second part of this Chapter, in which is set downe the Reuelation of the Sonne, as before was said. This part containeth first an historie of the manner how God prepared S. Iohn to vnderstand this Reuelation, in this verse. Secondly, the Reuelation of the Sonne himselfe, vnto the 7. verse. Thirdly, the accidents of this Reuelation, in the rest of the chapter. The manner how, is here described in two sorts: one from without him, by speech, in this verse: another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. * Gen. 49. 6 That is, the most mightie and most approued Prince: according to the vse of the Hebrew speech.*

hath obtained to open the booke, and to open the seuen seales thereof.

6 Then I beheld, and loe, 7 in the middes of the throne, & of the foure beasts, and in the middes of the Elders stood a Lambe, as though hee had bene killed, which had seuen hornes and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 8 And he came, and tooke the booke out of the right hand of him that sate vpon the throne.

8 9 And when he had taken the booke, the foure beasts, and the foure and twentie Elders fell down before the Lambe, hauing euery one 10 harpes and golden vials full of odours, which are the 2 prayers of the Saints,

9 And they sung a new 11 song, saying, 12 thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kinred, & tongue and people, and nation,

10 And hast made vs vnto our God, * Kings, and Priests, and we shall reigne on the earth.

11 13 Then I behelde, and I heard the voice of many Angels round about the throne, and about the beasts and the Elders, 14 and there were * 5 tenne thousand times tenne thousand, and thousand thousands,

12 Saying with a loud voyce, Worthy is the Lambe that was killed, to 15 receiue power, and riches, and wisdom, and strength, and honour, and glory, and praise.

13 15 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Praise, and honour, and glory, and power be vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.

14 16 And the foure beasts saide, Amen: and the foure and twentie Elders fel downe and worshipped him that liueth for euermore.

*7 The summe of this Reuelation, Christ the mediator taketh and openeth the booke, verse 6. 7. Therefore in this Reuelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ the mediator betweene God, Angels, and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slain, and making intercession for vs by the vertue and merit of his euermaking sacrifice, is armed with the Spirit of God in his owne person, that is, with the power and wisdom of God effectually vnto the gouernment of this whole world. 8 The fact of Christ the Mediator: that hee commeth vnto the throne of the Father, of which, chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap. 6. 1. &c. 9 Now follow in the end, the accidents of the Reuelation last spoken of: that all the holy Angels and men did sing vnto him, both the chiefe, verse 9. 10 and the common order of Angels, verse 11. 12 and of all things created, verse 13. the princes of both sorts agreeing thereunto verse 14. 10 The symbols or signes of praise, sweete in saueur, and acceptable vnto God, See chap. 8. 3. a Look chap. 8. 3. b No common song. 11 That is, composed according to present matter, the Lambe hauing receiued the booke, as it were with his feet, and opened it with his hornes, as it is said in the Canticle. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefits, both which wee haue receiued of himselfe (as are the suffering of his death, our redemption vpon the crosse by his blood, in this verse: and our communion with him in kingdome and Priesthood, which long agoe hee hath granted vnto vs with himselfe) and which wee hereafter hope to obtaine, as our kingdome to come, in Christ, in the verse following. * Chap. 1. 6. 1. per. 2. 9. 13 The consent of the common order of Angels, answering in melody vnto their Princes that stood by the throne. 14 A number finite, but almost infinite, for one infinite in deed, as Dan. 7. 10. * Dan. 7. 10. c By this is meant a great number. d To haue all praise giuen to him, as to the mightiest and wisest, &c. 15 The consent of all the common multitude of the creatures. 16 A confirmation of the praise before going, from the confirmation of the nobles, expressed in word and signes, as once or twise before this.*

CHAP.

CHAP. VI.

The Lambe openeth the first scale of the booke, 3 the second, 5 the third, 7 the fourth, 9 the fifth, 12 the sixth, and then arise, murder, famine, pestilence, oustries of Saints earthquake, and diuers strange sights in heauen.

After, I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the noife of thunder, Come and see.

2 Therefore I beheld, and loe there was a white horse, and hee that sate on him, had a bow, & a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And when he had opened the second scale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third scale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sate on him had balances in his hand.

6 And I heard a voice in the middes of the foure beasts say, A measure of wheate for a peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth scale, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and Hell followed him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

This is the second part of this first historie (which I said was common & of the whole world) of the works of God in the gouernment of all things. Of this there are generally 3 members: the foretelling, the caution, and the execution of all the euils which God powreth out vpon this world, which hath most hardly deferred of him. The foretelling is set downe in this chap. the caution for preferring the Church in the next chapter, & the execution is described, cha. 8. 9. In euery part of the foretelling, there are three branches: the seuerall and expresse calling of S. Iohn, to prepare him selfe to take knowledge of the things that were to be shewed vnto him in the opening of the seales: the signe, and the word expounding the same: And albeit I expresse calling of S. Iohn, be used only in foure of the signes, yet the same is also to be vnderstood in the rest that follow. The author of the foretelling is the Lambe, as that

word of the Father made the Mediator, opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. Iohn, to make the opening of the first scale. 2 The first signe ioyned with declaration, is, that God for the finnes and horrible rebellion of the world, will invade the same: and first of all will as a farr off, with his darts of pestilence most suddenly, mightily, and gloriously, beate downe the same as iudge, and triumph ouer it as conquerour. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is, that God being prouoked vnto wrath by the obstinacie and hard heartednesse of the world, not repenting for the former plague, as setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figure Synecdoche comprehended in wheate, barley, wine, and oyle. *Howebeit is signified what great scarcitye of corns there was: for the word here used is a kinde of measure of drie things, which is in quantitie but the eight part of a bushell, which was an ordinarie portion to be giuen to seruants for their stint of meat for one day.* 5 I had rather distinguish & read the words thus, And the wine and the oyle thou shalt not deale vniuersally. In this sense likewise the wine & the oyle shall be sold a very litle for a peny. Thou shalt not deale vniuersally, namely, when thou shalt measure out a very litle for a great price: so is the place euident: otherwise that is most true, which the wise man saith, That who withholdeth corn, shall be cursed of the people, Prou. 11. 26. 6 The fourth signe ioyned with wordes of declaration, is, that God will ad- dict the fourth part of the world indifferently, vnto death and hel, or the graue, by all those meanes at once, by which before generally and in order he had recalled their minds vnto amendment. Vnto these are also added the wilde and cruell beasts of the earth, out of Leuit. 25. 22. Thus doeth God according to his wisdom, dispende the treasures of his power, iustly towards all, mercifully towards the good, and with patience or long sufferance towards his enemies.

9 And when hee had opened the fifth scale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loud voice, saying, How long, Lord, which art holy & true! dost not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, & it was said vnto the, that they should rest for a litle season vntil their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when he had opened the sixth scale, and loe, there was a great earthquake, & the Sunne was as blacke as sackcloth of haire, & the Moone was like blood.

13 And the starres of heauen fell vnto the earth, as a figtree casteth her greene figges when it is shaken of a mightie winde.

14 And heauen departed away as a scroule, when it is rolled, and euery mountaine & yle were mooued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man hid themselues in dennes, and among the rockes of the mountaines,

16 And saide to the mountaines and rockes, Fall on vs, and hide vs from the prefence of him that sitteth on the throne, and from the wrath of the Lambe:

17 For the great day of his wrath is come, and who can stand?

from on high, ver. 13. withdrawing themselves, and flying away for the gradates of the trouble, ver. 14. So holily doe all creatures depend vpon the will of God, and content themselves in his glory. *e So they called in old time those women workers that were of haire.* 10 The euent of the signe afore going: that there is no man that shall not be astonied at that generall commotion, flie away for feare and hide himselfe, in this verse, and wish vnto himselfe most bitter death, for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonied. Now this perplexitie is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that sorow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorow that bringeth death, 2. Cor. 7. 9. as their wishings doe declare: for this historie of the whole world, is feuered from the historie of Church, as I haue shewed before, chap. 4. 11 These are words of such as despair of their escape: of which despair there are two argumentes, the prefence of God, & the Lambe prouoked to wrath against the world, in this verse: & conscience of their own weakenes, whereby men feeble, they are no way able to stand in the day of the wrath of God, ver. 17. as it is said, Esa. 14. 27. *e Esa. 2. 19. bof. 10. 3. iak. 2. 3. 30*

CHAP. VII.

The Angels coming to hurt the earth, 3 are stayed vntil the elect of the Lord, of al tribes were sealed. 13 Such as suffered persecution for Christs sake, 16 haue great felicitie, & joy.

And after that, I saw foure Angels stand on the foure corners of the earth,

shed the same before, chap. 6. 11. & is, of the caution whereby God tooke care before hand & provided for his, that after example of the Israelites of old, Exo. 8. 23. faithful might be exempted fro the plagues of this wicked world. This whole place is a certaine interlocution & bringing in for this whole chapter by occasion of prediction & argument of the sixth scale. For first the euill is preuented in the elect, vnto the 9 verse. Then thanks are given by the elect for the cause, ver. 10. 11. 12. Lastly, the accomplishment of the things is set forth vnto the end of the chap. The 1. ver. is a transitiō, speaking of the Angels which keepe the inferior parts fro all euil, vntil God do comand. For (as it is excellently figured Ezech. chap. 1. & 11. 12.) their faces & their wings are reached vpwards, continually waiting vpon & beholding the countenance of God in their directiō, & euery of the goeth into the part that is right before his face: whither soeuer the Spirit shall goe, they goe; they step not out of the way, that is, they depart not so much as a foot breadth from the path com- manded them of God. *e On the foure quarters or coasts of the earth.*

7 The sixth signe is, that the holy Martyrs which are vnder the altar, whereby they are sanctified, that is, receiued in the trust and tuition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to aduance his kingdome, and not of any priuate perturbation of the minde, in this and the next verse, and that God will in deede, signe, and word comfort them, ver. 1. 8 As before 3. 4. 6 Vntil their number be fulfilled. 9 The sixth signe, the narration whereof hath two parts: the signe, and the euent. The signe is, that the earth, heauen, and the things that are in them, for horror of the finnes of the world vpon those most heauie foretellings of God, and complaints of the Saints shall be shaken most vehemently, trembling in horrible manner, and loosing their light, in this verse: falling

1 The second member of this part, is a preuenting of danger, as we d stung

1 The second member of this part, is a preuenting of danger, as we d stung

A a holding

2 That is, neither into the aire, into which the tops of trees are a dunced.

3 Now God prouideth against the danger of his elect, by his commandment, verse 2.

and 3. and by signe or figure, both for those of the nation of the Iewes,

thence vnto the 8. verse, and also of the Gentiles, verse 9.

4 Not onely another, or differing number from the common Angels of God, but also in essence, office and operation exceeding all Angels: that is,

Christ Iesus the eternall Angel or word of God and mediator of the covenant.

So hereafter Chap. 8. 3. and 10. 15.

5 That is, of the Iewes, a number certaine in it selfe before God, and such as may be numbered of vs:

for which cause also the same is here set downe as certaine. But of the elect

which are of the Gentiles, the number in deed is in it selfe certaine with God,

but of vs not possible to be numbered, as God Gen. 15. 5. and often else where, and Esay figured most excellently,

Chap. 49. and 60. This therefore is spoken with respect,

when a certaine number is put for an vncertaine. Conferre this with verse 9

b He skipped Dan, and reckoneth Leui. c Of Ephraim, who was Iosephs other sonne, and had the birthright giuen him, whereof he is called Ioseph.

6 Here the tribe of Leui is reckoned vp in common with the rest, because all the Israelites were equally made Priestes with them in Christ by his Priesthood,

Chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1. Pet. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people, vnto the part of the Gentiles:

which cuill many ages before Iacob foresaw, Gen. 49. 18. for which cause also there is no mention made of this tribe in the 1. booke of the Chronicles. 7 See before vpon the fourth verse. 8 As Priestes, kings, and glorious conquerours by martyrdom: which things are noted by their proper signes in this verse.

9 The prayse of God, celebrated first by the holy men, in this verse, then by the heavenly Angels, in the two verses following.

holding the foure windes of the earth, that the windes should not blowe on the earth, neither on the sea, neither on any tree.

2 And I sawe another Angel come vp from the East, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurtye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them which were sealed, and there were sealed an hundredth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zebulun were sealed twelue thousand.

8 Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I behelde, and loe, a great multitude, which no man could number, of all nations, and kinreds, and people, and tongues stood before the throne, and before the lambe, clothed with long white robes, and palmes in their hands,

10 And they cryed with a loud voyce, saying, Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, & the foure beasts, and they fel before the throne on their faces, and worshipped God,

12 Saying, Amen, Praise, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto mee, What are these which are arrayed in long white robes? and whence came they?

14 And I saide vnto him, Lord, thou knowest. And hee said vnto me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and hee that sitteth on the throne will dwell among them:

16 They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heat,

17 For the Lambe, which is in the midst of the throne shal gouerne them, and shall lead them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

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sent, which consisteth in two things, that they minister vnto God, & that God protecteth them, ver. 15. & to come, in their perfect deliuerance fro all annoyances, ver. 16. & in participation of all good things which euen the memory of former euils shall neuer be able to diminish, verse 17. The cause efficient and which containeth all these things, is onely one, euen the Lambe of God, the Lord, the Mediatour, and the Sauour Christ Iesus. d He alludeth to the Leuites, which serued day and night for eue there is no night in heauen. e Or, vpon them, whereby is meant Gods defence and protection, as it were towards them, who are as safe, as men in the Lords tents. f Esay. 25. 8. eba. 21. 4

CHAP. VIII.

1 After the opening of the seventh seale, 3 the Saints prayers are offered vp with odours. 6 The seven Angels come forth with trumpets. 7 The foure first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10. 12 the waters waxe bitter, 12 and the starres are darkened.

And when he had opened the seventh scale, there was silence in heauen about halfe an houre.

2 And I sawe the seven Angels, which stood before God, and to them were giuen seven trumpets.

3 Then another Angel came and stood before the altar, hauing a golden censer, and much odours was giuen vnto him, that hee should offer with the prayers of all

vnderstood by the seale, all things in heauen are silent, & in horror through admiration, vntill comendement of execution be feuerally giuen of God vnto the ministers of his wrath. So he passeth vnto the third member, of which I spake before in chap. 6. verse 1. which is of the execution of those euils wherewith God most iustly determined to afflict the world. 2 Now followeth the third branch of common history, as euen now I said: which is the execution of the iudgements of God vpon the world. This is the first generally prepared, vnto the 6. verse: then by feueral parts expounded according to the order of those that administrated the same, vnto the end of the chapter following. Vnto the preparation of this execution, are declared these things: first, who are the administrators & instruments thereof, in this verse. Secondly, what is the worke both of the Prince & Angels, giuing order for this execution, thence vnto the 5. verse, and of his administrators in the 6. verse. The administrators of the execution are said to be seven Angels: their instruments, trumpets, whereby they should as it were found the alarm at the comendement of God. They are propounded 7. in number, because it pleased God not at once to powre out his wrath vpon the rebellious world, but at diuers times, & by piecemeale, & in slow order, & as w an vnwilling mind to exercise his iudgements vpon his creatures, so long called vpon both by word & figures, if happily they had learned to repent. a VVhich appeareth before him as his ministers. 3 This is great Emperour, the Lord Iesus Christ, our King & Sauour, who both maketh intercession to God the Father for the Saints, filling the heavenly sanctuary with most sweet odour, & offering vp their prayers, as the calues & burnt sacrifice of their lips, in this verse: in such sort as euery one of them (so powerful is the fauour of Christ, & the efficacy of his sacrifice) are held in reconciliation w God & themselves, made most acceptable vnto him, verse 4. And then also out of his treasure, & fro the same sanctuary powreth forth vpon the world the fire of his wrath, adding also diuine tokens thereunto: & by that means (as of olde the heralds of Rome were wont to do) he proclaimeth war against the rebellious world

1 He returneth to the history of the seales of the booke, which the Lambe opened. The seventh seale is the next fore-signification, and a precise comendement of the execution of the most heauie iudgements of God vpon this wicked world, which fore-signification being

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10 A passage or vnto the expounding of the vision, of which the Angel enquireth of S. Iohn to stirre him vp withall, in this verse, and Iohn in the forme of speech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and also in most modest manner requesteth the expounding of the vision. 11 The exposition of the vision, wherein the Angel telleth first the actes of the Saints, that is, their sufferings and worke of faith, in Christ Iesus, in this verse. Secondly their glory, both present, which consisteth in two things, that they minister vnto God, & that God protecteth them, ver. 15. & to come, in their perfect deliuerance fro all annoyances, ver. 16. & in participation of all good things which euen the memory of former euils shall neuer be able to diminish, verse 17. The cause efficient and which containeth all these things, is onely one, euen the Lambe of God, the Lord, the Mediatour, and the Sauour Christ Iesus. d He alludeth to the Leuites, which serued day and night for eue there is no night in heauen. e Or, vpon them, whereby is meant Gods defence and protection, as it were towards them, who are as safe, as men in the Lords tents. f Esay. 25. 8. eba. 21. 4

Our prayers are making worth, vnto that true and sweet sauer of that only oblation be especially and before all things with them, what is to say, vnlesse we being first of all inflamed through faith in his Sonne, be acceptable vnto him.

4 This is the worke of the administrators. The Angels the administrators of Christ, onely by sounding trumpet and voyce (for they are onely as heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto haue bene things generall. Now followeth the narration of things particular, which the Angels fixe in number wrought in their order, set out in the 19. verse of the next Chapter, and is concluded with the declaration of the euent which followed vpon these things done in the world send in the 10. and 11. cha. The first execution at the sound of the first Angel vpon the earth, that is, the inhabitants of the earth (by metonymie) and vpon all the fruits thereof: as the comparing of this verfewith the second member of the 9. ver. doth not obscurely declare.

6 The second execution vpon the sea, in this verse, and all things that are therein, in the next verse.

7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following.

8 This is spoken by a Metaphore, of the name of a most bitter herbe, and commonly known: vnlesse perhappes a man following thole that note the deriuation of words had rather expound it adiectiuelly, for that which by reason of bitterness cannot be drunke, or which maketh the liquor into which it is powred more bitter then that any man can drinke the same.

9 The fourth execution vpon these lightson: bodies of heauen, which minister vnto this inferiour world 10 Alamentable prediction or foretelling of those parts of the diuine execution which yet are behinde: which also is a passage vnto the argument of the next Chapter, Of all these things in a manner Christ himselfe expressly foretold in the 21. Chap. of S. Luke, verse 24. &c. and they are common plagues generally denounced, with our particular note of time.

Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, & the third part of the ships were destroyed.

10 Then the third Angel blew his trumpet, and there fel a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I behelde, and heard one Angel flying through the mids of heauen, saying with a loud voice, Woe, wo, wo to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following.

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CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spying locusts come out, 13 The sixth Angel bloweth, 16 and bringeth fourth horsemen, 20 to destroy mankinde.

And the fift Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, and the aire were darkened by the smoke of the pit.

3 And there came out of the smoke, locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree:

glory, as a star fell downe from heauen. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by princely authoritie, Chap. 1. verse 18. or whether for some inferiour Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministry, here and Chap. 2. 1. to the word falling is taken, Gen. 14. 10. and 24. 46. and Hebr. 6. 6. 3 The key was giuen to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darkenesse, and are there kept vnto damnation, vnlesse God for a time doe let them loose, 2. Pet. 2. 4. Iud. 6. and of this booke, Chap. 2. 1. 20. the history of which Chapters hath agreement of time with this present Chapter. a By the bottomlesse pit, he meaneth the deepest darkenesse of hell. 4 Vnto this is added, the smoke of the hellish and infernall spirits, all darke and darkening all things in heauen and in earth. The spirituall darknesse is the cause of all disorder and confusion: For the deuill at a certaine time (whereof verse the fift) sent these darkenesse into his kingdome, that he might at once, and with one impression ouerthrow all things, and peruert, if it were possible, the vnto this darkness, al spirituall light, both actiue as of the sun, & passiue as of aie which is lightened by the sun, is taken away: & this is that which goeth before the spirits: it followeth of the spirits themselves. 5 A description of the malignant spirits invading the world, taken from their nature, power, forme, and order. From their nature, for that they are like vnto certaine locusts, in quicknesse, subtiltie, hurtfulnessse, number, and such like, in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to doe hurt: for our battell is not here with flesh and blood, but with powers, &c. Ephes. 6. 12. This place of the power of the deuils, generally noted in this verse, is particularly declared afterwards in the three next verses. 6 Heere that power of the deuils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God guardeth by his decree) whom Christ shall not haue scaled, in this verse: and also because they neither had all power nor at all times, no nor ouer those that are their owne, but limited in maner and time, by the precript of G O D, verse fine. So their power to afflict the godly is none, and for the wicked is limited in acte and in effect, by the will of G O D, for the maner was prescribed vnto them that they should not slay, but torment the wretched worlde. The time is for five moneths, or for an hundredth and fiftie daies, that is, for so many yeeres, in which the deuils haue in deede mightily peruered all things in the worlde: and yet without that publike and vnpuished licence of killing, which afterwards they vsurped when the sixth Angel had blowen his trumpet, as shalbe said vpon verse 13. Now this space is to be accounted from the end of that thousand yeeres mentioned Chap. 20. 3. and that is from the Pope dome of that Gregory the tenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickednesse, as a slave of the deuill, whom he serued, was the most wicked firebrand of the worlde: he excommunicated the Emperour Henry the fourth: went about by all maner of treachery to set vp and put downe Empires and kingdomes as liked himselfe: and doubred not to set Rodolphe the Swedon ouer the Empire in stead of Henry before named, sending vnto him a Crowne, with this verse annexed vnto it: Petrus dedit Petrus, Petrus diadema Rodolpho: that is, The Rocke to Peter gaue the Crowne, and Peter Rodolph doeth renoune. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conueyed ouer vnto his successors the burning brand of the same, who enraged with like ambition, neuer ceased to nourish that flame, & to enkindle it more and more: whereby Cities, Commonwealths, and whole kingdomes set together by the eares amongst themselves by most expert cut-throats, came to ruine, while they miserably wounded one another. This terme of an hundredth and fiftie yeeres, taketh end in the time of Gregory the 9. or Hugolinus Anagninensis (as he was before called) who caused to be compiled by one Raimund his Chapleine and Confessor, the body of Decretals, and by suffrage of the Kings and Princes, to be published in the Christian world, and established for a Law: For by this slight at length the Popes arrogated vnto themselves licence to kill whom they would, whiles other were vnwares: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expressly forbidden, & had hindered vntill this time. The effects of these bloody actions are declared vpon the sixt verse: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grievousness of the miseries that oppressed them

1 The first execution vpon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernall powers, is declared in this place vnto verse 11. and after the first execution thence vnto verse 19. And lastly is shewed the common euent that followed the former execution in the world, in the two last verses.

2 That is, that the Angel of God glittering with

^a Chap. 6. 16.
^b 2. 19. *hosea*
10. 8.

7 The forme of these hellish spirits and administrators, is shadowed out by signes and visible figures in this sort: that they are very expert and swift, that wheresoever they are in the world, the kingdome is theirs: they manage all their affaires with cunning and skill, in this verse: that making shew of mildenesse and tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mightie to doe hurt, verse 8. that they are freed from being hurt of any man, as armed with the colour of religion and sacred authoritie of priuiledge, that they fill all things with horror, ver. 9. that they are fraudulent: that they are venomous and extremely noisome, though their power be limited, verse 10. At which things are properly in the infernall powers, and communicated by them vnto their ministers and vassals

8 The order of powers of malignousnesse: that they are subiect to one infernall King, whom thou mayest call in English, The Destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name haue respect to the Etymological interpretation of *Hildebrand* by a figure often vsed in the holy Scripture: which albeit may otherwise be turned of the Germanes (as the sense of compound wordes is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldest call him, The firebrand, that is, hee that setteth on fire those that bee faithfull vnto him. 9 A passage vnto the next point and the historie of the time following. 10 The sixt execution done vpon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is, in most cruell maner executing their tyrannous dominion through the whole world: and killing the miserable people without punishment, which before was not lawfull for them to do in that sort, as I shewed vpon the 5 fourth ver. This narration hath two parts: a commandement from God, in the 14. ver. & an execution of the commandement, in the verse following. 11 The commandement giuen by Christ himselfe, who is gouernour ouer al. ^b He alludeth to the altar of incense, which stood in the Court which the Priests were in, our against the arke of the covenant, hauing a waile betwixt them. 12 As if he should haue said, these hitherto haue bene so bound by 5 power of God, 5 they should not freely run vpon all men as themselves lusted, but were stayed & restrained at that great flood of Euphrates, that is, in their spirituall Babylon (for this is a Periphrasis of the spiritual Babylon, by the limits of the visible Babylon long since ouerthrown) that they might not commit those horrible slaughters, which they long breathed after. Now go to, let loose those foure Angels, 5 is, administrators of the wrath of God in 5 number 5 is conuenient for 5 slaughtering of 5 quarters of 5 world, stir them vp, & giue them 5 bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may see vpon all the world, therein to rage, & most licenciously to practise their tyrannie, as God hath ordained. This was done when Gregory 5 ninth by publique authority stablished for law, his owne decretals, by which he might freely lay trains for the life of simple me. For who is it 5 seeth not that the lawes decretal most of the are snares to catch souls withal? Since that time (O good God) how great slaughters haue bene! how great massacres? Al histories are full of this, & this our age aboundeth with most horrible & monstrous examples of the same

but onely those men which haue not the seale of God in their foreheads.

5 And to them was commanded, that they should not kill them, but that they should bee vexed fise moneths, and that their paine should be as the paine that cometh of a scorpion, when hee hath stung a man.

6 * Therefore in those dayes shall men seeke death, and shall not find it, and shal desire to die, and death shall flee from them.

7 7 And the forme of the locusts was like vnto horses prepared vnto battell, and on their heads were as it were crownes, like vnto gold, and their faces were like the faces of men:

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habergeons, like vnto habergeons of yron, and the sound of their wings was like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stinges in their tailes, and their power was to hurt fise moneths.

11 8 And they haue a king ouer them, which is the angel of the bottomlesse pit, whose name is in Hebrew Abaddon, and in Greeke he is named Apollyon, that is, destroying.

12 9 One woe is past, and behold, yet two woes come after this.

13 ¶ 10 Then the sixt Angel blew the trumpet, 11 & I heard a voice fro the foure hornes of the golden altar which is before God,

14 Saying to the sixt Angel, which had the trumpet, 12 Loose the foure Angels

which are bound in the great riuer Euphrates.

15 13 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand, for I heard the number of them.

17 And thus I saw the horses in a vision, & them that sate on them, hauing fiery habergeons, and of iacinth, and of brimstone, and the heads of the horses were as the heads of lions: and out of their mouths went fourth fire, and smoke, and brimstone:

18 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouths:

19 For their power is in their mouthes, and in their tailes: 14 for their tailes were like vnto serpents, and had heads wherewith they hurt.

20 15 And the remnant of the men which were not killed by the plagues, repented not of the workes of their handes, that they should not worship deuils, and * idoles of gold, and of siluer, and of brasse, & of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their forcerie, neither of their fornication, nor of their theft.

comandement of God by fraud & violence, in 5 two verses following. 14 That is, they are harmful euery way: on what part soeuer thou put thine hand vnto the, or they touch thee, they doe hurt. So 5 former are called Scorpions, ver. 3. 15 Now remaineth the euent (as I said vpon the first verse) which followed of so many and so grievous iudgements in the most wicked world, namely an impenitent obdimation of the vngodly in their impietie and vnrighteousnesse, though they feele themselves most vehemently pressed with the hand of God: for their obdinate vngodliness is shewed in this verse: and their vnrighteousnesse in the verse following. Hitherto hath bene the generall history of things to bee done vniuersally in the whole world: which because it doth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certaintie of time and other circumstances, but is wouen, as they say, with a slight hand. Also there is none other cause why the history of the seuenth Angel is passed ouer in this place, then for that the same more properly appertaineth vnto the history of the Church. But this is more diligently set out according to the time thereof, Chapter 11: and 16, as shall appear vpon those places. * Psal. 115. 4. and 135. 15.

CHAP. X.

1 Another Angel appeareth clothed with a cloud, 2 holding a booke open, 3 and cryeth out. 8 A voice from heauen commandeth Iohn to take the booke. 10 He eateth it.

And I saw another mighty Angel come downe from heauen clothed with a

as I shewed that this booke should be distinguished, chap. 4. 1. This story reacheth hence vnto the two & twentieth chap. And this whole chap. is but a transition fro the common history of 5 world vnto that which is particular of 5 Church. There are in this transition or passage, two preparatiues as it were vnto the Church story comprised in this whole chap. One is the authority of Christ revealing his mysteries & calling his seruants, vnto verse 7. The other is S. Iohn his calling, proper vnto this place, & repeated from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation, by these things: first by the appearing from heauen in this habite & countenance, strong, ready, glorious, surveying al things by his prouidence & gouerning them by his omnipotencie, ver. 1. Secondly, that he brought not by char. ce, but out of a booke, this open Reuelation, set forth vnto the eye, to signifie the same vnto the sea and land, as the Lord ouer all, verse 2. Thirdly that hee offered the same not whispering or muttering in a corner (as false prophets doe) but crying out with a loud voice vnto the which sleepe, & with a lionish & terrible noise roused vp the secure: the very thunders themselves giuing testimonie thereunto, verse 3. Lastly, for that he confirmed all by an othe, verse 5. 6. 7. 2 Christ Iesus, see Chapter 7, verse 2, cloude,

13 The execution of the commandment is in two pointes one, that those butchers are let loose, that out of their towre of the spirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prompt vnto all assaies, in this verse, as their multitudes, both most copious, of which a number certaine is named for a number infinite, verse 16. and in themselves by all means fully furnished to hide and to hurt, verse 17. as being armed with fire, smoke and brimstone, as appeareth in the colour of this armour, which dazeleth the eyes of all men, and haue the strength of lions to hurt withall, from which (as out of their mouth) the fierie, smoke, and stinking darts of the Pope are shot out, ver. 18. The other point is, that these butchers haue effected the

14 That is, they are harmful euery way: on what part soeuer thou put thine hand vnto the, or they touch thee, they doe hurt. So 5 former are called Scorpions, ver. 3. 15 Now remaineth the euent (as I said vpon the first verse) which followed of so many and so grievous iudgements in the most wicked world, namely an impenitent obdimation of the vngodly in their impietie and vnrighteousnesse, though they feele themselves most vehemently pressed with the hand of God: for their obdinate vngodliness is shewed in this verse: and their vnrighteousnesse in the verse following. Hitherto hath bene the generall history of things to bee done vniuersally in the whole world: which because it doth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certaintie of time and other circumstances, but is wouen, as they say, with a slight hand. Also there is none other cause why the history of the seuenth Angel is passed ouer in this place, then for that the same more properly appertaineth vnto the history of the Church. But this is more diligently set out according to the time thereof, Chapter 11: and 16, as shall appear vpon those places.

1 Now S. Iohn passeth vnto the other propheticall historie which is of the Church of God

Namely, a special booke of the affaires of Gods Church: For the booke that containeth things belonging vnto the whole world is said to be kept with the Creator, Chap. 5. ver. 1. but the booke of the Church, with the Redeemer, and out of this booke is taken the rest of the history of this Apocalypsa. 4. A godly care is laudable, but must be ioynd with knowledge. Therefore nothing is to be taken in hand, but by calling, which must be expected and waited for of the godly.

A Kope them close. This was a gesture of me that foweth, which men do now a dayes vse. Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie, and beyond all times.

Three shall neuer be any more time. Whereof chap. 11. 5. and 16. 17.

The other part of this chap. concerning the particular calling of Saint Iohn to the receiving of the prophecies following, which is enioyned him, first by signe, in three verses, then in plaine words in the last verse. Vnto the setting downe of the signe belong these things: That Saint Iohn is taught from heauen to demand the booke

of the Prophecies in this verse: for these motions & desires God doeth inspire, that demanding the booke, he is charged to take it in a figurative manner, the vse thereof is expounded ver. ninth (as in the second Chapter of Ezechiel, & the ninth verse,) whence this similitude is borrowed: Lastly for that S. Iohn at the commandment of Christ tooke the booke, and found by experience that the same, as proceeding from Christ, was most sweet, but in that it foretelleth the afflictions of the Church, it was most bitter vnto his spirit. 8 A simple and plaine declaration of the signe before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessity thereof.

cloudes, and the rainebowe vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a litle booke open, and hee put his right foote on the sea, and his left on the earth,

3 And cryed with a loud voyce, as when a lion roareth: and when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto me, Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth lift vp his hand to heauen,

6 And sware by him that liueth for euer more, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that time should be no more.

7 But in the dayes of the voyces of the seuenth Angel, when hee shall beginne to blowe the trumpet, euen the mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe, & said, Goe, and take the litle booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said vnto him, Giue mee the litle booke. And hee said vnto mee, Take it, and eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweete as hony.

10 Then I tooke the litle booke out of the Angels hand, and eate it vp, and it was in my mouth as sweete as hony: but when I had eaten it, my belly was bitter.

11 And he saide vnto me, Thou must prophecies againe among the people and nations, and tongues, and to many kings.

CHAP. XI.

The Temple is commanded to be measured. 3 The Lord slayeth vp two witnesses, 7 whom the beast murthereth, 9 and no man buries them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 The wicked are punished 14 by the trumpet of the seuenth Angel: the resurrection, 15 and iudgement is described.

Then was giuen me a reede like vnto a rodde, and the Angel stood by, saying, Rise and mette the Temple of God, and the altar, and them that worship therein:

2 But the Court which is without the Temple cast out, and mette it not: for it is giuen vnto the Gentiles, and the holy City shall they tread vnder foot, two and fourtie moneths.

3 But I will giue power vnto my

The authority of the intended reuelation being declared together with the necessity of that calling which was particularly imposed vpon S. Iohn, hereafter followeth the history of the state of Christ his church both conflicting or warfaring, and overcoming in Christ:

For both the true Church of Christ is saide to fight against that which is falsely so called, ouer the which Antichrist ruleth, Christ Iesus overthrowing Antichrist by the spirit of his mouth, & Christ is saide to overcome most gloriously vntill he shall slay Antichrist by the appearance of his coming, as an Apostle excellently teacheth, 2. Thess. 2. 8. So this history hath two parts: One of the state of the Church conflicting with the temptations vnto the 16. Chapter: the other of the state of the same Church obtaining victory, thence vnto the 20. Chapter. The first part hath two members most conueniently distributed into their times, wherof the first containeth an history of the Christian Church, for 1260. yeeres, what time the Gospel of Christ was as it were taken vp from amongst men into heauen: the second containeth an history of the same Church vnto the victory perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For we vnderstand the state of the Church conflicting, out of Chapters 12. and 13. and of the same growing out of afflictions out of the 14. 15. and 16. Chapters. Neither did S. Iohn at vnwares ioyne together the history of these two times in this Chapter, because here is spoken of prophecies, which all confesse to be but one iust, and immutable in the Church, and which Christ commanded to be continuall. The history of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conflicts which the faithfull must vndergoe in their calling, for Christ and his Church, thence vnto the 10. verse, and their resurrection, and rescuing vp into heauen vnto the foureteenth verse. In the calling of the seruants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commended vnto S. Iohn by signe, and by speech: the signe is a measuring rod, and the speech a commandment to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and overthrow the same utterly. 2 Either that of Ierusalem, which was a figure of the Church of Christ, or that heavenly exemplar, wherof verse 19. but the first liketh me better, and the things following doe all agree thereunto. The sense therefore is, Thou seest all things in Gods house, almost from the passion of Christ to be disordered, and that not only the citie of Ierusalem, but also the court of the Temple is strampled vnder foote of the nations, and of profane men whether Iewes or strangers: and that only the Temple, that is, the body of the Temple, with the altar, and a small companie of good men which truly worship God, doe now remaine, whom God doeth sanctifie and consume by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church, omitting the rest, and so describe all things from me, that the true Church of Christ may bee as it were a very litle center, and the Church of Antichrist as the circle of the center, every way in length and breadth compassing about the same, that by way of prophecies thou mayest so declare openly, that the state of the Temple of God, and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belongeth nothing vnto thee, to iudge those which are without, 1. Corinth. 5. 12. which bee innumerable: looke vnto those of the household onely, or vnto the house of the living God.

a Hee speaketh of the outer court, which was called the peoples court, because all men might come into that. b That is counted to be cast out, which in measuring is refused as profane.

4 To profane persons, wicked and vnbelievers, aduersaries vnto the Church. 5 Or a thousand, two hundredth and threescore dayes, as is said in the next verse: that is, a thousand two hundredth and threescore yeeres, a day for a yeere, as often in Ezechiel and Daniel, which thing I noted before 2. 10. The beginning of these thousand two hundredth and threescore yeeres, we account from the passion of Christ, whereby (the partition wall being broken downe) we were made of two, one, Ephes. 2. 14. I say, one flocke vnder one shepheard, Iohn 10. 16. and the ende of these yeeres precisely falleth into the Popedome of Boniface the eight, who a litle before the ende of the yeere of Christ, a thousand two hundredth ninety four, entred the Popedome of Rome, in the feast of Saint Lucie (as Bergomensis sayeth) hauing put in prison his predecessour Calixtus, whom by fraud, vnder colour of Oracle, he deceived: for which cause that was well said of him, *Intrauit ut vulpes, regnauit ut leo, mortuus est ut canis*. That is, He entred like a foxe, reigned like a lion, and died like a dogge. For if from a thousand two hundredth ninety four yeeres, thou shalt take the age of Christ which he liued on the earth, thou shalt find there remaineth iust one thousand two hundredth and threescore yeeres, which are mentioned in this place and many others. 6 I had rather translate it *thus* then *illud*, the Temple then the Citie: for God saith, I will giue that Temple, and commit it vnto my two witnesses, that is, vnto the ministers of the word, who are few in deed, weak and contemptible: but yet two, that is, of such a number as one of them may helpe another, and one confirme the testimonie of another vnto all men, that from the mouth of two or three witnesses every word may be made good amongst men, 1. Cor. 13. 1.

7 They shal exercise their office enioyned by me by the space of these thousand two hundred and sixtie yeeres, in the middelt of afflictions though neuer so lamentable, which is figuratiuely shewed by the mourning garment.

8 That is, the ordinarie and perpetual instruments of spiritual grace, peace, and light in my Church, which God by his onely power preferred in this Temple. So Zacharie 4.3.

9 The power and efficacy of the holy ministration, and which is truly Evangelical, is declared both in earth and in heauen, protecting the administrators

thereof, and destroying the enemies, in this verse, vertue in deede diuine, most mightily shewing it selfe forth in heauen, earth and the sea, verse 6. as it is described 2. Corinthians 10.4. according to the promise of Christ, Marke 16.17. And this is the second place (as I said before) of the combats which the seruants of God must needs vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things, to overcome, in these two verses: to be overcome and killed, verse 7. After the slaughter follow these things, that the carkeises of the godly are laide abroad, verse 8. being vnburied, are made a matter of scorn, together of cursing and bitter execrations, verse 9. and that therefore gratulations are publicly and priuately made, verse 10. 10 That is, when they haue spent those thousand two hundred & sixtie yeeres, mentioned verse 2. and three, in publishing their testimonie according to their office. *VWhen they haue done their message.* 11 Of which after, chap. 13. &c. That beast is the Romane Empire, made long agoe of ciuil, Ecclesiasticall: the chiefe head whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancie, (saith the authour of *Enfisculus temporum*) that he called himselfe Lord of the whole world, as well in temporal causes, as in spiritual: There is an extant of that matter, written by the same Boniface most arrogantly, shal I say, or most wickedly, *Capitulum sanctam, extra de maiestate & obediencia.* And in the sixt of the Decretals (which is from the same authour) many things are found of the same argument. 12 He shall persecute most cruelly the holy men, & put them to death, and shall wound and pierce through with cursings, both their names and writings. And that this was done to very many godly men, by Boniface and others, the histories doe declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Luggunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred. 13 That is, openly at Rome: where at that time was a most great concourse of people, the yeere of Iubile, being then first ordained by Boniface vnto the same end, in the yeere of Christ 1300. example whereof is read Chap. 1. *Extra, de penitentia & remissionibus.* So by one acte he committed double iniurie against Christ, both abolishing his trueth by the restoring of the type of the Iubile, & triumphing ouer his members by most wicked superstition. O religious heart! Now that wee should vnderstand the things of Rome. S. Iohn himselfe is the authour, both after in the 17. Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great Citie (as Chap. 17.8. he calleth it) and is spiritually tearmed Sodom and Egypt: and that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spiritual wickednesses: the latter signifieth the shew and pretence of good, that is, of Christian and sound religion. Sodom signifieth most licentious impietie and iniustice: Egypt, most cruel persecution of the people of God: and Ierusalem signifieth the most confident glorying of that Citie, as it were in true religion, being yet full of falshood and vngodlinesse. Now who is ignorant that these things doe rather, and more agree vnto Rome, then vnto any other City? The commendations of the Citie of Rome for many yeeres past, are publicly notorious, which are not for me to gather together. This only I wil say, that he long since did very wel see what Rome is, who taking his leaue thereof, vsed these verses:

*Roma vale, vidi, satis est videri: reuertar
Quam leui, meretricis, seueris, ciuitas ero.*

Now farewell Rome, I haue thee seene, it was enough to see: I will returne when as I meane, baud, harlor, knaue to be.

After a more secret kinde of meaning and vnderstanding. 14 Namely in his members, as also he said vnto Saul, Actes 9.5.

two witnesses, and they shall 7 propheticie a thousand two hundred and threescore dayes clothed in sackcloth.

4 These 8 are two oliue trees, and two candlestickes, standing before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man will hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophcing, and haue power ouer waters to turne them into blood, to smite the earth with all maner plagues as often as they will

7 10 And when they haue finished their testimonie, 11 the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall 12 ouercome them, and kill them.

8 And their corpses shall lie in the 13 streets of the great citie, which 14 spiritually is called Sodom, and Egypt, 15 where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses 15 three dayes and an halfe, and shal not suffer their carkeises to bee buried in graues.

10 And they that dwell vpon the earth, 16 shall reioyce ouer them and bee glad, and shal send gifts one to another: for these two Prophets 17 vexed them that dwelt on the earth.

11 18 But after 19 three dayes and an halfe, 20 the spirit of life comming from God, shall enter into them, and they shall 21 stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, 22 Come vp hither. And they shal ascend vp to heauen in a cloud, 23 and their enemies shall see them.

13 24 And the same houre shall there bee a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shal be slaine in number seven thousand: and the remnant were sore feared, 25 and gaue glory to the God of heauen.

14 26 The second woe is past, and behold the third woe will come anone.

15 27 And the seuenth Angel blewe the trumpet, & there were great voyces in heauen, saying, 28 The kingdomes of the world are our Lords, and his Christs, and hee shall reigne for euermore.

person (as they say) but in spirit: that is, in the power and efficacy of their ministration, which S. Iohn expressed before, verse 5. and 6. And so the propheticie that is spoken of Elias, is interpreted by the Angel to be vnderstood of Iohn the Baptist, Luke 1.17. For the same Boniface himselfe, who fought to kill and destroy them, was by the fire of Gods mouth (which the holy ministration sheweth and exhibiteth) deuoured and died miserably in prison, by the endeauour of *Sarra Columensis* and *Nogaretus* a French knight, whom *Philip* the faire King of France sent into Italy but with a very small power. 21 That is, the most grievous heat of afflictions and persecution shal stay for a while, for the great amaze that shal arise vpon that sudden and vnlooked for iudgement of God. 22 They were called by God into heauen, and taken out of this malignant world, into the heavenly Church, which also lyeth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was vnworthy, Heb. 11.38. For the Church of the wicked is by comparison called the earth, or the world: and the Church of the godly, heauen. So in ancient time amongst the godly Israelites: so amongst the Iewes in the daies of Manasses and other kings, when the earth refused the heires of heauen, wee read that they lay hidden as heauen in the earth. 23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal. 83.4.) but that they went on forward in his worke.

24 *Bergomensis* saith, in the yeere of our Lord 1301. this yeere ablasing starre foretelling great calamitie to come, appeared in heauen: in which yeere vpon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing by times, for many daies, ouerthrew many stately houses. This saith hee of the yeere next following the Iubile: which S. Iohn so many ages before expressed word for word. 25 They were in deed broken with present astonishment of minde, but did not earnestly repent as they ought to haue done. 26 *Glorified God by confessing his Name.* 26 Hee passeth vnto the second historie, which is the second part of this Chapter. S. Iohn calleth these the second and third woe, hauing respect vnto Chap. 9.12. 27 Of whose founding the trumpet Christ expressly foretold, Chap. 10.7. & this is the second part of this chapter, containing a general historie of the Christian Church, from the time of Boniface 3. vnto the consummation of the victorie declared by voice from heauen. In this historie there are three branches: a preparation by the sound of the Angels trumpet: a narration by the voices of heavenly Angels and Elders: and a confirmation by signe. 28 The narration hath two parts: an acclamation of the heavenly creatures in this verse, and both an adoration by all the Elders, verse 16. and also a most ample thanksgiving, verse 17.18. The fence of the acclamation is. Now the Lord is entred on his Kingdome, and hath restored his Church in which most mightily recovered from the profanation of the Gentiles, hee may glorifie himselfe: Namely that, which the Lord ordeined when first he ordeined his Church, that the faith of the Saints doeth now behold as accomplished.

29 As before,
7. 11. This gi-
uing of thanks
is altogether of
the same content
with the words
going before.

30 A speech of
the Hebrew
language, as
much to say, as
Gentiles being
angry, thine in-
flamed wrath
came vpon them
and shewed it
selfe from hea-
uen, occasioned
by their anger
and fury.

31 This is the
confirmation of
the next pro-
phcy before
going by signes
exhibited in
heauen, and that
of two sorts,
whereof some
are visible, as the
passing away
of the heauen,
the opening of
the Temple, the
Arke of the Couen-
ant appearing in the Temple, and testifying
the glorious presence of God, and the lightnings: others apprehended by eare
and such dull sense, which beare witnesse in heauen and earth to the truth of the
iudgements of God.

16 ²⁹ Then the foure and twentie Elders
which sate before God on their seats, fell v-
pon their faces, and worshipped God,

17 Saying, We giue thee thanks, Lord
God Almighty, Which art, & Which wast,
and Which art to come: for thou hast recei-
ued thy great might, and hast obtained thy
kingdome.

18 ³⁰ And the Gentiles were angry, and
thy wrath is come, & the time of the dead,
that they should be iudged, and that thou
shouldest giue rewarde vnto thy seruants
the Prophets, and to the Saints, and to them
that feare thy Name, to small and great, and
shouldest destroy them, which destroy the
earth.

19 Then the Temple of God was ³¹ ope-
ned in heauen, and there was seene in his
Temple the Arke of his Couenant: and
there were lightnings, and voyces, and
thundrings, & earthquake, and much haile.

CHAP. XII.

1 A woman 2 appeareth traueiling with childe, 4 whose
childe the dragon would deuoure, 7 but Michael ouercom-
meth him, 9 and casteth him out, 13 and the more he is
cast down and vanquished, the more fiercely he exerciseth
his subtilties.

And there appeared a great wonder in
heauen: ² A woman clothed with the
sunne, and the moone was vnder her feete,
& vpon her head a crowne of twelue stars.

2 And ³ shee was with childe, and cried
traueiling in birth, and was pained ready to
be deliuered.

3 And there appeared another wonder in
heauen: ⁴ for behold a great red dragon ha-
uing ⁵ seven heads, and tenne ⁶ hornes, and

conflicting or militant Church belong two things, the beginning, and the pro-
greffe of the same in conflicts and Christian combats. Of which two the begin-
ning or vp-spring of the Church is described in this chapter, and the progresse
thereof in the Chapter following. The beginning of the Christian Church,
we define to be from the first moment of the conception of Christ vntill
that time wherein this Church was as it were weined and taken away from
the breast or milke of her mother: which is the time when the Church of the
Iewes with their citie and Temple was ouerthrowen by the iudgement of God.
So wee haue in this Chapter the story of 69. yeeres and vpwards. The parts of
this chap. are three. The first is the historie of the conception and bearing in
wombe, in 4. verses. The second, an historie of the birth from the 5. verse vnto
the 12. The third is, of the woman that had brought forth, vnto the end of the
chapter. And these feuerall parts haue euery one their conflicts. Therefore in that
first part are two things contained, one, the conception and bearing in wombe, in
two verses: and another of the laying in wait of the Dragon against that should
be brought forth, in the next two verses. In the first point are these things, the
description of the mother, verse 1. and the dolours of child-birth, ver. 2. al shew-
ed vnto Iohn from heauen. 2 A type of the true holy Church which then
was in the nation of the Iewes. This Church (as is the state of the holy Church
Catholike) did in it selfe shine about with glory giuen of God, trod vnder feet
mutabilitie and changeableness, and possessed the Kingdome of heauen as the
heire thereof. 3 For this is that barren woman that brought not forth, of
which Esai 45. 1. and Gal. 4. 27. she cried out for good cause, and was tormented
at that time, when in the iudgement of all shee seemed neere vnto death, and in
maner ready to giue vp the ghost by reason of her weakenesse and pouterie.
4 That is the deuil or Satan (as is declared verse 9.) mightie, angry and full of
wrath. 5 Thereby to withstand those seven Churches (spoken of, that is, the
Catholike Church, & that with kingly furniture & tyrannical magnificence: sig-
nified by the crownes set vpon his heads, as if the same without controuersie
belonged vnto him by the proper right: as also he boasted vnto Christ, Mat. 4. 9
See after vpon Chap. 13. 1. 6 More then are the hornes of the Lambe, or then
the Churches are: so well furnished doeth the tyrant brag himselfe to be, vnto
all manner of mischiefe.

seven crownes vpon his heads:

4 ⁷ And his taile drew the third part of
the starres of heauen, and cast them to the
earth. And the dragon ⁸ stoode before the
woman, which was ready to bee deliuered,
⁹ to deuoure her childe, when shee had
brought it forth.

5 ¹⁰ So she brought forth a man ¹¹ child,
which should rule all nations with a rod of
yron: and that her childe was taken vp vn-
to God and to his throne.

6 ¹² And the woman fled into the wil-
dernesse, where shee hath a place prepared
of God, that ¹³ they should feede her there
a thousand two hundredeth and threescore
dayes.

7 And there was a great battell in hea-
uen, ¹⁴ Michael and his Angels fought a-
gainst the dragon, and the dragon fought
and his angels.

8 ¹⁵ But they preuailed not, neither was
their ¹⁶ place found any more in heauen.

9 And the great dragon, that olde ser-
pent, called the deuil and Satan, was cast
out, which deceiueth all the world: hee was
cast into the earth, and his angels were
cast out with him.

10 Then I heard a loude voyce in hea-
nen, saying, ¹⁶ Nowe is saluation, and
strength, and the Kingdome of our God,
and the power of his Christ: for the accu-
ser of our brethren is cast downe, which
accused them before our God day and
night.

that she should bring forth. For the whole Church, and whole body is com-
pared vnto a womā: & a part of the Church vnto that which is brought forth,
as we haue noted at large vpon Cant. 7. 6. 9 Christ mytical (as they cal him)
that is, the whole Church, consisteth of the person of Christ as the head, and of
the body vniteth therunto by the Spirit, so is the name of Christ taken. 1. cor.
12. 12. 10 The 2. history of this Church deliuered of childe: in which first the
consideration of the childe borne, and of the mother is described in two verses:
secondly the battell of the dragon against the yong childe, and the victorie obtai-
ned against him, in 3. verses following: last of all is sung a song of victory, vnto
the 12. ver. Now S. Iohn in consideration of the child borne, noteth two things:
for he describeth him, and his station or place in this verse. 11 That is, Christ
the head of the Church ioyned with his Church (the beginning root and founda-
tion whereof is the same Christ) indowed with kingly power, and taken vp
into heauen out of the iawes of Satan (who as a Serpent did bite him vpon the
croffe) that sitting vpon the celestial throne, he might reigne ouer all. 12 The
Church of Christ which was of the Iewes, after his assumption into heauen, hid
it selfe in the world as in a wilderness, trusting in the onely defence of God, as
witnesseth S. Luke in the Acts of the Apostles. 13 Namely the Apostles and
seruants of God ordeined to feed with the word of life, the Church collected
both of the Iewes and Gentiles, vnles that any man wil take the word alone
impersonally, after the vse of the Hebrewes, in stead of alone: but I like the first
better. For he hath respect vnto those two Prophets, of whom chap. 11. 3. as for
the meaning of the 1260. daies, looke the same place. 14 Christ is the Prince
of Angels, & head of the Church, who beareth that yron rod, ver. 5. See the notes
vpon Daniel, cha. 12. 1. is in this verse a description of the battell & of the victo-
rie in 2. verses following. The Psalmist had respect vnto this battell, Psal. 68. 19
& Paul, Ephe. 4. 8. & Col. 2. 15. 15 The description of the victorie, by deny-
ing of the thing in this verse, & by affirming the contrary in the next verse. As
Satan gained nothing in heauen, but was by the power of God throwne downe
into the world whereof he is the prince, Christ himselfe & his elect members,
standing stil by the throne of God. a They were cast out so, that they were neuer seene
any more in heauen. 16 The song of victorie or triumph containing first, a propo-
sition of the glory of God & of Christ shewed in that victorie: secondly, it con-
taineth a reason of the same proposition, taken fro the effects, as that the enemy
is ouercome in battell, in this verse, & that the godly are made conquerours (and
more then conquerours, Rom. 8. 37.) verse 11. Thirdly a conclusion, wherein is
an exhortation vnto the Angels, and to the Saints: and vnto the world, a prophe-
cie of great miserie, and of destruction procured by the deuil against mankind,
left himselfe should shortly be miserable alone, verse 12.

11 But

He is said in the Revelation, to loue his life, that esteemeth nothing more precious than his life: and on the other side, he is said not to loue his life, who doubteth not to hazard it, wherefoever need requirerh

17 The third part: an historie of the woman deliuered, consisting of two members, the present battell of Satan against the Christian Church of the Iewish nation, in foure verses: and the battell intended against the feede thereof, that is against the Church of the Gentiles, which is called holy by reason of the Gospel of Christ in the two last verses.

*18 That is, being strengthened with diuine power: & taught by oracle, shee fled swiftly from the assault of the deuill, and from the common destruction of Ierusalem, & went into a solitarie Citie beyond Iorden called Pella, as Eusebius telleth in the 1. chapter of the 3. booke of his Ecclesiasticall historie: which place God had commanded her by Reuelation. *Into that place which God had appoynted for her.* 19 That is, for three yeeres and a halfe: so the same speech is taken Dan. 7. 25. This space of time is reckoned in manner from that last and most grievous rebellion of the Iewes, vnto the destruction of the Citie and Temple, for their defection or falling away, began in the 12. yeere of Nero, before the beginning whereof, many foresignes and predictions were shewed from heauen, as Iosephus writeth, lib. 7. cap. 12. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable, then in the feast of Pentecost not only a great sound and noyse was heard in the Temple, but also a voyce was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, and those wonders happened, the Citie was taken by force, the Temple ouerthrowne, and the place forsaken of God: and this compass of time S. Iohn noted in this place. 20 That is, he enflamed the Romanes and nations that they persecuting the Iewish people with cruell armes, might by the same occasion invade the Church of Christ, now departed from Ierusalem and out of Iudea. For it is an vsual thing in Scripture, that the raging tumults of the nations should be compared vnto waters. 21 That is, there was offered in their place other Iewes, vnto the Romanes and nations raging against that people: and it came to passe thereby that the Church of God was saued whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes. 22 Being set on fire by this meanes, hee began to be more mad, and because he perceiued that his purpose against the Christian Church of the Iewish remnant was come to nought, hee resolved to fall vpon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the thirteenth verse, in which the purpose of Satan is shewed, ver. 17. and his attempt, ver. 18. 23 That is, as a most mightie tempest that he rushed vpon the whole world (whose prince he is) to raise the floods and prouoke the nations, that they might with their furious bellows soffe vp and downe, driue here and there, and finally destroy the Church of Christ with the holy members of the same. But the prouidence of God resisted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were Greene. The rest of this storie of the Dragon is excellently prosecuted by the Apostle S. Iohn hereafter in the 20. chapter. For here the Dragon endeuouring to doe mischief, was by God cast into prison.*

CHAP. XIII.

1 The beast with many heads is described, 12 which draweth the most part of the world to idolatrie, 11 The other beast

11 But they ouercame him by that blood of the Lambe, and by that worde of their testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce, yee heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that hee was cast vnto the earth, hee persecuted the woman which had brought forth the man childe.

14 But to the woman were giuen two wings of a great eagle, that shee might flee into the wilderness, into her place, where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to bee caried away of the flood.

16 But the earth holp the woman: and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

rising out of the earth, is giuen power vnto him,

And I sawe a beast rise out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his head the name of blasphemie.

2 And the beast which I saw was like a Leopard, and his feet like a beares, and his mouth as the mouth of a lion: 7 and the dragon gaue him his power, and his throne, and great authoritie.

3 And I saw one of his heads as it were

of the progresse of the Church and the battels thereof, is set downe in this chapter, but distinctly in two parts, one is of the ciuill Romane Empire, vnto verse 10. Another of the body Ecclesiasticall or propheticall, thence vnto the end of the Chapter: in the former part are shewed these things: First the state of that Empire, in 4. verses: then the acts thereof in 3. verses: after the effect which is exceeding great glory, ver. 8. And last of all is commended the vse, and the instruction of the godly against the euils that shall come from the same, ver. 9. 10. The historie of the state, containeth a most ample description of the beast, first entire, ver. 1. 2. & then restored after hurt, ver. 3. 4. 2 On the land whereof stood the deuill practicing new tempels against the Church, in the verse next before going: what time the Empire of Rome was endangered by domestical diffensions, and was mightily tossed, hauing euer and anon new heads, and new Emperours. See in the 17. chapter and verse 8. 3 Hauing the same instruments of power, prouidence, and most expert gouernement which the Dragon is said to haue had, in the 12. chapter, and the third verse. 4 Wee read in the twelfth Chapter and 3. verse, that the dragon had 7. crownes set vpon 7. heads, because the thiefe auoucheth himselfe to be proper Lord and Prince of the world, but this beast is said to haue ten crownes set vpon seuerall, not heads but hornes: because the beast is beholde for all vnto the Dragon, ver. 2. and doeth not otherwise reigne, then by Law of subiection giuen by him, namely, that he employ his hornes against the Church of God. The speech is taken from the ancient custome and forme of dealing in such case: by which they that were absolute kings did weare the diademe vpon their heads: but their vassals and such as reigned by grace from them, wore the same vpon their hoods: for so they might commodiously lay downe their diademes when they came into the presence of their Soueraignes, as also the Elders are said, when they adored God which late vpon the throne, to haue cast downe their crownes before him, Chap. 4. ver. 10. 5 Contrary to that which God of old commanded should be written in the head piece of the high Priest, that is, Sanctus Iehoue, Holinus vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S. Paul faith in the second Chapter of his 2. Epistle to the Thessalonians, the fourth verse. He sitteth as God, and boasteth himselfe to be God. For this name of blasphemie both the Romane Emperours did then challenge vnto themselves, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth professe the same of themselves, when they challenged vnto themselves Soueraintie in holy things: of which kind of sayings the first booke of the Decretals, the Clementines, and the Extrauagants, are very full. For these men were not content with that which Anglicus wrote in his Poetria, (the beginning whereof is Papa super mundi. The Pope is the wonder of the world) Nec Deus es, ne homo, sed neuter es inter vtrumque. Thou art not God, ne art thou man, but neuter mixt of both: as the glosse witnesseth vpon the sixt booke: But they were bold to take vnto themselves the very name of God, and to accept it giuen of other: according as almost an hundred & twenty yeeres since there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papall, a Pageant of triumph, and cunningly fixed vpon the gate of the citie hee should enter at, hauing written vpon it this blasphemous verse:

*Oraculo vocis mundi moderatoris habenas,
Et merito in terris credentis esse Deum.*

That is,

By oracle of thine owne voyce, the world thou gouernest all, And worthily a God on earth men thinke and doe thee call.

These and sixe hundred the like who can impute vnto that modestie whereby good men of old would haue themselves called the seruants of the seruants of God? Verily either this is a name of blasphemie, or there is none at all. 6 Swift as the Leopard, easily clasping all things, as the Beare doeth with his foot, and tearing & deuouring all things with the mouth as doeth the Lion. 7 That is, he lent the same vnto the beast to vse, whē he perceiued that himselfe could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomlesse pit, Chap. 20. yet did not hee abandon the same utterly from himselfe, but that he might vse it as long as he could. 8 This is the other place that appertaineth to the description of the beast of Rome: besides that naturall dignitie, & amplitude of the Romane Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were, vnto death, & was healed againe, as fro heauen, in the sight of al men. This head was Nero the Emperour in whom the race of the Cæsars fell from the imperial dignitie, & the gouernement of the common weale was translated vnto others, in whose hands the Empire was so cured & recovered vnto health, as it seemed vnto all so much the more deeply rooted & grounded fast, then euer before. And hence followed those effects, which are next spoken of: First an admiratiō of certaine power, as it were, sacred & diuine, sustaining the Empire & gouerning it: Secondly, the obedience & submissiō of the whole earth, in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of deuils, confirmed by the Roman Emperours. Lastly, the adoration of the beast himselfe, which grew into so great estimation, as both the name and worship of a God was giuen vnto him, ver. 4. Now there are two causes which brought in the mindes of men this Religion: the shew of excellencie, which bringeth with it reuerence: & the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? wounded

wounded to death, but his deadly wound was healed, and all the world wondred and followed the beast.

4 And they worshipped the dragon which gaue the power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him?

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God to blaspheme his Name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen to him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth shall worship him, whose names are not written in the Booke of Life of that Lambe which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shal goe into captiuitie: * if any man kil with a sword, he must be killed by a sword: heere is the patience and the faith of the Saints.

11 And I behelde another beast coming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And hee did all that the first beast could doe before him, and hee caused the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which had the wound of a sworde, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And hee did all that the first beast could doe before him, and hee caused the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.

Articulos soluit, synodumque facit generalem.

THAT IS.

Hee changeth the Articles of faith, and giueth authoritie to generall Councils.

Which is spoken of the Papall power. So the beast is by birth, foundation, seat, and finally substance, one: onely the Pope hath altered the forme and maner thereof, being himselfe the head both of that tyrannical empire, and also of the false Prophets: for the Empire hath he taken vnto himselfe, and thereunto hath added this cunning deuise. Now these words, *whose deadly wound was cured*, are put here for distinction sake, as also sometimes afterwards: that euen at that time the godly readers of this prophesie, might by this signe be brought to see the thing as present: as if it were said, that they might adore this very Empire that now is, whose head wee haue seene in our owne memorie to haue bene cut off, and to be cured againe. 19 The second point of the things done by the beast, is the great credit of great wonders or miracles, & appertaining to the strengthening of this impietie: of which signes some were giuen from aboue, as it is said, that fire was sent downe from heauen by false forcerie, in this verse. Others were shewed here below in the sight of the beast, to establish idolatrie, and deceiue soules: which part S. Iohn setteth foorth, beginning (as they say) at that which is last, in this maner: First, the effect is declared in these words, *Hee deceiueth the inhabitants of the earth*. Secondly, the common maner of working, in two sorts: one of miracles, *for the signes which were giuen him to doe in the presence of the beast*: the other of words added to the signes, and teaching the idolatrie by those signes, *saying vnto the inhabitants of the earth, that they should make an image vnto the beast, which &c.* Thirdly, a speciall maner is declared, *That it is giuen vnto him to put life vnto the image of the beast*, and that such a kinde of quickening, that the same both speaketh by answer vnto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which thinges oftentimes by false miracles through the procurement and inspiration of the Deuill, haue bene effected and wrought in images. The histories of the Papiests are full of examples of such miracles, the most of them fained, many also done by the deuill in images, as of olde in the Serpent, Genesis the third Chapter, and verse the first. By which examples is confirmed, not the authoritie of the beast, but the truth of God and these prophesies. 20 That is, images, by enallage or change of the number: for the worship of them euer since the second Councell of Nice, hath bene ordeined in the Church by publike credit and authoritie, contrarie vnto the Law of God. 21 In the Greeke the word is of the Datue case, as much to say, as vnto the worship, honour, and obeying of the beast: for by this maintenance of images, this pseudo-prophetical beast doeth mightily profite the beast of Rome, of whom long agoe hee receiued them. Wherefore the same is hereafter very fitly called the image of the beast, for that images haue their beginning from the beast, and haue their forme or maner from the will of the beast, and haue their end and vse fixed in the profite and commoditie of the beast. 22 And of this miracle of the images of the beast, (that is, which the beast hath ordeined to establish idolatrie) which miraculously speake, and giue iudgement, or rather miraculously, by the fraud of the false prophets, the Papiests bookes are full fraughted. To giue life, as Lames and Lambes imaged the wonder that Moses wrought.

16 And

The second member containing an historie of the actes of the beast, as I said verse 1. The historie of them is concluded in two points: the beginning, and the maner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impietie against God, and his immanitie and iniustice against all men, especially against the godly and those that were of the household of faith, verse the fifth. The maner of the actes or actions done, is of two sorts, both impious in minde, and blasphemous in speech against God, his Church and the godly, verse the sixth: and also most cruell and inuious in deeds:

euen such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seventh. 10 Namely his actions, and maner of dealing. As concerning these two and fourtie moneths, I haue spoken of them before in the twelfth Chapter, and second verse. 11 That is, the holy Church, the true house of the liuing God. 12 That is, the godly in seuerall who hid themselves from his crueltie. For this bloodie beast furcharged those holy soules most fallily with innumerable accusations for the Name of Christ, as wee reade in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which examples the latter times followed most diligently in detroying of the flocke of Christ: and we in our owne memorie haue found by experience, to our incredible griefe. Concerning heauen, See in the eleventh Chapter, and in the twelfth verse. 13 That is, such as are not from euerslasting elected in Iesus Christ. For this is that Lambe slaine, of which Chapter the fifth, verse the sixth. These wordes I doe with Aretas, distinguish in this maner: *Whose names are not written from the laying of the foundation of the world, in the booke of Life, of the Lambe slaine*. And this distinction is confirmed by a like place hereafter, Chapter seuentee, and verse eight. 14 The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentive audience in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comforts, for those which in patience and faith shall waite for that glorious comming of our Lord and Sauour Christ, verse the tenth. * *Genf. 9. 6. matth. 26. 52.* 15 The second member of the vision, concerning the Ecclesiastical dominion, which in Rome succeeded that which was politike, and is in the power of the corporation of false prophets, and of the forgers of false doctrine. Wherefore the same beast, and the bodie or corporation, is called of S. Iohn by the name of false prophet, Chap. 16. verse 13, and 19. verse 20. The forme of this beast is first described in this verse, then his actes in the verses following: and the whole speech is concluded in the last verse. This beast is by his breede, a sonne of the earth (as they say) obscurely borne, and by little and little creeping vp out of his abiect estate. 16 That is, in shewe hee resembled the Lambe (for what is more milde or more humble then to be the seruant of the seruants of GOD?) but in deede he played the part of the Dragon and of the Wolfe, Matthew Chap. 7. verse 15. For euen Satan changeth himselfe into an Angel of light, 2. Corinthians, chap. 11. verse 14. and what should his honest disciples and seruants doe?

17 The historie of the actes of this beast containeth in summe three things, hypocrisie, the wickednesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the three verses following: the third in the sixteenth and seuenteenth verses. His hypocrisie is most full of leasing, whereby hee abuseth both the former beast and the whole world: in that albeit hee hath by his cunning, as it were by lime, made of the former beast a most miserable skeleton or anatonie,

23 The third place, is a most wicked and most insolent tyrannie, as was said before, vsurped ouer the persons of men, in this verse: and ouer their goods and actions, in the next verse. For he is said, both to bring vpon all persons a tyrannous feruitude, & as bond slaues they might

serue the beast: and also so to exercise ouer all their goods & actions, a pedlerlike abuse of indulgences & dispensations (as they tearme the) amongst their friends, and against others, to vse most violent interdictions, and to shoote out curfings, euen in naturall and ciuill, priuate and publike contracts, wherein all good faith ought to haue place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselves, the persons and doings of men, signing them in their forehead and hands: and as for the signe left by Christ (Of which chapter 7.3) and the holy Sacrament of Baptisme they make as void. For whom Christ hath ioyned vnto himselfe by Baptisme, this beast maketh challenge vnto them by his greasie Chrisme, which he doubteth not to preferre before Baptisme, both in authoritie and efficacie. *b The marke of the name of the beast.* 25 That is, haue any traffique or entercourse with men, but they onely which haue this anoynting and consecration of clearkely tonfure, as they call it. Reade Gratian de Consecratione, distinctione tertie. c. omnes spiritus sanctus, &c. of these matters. 26 Here the false prophets doe require three things, which are set downe in the order of their greatnesse, a character, a name, and the number of the name. The meaning is, that man that hath not their first anoynting and clerical tonfure or shauing: secondly holy orders, by receiuing whereof is communicated the name of the beast: or finally hath not attained that high degree of Pontifical knowledge, and of the Law (as they call it) Canonically, and hath not as it were made vp in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is, in this number of the beast consisteth that Popish wisdome, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what it hath about his marke or cognifiance and his name. These things, saith S. Iohn, the marke and the name of the beast doe easily happen vnto any man, but to haue the number of the beast, is wisdome: that is, onely the wife and such as haue vnderstanding, can come by that number: for they must be most illuminate doctours that attaine thereunto, as the words following doe declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdome, S. Iohn declareth in these words, Doeft thou demaund how great it is? it is so great, that it occupieth the whole man: he is alway learning, and neuer cometh to the knowledge thereof: he must be a man in deed that doeth attaine vnto it. Askest thou of what denomination it is? verily it standeth of fixe throughout, and perfectly rieth of all the parts thereof in their feuerall denominations (as they tearme them): it standeth of fixe by vnities, tens, hundreths, &c. so as there is no one part in the learning and order Pontifical, which is not either referred vnto the head and as it were, the top thereof, or contained in the same: so fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight, doeth commend by the number of fixe those Decretals which he perfected: in the proeme of the fixt booke. Which booke (saith he) being to be added vnto five other bookes of the same volume of Decretals, wee thought good to name *Sextum, the fixt*: that the same volume by addition thereof, containing a *Senarie*, or the number of fixe booke (which is a number perfect) may yeelde a perfect forme of managing all things, and perfect discipline of behauiour. Here therefore is the number of the beast, who powreth from himselfe all his parts, and bringeth them all backe againe vnto himselfe by his discipline in most wise and cunning manner. If any man desire more of this, let him read the glosse vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my dutie, with the good fauour of all, and without the offence of any, to propound mine opinion in this poynt. And for this cause especially, for that it seemed vnto mee neither profitable, nor like to be true, that the number of the beast or the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giueth out, imprimeth, as a publike marke of such as he is, and esteemeth that marke about all others, as the marke of those whom he loueth best. Now those other expositions seeme rather to be farre remooued from this proprietie and condition of that number: whether you respect the name *Latimus*, or *Titan*, or any other. For the beast doeth not teach, nor giue forth, nor imprint, but most diligently forbiddeeth to be taught, and audaciously denieth: he approoueth not these, but reprooueth them: and hateth them that thinke so of this number, with an hatred greater then that of *Vatinius*.

CHAP. XIII.

The Lambe standeth on mount Sion, & with his chafte worshippers, 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded, 13 A voyce from heauen pronounceth them happy, who die in the Lord, 16 The Lords sickle is shruft into the harvest, 18 and into the vintage.

Then I looked, and loe, a Lambe stood on mount Sion, and with him an hundredth, fourtie and foure thousand, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen as the found of many waters, and as the found of a great thunder: and I heard the voyce of harpers, harping with their harpes,

3 And they sung as it were a newe song before the throne, and before the foure beasts, and the Elders: and no man could learne that song, but the hundredth fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoever hee goeth: these are bought from men, being the first fruits vnto God, and to the Lambe:

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I sawe another Angel flie in the middes of heauen, hauing an euerglasting Gospel to preach vnto them that dwell on the earth, and to euery nation, and kindred, and tongue, and people,

7 Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, Babylon that great citie is fallen, it is fallen: for shee made all nations to drinke

to doe his office (as acts 7.56.) in the midst of the Church, which aforetime mount Sion did prefigure. 3 As before 7.2. This retinue of the Lambe is described first by diuine marke (as before 7.2.) in this verse. Then by diuine occupation, in that all and euery one in his retinue most vehemently and sweetly (verse 2.) doe glorifie the Lambe with a speciall song before God and his elect Angels: which song flesh and blood cannot heare, nor vnderstand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spiritual and bodily fornication, that is, from impietie and vnrighteousnesse, that they followed the Lambe as a guide vnto all goodnesse, and cleaued vnto him: that they are holy vnto him, as of grace redeemed by him: that in truth and simplicitie of Christ they haue exercised all these things, sanctimonie of life, the direction of the Lambe, a thankful remembrance of redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, verse 4.5. 4 The other part (as I said on the first verse) is of the actes of the Lambe, the manner whereof is deliuered in two sorts, of his speech and of his facts. His speeches are set forth vnto the 13. verse of this chapter, and his facts vnto the 16. chapter. In the speech of the Lambe, which is the word of the Gospel, are taught in this place these things: The seruice of the godly consisting inwardly of reuerence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The ouerthrowing of wicked Babylon, verse 8. and the fall of euery one of the vngodly which worship the beast, verse 9. 10. 11. Finally the state of the holy seruants of God both present, verse 11. and to come, most blessed, according to the promise of God, verse 13. 5 This Angel is a type or figure of the good & faithful seruants of God, whom God especially from that time of Boniface the 8. hath raised vp to the publishing of the Gospel of Christ, both by preaching and by writing. So God first, nere vnto the time of the same Boniface, vsed Peter Cassiodorus an Italian: after, Arnold de villa nova, a Frenchman, then Occam, Dantes, Petrarch, after that Iohannes de rupe casto, a Franciscane: after againe, John Wickliffe an Englishman, and so continually one or another vnto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn describeth, chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsel and manifest malice opugned the light of the Gospel offered from God. * Psal. 145.6. * Act. 14.15. * 2a. 21.9. ier. 58. chap. 51.8.2.

Of her fornication, whereby God was provoked to wrath.

7 That is, shall not worship God alone, but shall transerre his diuine honour vnto this beast,

whether he doe it with his heart, or counterfeiting in shew. For hee

(saith Christ) that denicth me before men, him will I deny before my Father and his Angels,

Mat. 10. 32. And this is the voice of the holy ministry which at this

time is very much vied of the holy & faithful seruants of God. For hauing

now sufficiently sound out the publike obstinacie of Babylon,

they labour not any longer to thunder out against the same: but to saue some

particular members by terrour (as S. Iude speaketh) and to plucke them out

of the publike flame: or els by vehement commendation of their estate

to lead them away, they set before them eternall

death, into which they rush vnwares, vnlesse in good time they

returne vnto God, but the godly which are of their owne

flocke, they exhort vnto patience, obedience and faith in the Lord Iesus, and charge them to

giue light by their good example: of good life vnto others. 8 The patience, sanctification, and iustification by faith: the consequence whereof are, rest, felicitie,

and glory eternall, in the heavenly fellowship of God and his Angels. 6 That is, for the Lord. 7 By works, is meant the reward which followeth good works. 9 The second

part of this Chapter, as I said verse 1. Of the actes and doings of Christ in ouerthrowing of Antichrist and his church by the Spirit of his diuine mouth: seeing

that hauing bene called backe by word both publickly & priuately vnto his duty, and admonished of his most certaine ruine: he yet ceaseth not to maintaine and

protect his owne adherents, that they may doe him seruice: and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there

are two kinde: one common or generall in the rest of this chapter: another particular against that sauege and rebellious beast and his worshippers, chap. 15. 16. That common kinde, is the calamity of warres, spread abroad through the whole

earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the haruest and vintage. Since

the time that the light of the Gospel began to shine out, and since prophetic or preaching by the grace of God, was raised vp againe, how horrible warres haue

bene kindled in the world? how much humane flesh hath bene throwen to the earth by this diuine reaping? how much blood (alas for woe) hath ouerflowen for

of the wine of the wrath of her fornication. 9 ¶ And the third Angel followed them, saying with a loude voyce, 7 If any man worship the beast and his image, & receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 * Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, The dead which die in the Lord, are fully blessed. Euen so faith the Spirit: for they rest from their labours, and their workes follow them.

14 ¶ And I looked, and beholde, a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, 11 hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloud, * Thrust in thy sickle and reape: for the time is come to reape: for the haruest of the earth is ripe,

16 And hee that sate on the cloud thrust in his sickle on the earth, and the earth was reaped:

17 ¶ Then another Angel came out of

the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer the fire, and cried with a loude crie to him that had the sharpe sickle, and saide, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, & cast the into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, 11 and blood came out of the winepresse vnto the horsebridles, by the space of a thousand and sixe hundredth furlongs.

CHAP. XV.

1 The seven Angels hauing the seven last plagues. 3 They that conquered the beast, praise God. 6 To the seven Angels, 7 seven vials full of Gods wrath are deliuered.

And I sawe another signe in heauen, a great and marueilous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were a glasse sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stande at the glasse sea, hauing the harpes of God,

3 And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, * Great and marueilous are thy workes, Lord God Almighty: iust and true are thy wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are

powring forth the plagues of the world: for euen these plagus doe for the most part agree with those. 3 There are two parts of the narration: one, the confession of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto the 4. verse, another the vocation, instruction, and confirmation of those instruments which God hath ordeined for the execution of his iudgements, in foure other verses. 4 This part of the vision alludeth vnto that sea or large vessell of brasie, in which the Priests washed themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of choise: mixt with fire, that is, as containing the treasure of the indgements of God, which he bringeth forth, and dispense according to his owne pleasure: for out of the former, the Priests were cleansed of old: and out of this the vngodly are destroyed now, chap. 4. 6. 5 That is, the godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these, see before, Chap. 13. 17. and 14. 9. 10. 6 Glorifying God, from the particular obseruation of the weapons and instruments of Gods wrath, floting in the sea of glasse. 7 That song of triumph, which is Exod. 15. 2. A so is Moses called for honour sake, as it is set forth, Deut. 34. 10. 8 This song hath two parts: one a confession, both particular, in this verse, and generall, in the beginning of the next verse, another, a narration of causes belonging to the confession, whereof one kinde is eternall in it selfe, and most present vnto the godly, in that God is both holy, and alone God: another kinde is future and to come in that the Elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuers: as Chap. 11. 2.) were to be brought vnto the same state of happinesse, by the magnificencie of the iudgement of God, in the next verse. * Psal. 145. 17. b Thy doings, * Ier. 10. 7.

15 That is, it is ouerflowed very deepe, and very farre and wide: the speech is hyperbolicall or excessiue, to signifie the greatnesse of the slaughter. And these be those pleasant fruits forsooth of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad, and blinde world doeth at this time reape.

1 This is that other place of the acts of Christ, as I noted before 14. 14. Now therefore is shewed a singular worke of God belonging to the ouerthrow of Antichrist and his forces, of which diuine worke the preparation is described in this Chapter: and the execution in the next. The preparation is first set downe generally and in type in this verse: and is after particularly set forth in the rest of the Chapter. Of which Chap. 8. 9. in

made

9 The second part of the narration (as was noted verse 2) wherein first the authoritie of the whole argument and matter thereof is figured by a forerunning type of a Temple opened in heauen, as chap. 11. 19. namely that all those things are diuine and of God, that proceed from thence, in this verse. Secondly, the administrators or executors come forth out of the Temple verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the maner of the same iudgements, ver. 7. Finally, they are confirmed by testimony of the visible glory of God, in the last verse. A like testimonie wherunto was exhibited of olde in the law, Exod. 40. 34. 10 That is, commandments to inflict those seuen plagues. Here is the figure called *Metonymia*. 11 Which was in olde time a signe of the kingly or princely dignitie. 12 This girding was a signe of diligence, and the girdle of golde was a signe of sinceritie, and trustinesse in taking in charge the commandments of God. 13 Of these before, Chap. 4. 7. 14 None of those seuen Angels might returne, till he had performed fully the charge committed vnto him, according to the decree of God.

CHAP. XVI.

2 and 17 The Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

1 In the former Chapter was set downe the preparation vnto the worke of God: here is declared the execution thereof. And in this discourse of the execution, is a general commandment, in this verse, then a particular recital in order of the execution done by euery of the seuen Angels, in the rest of the chapter. This speciall execution against Antichrist and his crew, doeth in maner agree vnto that which was generally done vpon the whole world, chap. 8. and

9. and belongeth (if my coniecture faile mee not) vnto the same time. Yet herein they doe differ one from another, that this was particularly effected vpon the princes, and ring-leaders of the wickednesse of the world, the other generally against the whole world being wicked. And therefore these iudgements are figured more grievous then those. 2 The historie of the first Angel, whose plague vpon the earth is described almost in the same words with that first plague of the Egyptians, Exod. 9. 9. But it doth signifie a spirituall vicer, and that torture or butcherie of conscience feared with an hote yron, which accuseth the vngodly within, and both by truth of the worde (the light whereof God hath now so long shewed forth) and by bitteresse stirreth vp and forceth out the sword of Gods wrath. 3 See chap. 13. 16. 4 The historie of the second Angel, who troubleth and molested the seas, that he may stirre vp the conscience of men sleeping in their wickednesse: See Chap. 8. 8. 5 It was turned into rotten and filthie blood, such as is in dead bodies. 6 The storie of the third Angel striking the riuers, in this verse, who proclaiming the iustice of God, commendeth the same by a most graue comparison of the finnes of men, with the punishment of God: which is comon to this place, & that which went before. Wherefore also this praising is attributed to the Angel of the waters, a name common to the second & third Angels, according as both of the, are said to be sent against the waters, albeit the one of the sea, & other of the riuers, in two verses.

made manifest.

5 And after that I looked, and behold, the Temple of the Tabernacle of testimony was open in heauen.

6 And the seuen Angels came out of the Temple, which had the 10 seuen plagues, clothed in 11 pure and bright linnen, and hauing their breasts 12 girded with golden girdles.

7 And one of the 13 foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glory of God, and of his power, 14 and no man was able to enter into the Temple, all the seuen plagues of the seuen Angels were fulfilled.

say, Lord, Thou art iust, Which art, and Which wast: and holy, because thou hast iudged these things:

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Euen so, Lord God Almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the sunne, and it was giuen to him to torment men with heat of fire:

9 And men boyled in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fifth Angel powred out his viall vpon the throne of the beast, and his kingdom waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixth Angel powred out his viall vpon the great riuer 10 Euphrates, and 11 the water thereof dried vp, 12 that the way of the Kings of the East should be prepared.

13 And I sawe 13 three vncleane spirits 14 like frogs come out of the mouth of that 15 dragon, and out of the mouth of that 16 beast, and out of the mouth of that 17 false prophet:

14 For they are the spirits of deuils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 (* Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, lest hee walke nakedly, and men see

the wicked, and punish that most peruerse obstinacie of the Idolaters, wherof arose perturbation, & thence a furious indignation and desperat madnesse raging against God & hurtfull vnto it selfe. 9 The storie of the first Angel, diuided into his act, & the euent thereof. The acte is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith euen the greatest floods, & which most were wont to swell & overflow (as Euphrates) were dried vp, by the counsel of God in this ver. The euent is, that the more madnesse wherewith the wicked are enraged that they may scorne the iudgements of God, & abuse them furiously to serue their owne turne, & to the executing of their own wicked outrage.

10 The bound of the spiritual Babylon, & to the fortresses of the same, chap. 9. 14. 11 So the Church of the vngodly, & kingdom of the beast is said to be left naked, altho' defences wherof in which they put their trust, being take away fro it. 12 That is, euen they which dwell further off, may with more commoditie make haste vnto sacrifice, which the Lord hath appointed. 13 That is, euery of them bent their whole force, & conspired that by wonders, word & worke they might bring into the same destruction all Kings, Princes and potentates of the world, curiously bewitched of the by their spirits, & teachers of the vanity and impunitie of the beast that committed fornication with the kings of the earth. And this is a right description of our times. 14 Croking with all importunity, & continually day and night prouoking & calling forth to armes, as the trumpets & furies of wars, as is declared in the next ver. 15 That is, the deuil, as chap. 11. 5. 16 Whereof chap. 13. 1. 17 That is, of that other beast, of which chap. 13. 11. for so he is called also, chap. 19. 20. & 20. 10. 18 A Parenthesis for admonition, in which God warneth his holy seruants, who rest in expectation of Christ, alwayes to address their minds vnto his coming, & to look vnto themselves, for they be not shamefully made naked & circumvented of these vncleane spirits, & so they be miserably vnprepared at the coming of the Lord, so Mar. 24. 29. and 25. 13. * Chap. 3. 3. mat. 24. 44. Luk. 12. 39.

6. A confirmation on of the praise before going out of the Sanctuary of God, wherof immediately by Christ, or by some one of his angels, for Christ also is called another Angel, Chap. 7. 2. 3. 8. and 12. 7 The storie of the fourth Angel, who throweth the plague vpon the heauen and vpon the Sunne, of which Luke 21. 26. the effects whereof are noted two. The one peculiar, that it shall scorch men with heat in this ver. The other proceeding accidentally from the former, that their furie shall so much the more be enraged against God in the next verse, when yet (O wonderful mercie and patience of God) all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is prouoked: as the things before going doe declare.

8 The storie of the fifth Angel, who striketh the kingdom of the beast with two plagues abroad with darkenesse with bites and colours most grievous, throw out his whole kingdom, that thereby he might wound the conscience of the wicked, & punish that most peruerse obstinacie of the Idolaters, wherof arose perturbation, & thence a furious indignation and desperat madnesse raging against God & hurtfull vnto it selfe. 9 The storie of the first Angel, diuided into his act, & the euent thereof. The acte is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith euen the greatest floods, & which most were wont to swell & overflow (as Euphrates) were dried vp, by the counsel of God in this ver. The euent is, that the more madnesse wherewith the wicked are enraged that they may scorne the iudgements of God, & abuse them furiously to serue their owne turne, & to the executing of their own wicked outrage.

his

19 Namely the Angel, who holily according to the commandment of God, was to doe sacrifice: notwithstanding that those impure spirits doe the same wickedly, as sequants not vnto God, but vnto the beast that hath seuen heads.

20 That is, (to say nothing of other exposition) the mountaine in selfe, or mountaine places of Megiddon.

Now it is certaine by the holy Scripture, that Megiddon is a citie and territoire in the tribe of Manassas, bordering vpon Issachar, and Asher, and was made famous by that lamentable overthrow of King Iosias,

whereof 2. King. 22. 30. and 2. Chro. 35. 22. and Zach. 12. 11. In this mountaine country God saith by figure or type that the kings of the peoples which true the beast shall meete together: because the Gentiles did alwayes cast that lamentable overthrow in the teeth of the Church of the Lewes, vnto their great reproch: and therefore were perfwaded, that that place should be most fortunate vnto them (as they speake) and vnfortunate vnto the godly. But God here pronounceth that that reproch of the Church, and confidence of the vngodly, shall by himselfe bee taken away in the selfe same place where the nations perfwaded themselves, they shoul mightily exult & triumph against God & his Church. 21 The story of the seuenth Angel vnto the end of the Chapter, in which first is shewed by signe and speech, the argument of this plague, in this verse: and then is declared the execution thereof in the verses following. 22 From whence he might moue the heauen above, and the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called *Megomyia*. 24 That is, Babylon is vndone, as is shewed verse 19. and in the chapters following. For the first onser (as I might say) of this denunciation, is described in this chapter: and the last containing a perfect victorie, is described in those that follow. 25 Now is declared the execution (as is said in verse 27.) and the things that shall come to passe in heauen and in earth before the overthrow of the beast of Babylon: both generally, verse 18 and particularly, in the cursed citie, and such as haue any familiaritie therewith, in the last verses. 26 The fear or standing place of Antichrist. 27 Of all such as cleaue vnto Antichrist and fight against Christ. 28 That harlot, of whom in the next chapter following. Now this phrase, *to come into remembrance*, is after the common vse of the Hebrew speech, borrowed from men, and attributed vnto God. * *Ier. 25. 15.*

29 That is, were scene no more, or were no more extant. A borrowed Hebrew phrase.

30 Appeared not, which the Hebrews utter after this sort, *were not*, Gen. 5. 24. 30 The manner of the particular execution, most euidently testifying the wrath of God by the original and greatness thereof: the euent whereof is the same with that which is Cha. 9. 13. and that which hath bene mentioned in this chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verse 9. and 11.

31 As it were the weight of a talent, and a talent was threescore pound, that is, fixe hundred great, whereby is signified a maruailous and strange weight.

CHAP. XVII.

1 That great whore is described, 2 with whome the kings of the earth committed fornication. 6 Shee is drunken with the blood of the Saints. 7 The myserie of the woman, and the beast that caried her, expounded. 11 Their destruction.

14 The Lambes victorie.

Then there came one of the seuen Angels, which had the seuen vials, and

1 The state of the Church militant being declared, now followeth the state of the Church ouercoming & getting victory, as is shewed before in the beginning of the 10. chap. This state is set forth in 4. cha. As in the place before going I noted, in that historie the order of time was not alwayes exactly obserued, so the same is to be vnderstood in this historie, that it is distinguished according to persons of which it treateth, & in the several stories of the persons is severally obserued in the time thereof. For first is deliuered the story of Babylo destroyed in this & next cha. (for this Babylon out of al doubt, shal perish before the two beasts & the dragon) Secondly, is deliuered the destruction of both the two beasts, ch. 19. And lastly of the dragon, cha. 18. In the story of the spiritual Babylo, are distinctly set forth the state thereof in this cha. & the overthrow done from God, cha. 18. In this ver. & the which followeth, is a transitory passage vnto the first argument, consisting of the particular calling of the prophet as ofte heretofore & a general proposition.

talked with me, saying vnto me, Come: I will shew thee the damnation of the great whore that sitteth vpon many waters,

2 With whome haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a scarlet coloured beast, full of names of blasphemie, which had seuen heads and tenne hornes.

4 And the woman was arrayed in purple and scarlet, and gilded with golde, and precious stones, and pearles, and had a cup of gold in her hand full of abomination and filthinesse of her fornication.

5 And in her forehead was a name written, A myserie, that great Babylon that mother of whoredomes and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saints, and with the blood of the Martyrs of Iesus, and when I saw her, I wondred with great maruell.

7 Then the Angel said vnto me, wherefore marueilest thou? I will shewe thee the myserie of that woman, and of that beast that beareth her, which hath seuen heades, and tenne hornes.

8 The beast that thou hast scene, was,

onely in his heades, So God did teach that this beast is much increased in impietie and iniustice, and doeth in this last age, triumph in both these more insolent and proudly then euer before. A scarlet colour, that is, with a red and purple garment, and surely it was not without cause that the Romish Clergie were so much delighted with this colour. 4 That harlot, the spirituall Babylon, which is Rome. Shee is described by her attire, profession, and deeds. 5 In attire most glorious, triumphant, most rich and most gorgeous. 6 In profession the nourisher of all, in this verse, and teaching her mysteries vnto all; verse 5. setting forth all things most magnificently: but in deede most pernicious beforing miserable men with her cup, and bringeth vpon them a deadly giddines. 7 Deceiving with the title of religion and publike inscription of mystere: which the beast in times past did not beare. 8 An exposition: in which S. Iohn declarer what manner of woman this is. 9 In manner of deedes: Shee is red with blood and sheddeth it most licenciously, and therefore is coloured with the blood of the Saints, as on the contrarie part, Christ is set forth imbrued with the blood of his enemies, Esa. 63. 1. 10 A passage vnto the second part of this Chapter, by occasion giuen of S. Iohn, as the words of the Angel doe shew in the next verse.

11 The second part or place as I said verse 1 The enarration of the vision promised into the verse following. Now there is deliuered first an enarration of the beast and her story, vnto the 14 verse. After, of the harlot vnto the end of the Chapter. 12 The storie of the beast hath a triple description of him. The first is a distincti- on of this beast from all that euer haue bene at any time: which distinction is contained in this verse: The second is a delineation or a painting out of the beast by things present, by which he might euen at that time be knowne of the godly: and this delineation is according to his heades, verse 12. 13. 14. This beast is that Empire of Rome, of which I spake Chapter 13. 1. according to the mutations and changes whereof, which then had already hapned, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words: *The beast which thou sawest, was and is not.* For so I expound the wordes of the Apostle for the euident sake, as I will further declare in the notes following. 13 The meaning is: that beast which thou sawest before (Chap. 13. 1.) and which yet thou hast now scene, was, (was I say) euen from Iulius Caesar in respect of beginning, rising vp, station, glory, dominion. manner and stocke from the house of Iulius: and yet is not now the same, if thou looke vnto the house and stocke: for the dominion of this family was translated vnto another, after the death of Nero, from that other vnto a third, from a third vnto a fourth, and so forth was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kinreds, families, and persons. It was therefore (saith S. Iohn) in the kinred or house of Iulius: and now it is not in that kin-

red but translated vnto another.

2 That is that damnable harlot by a figure hypallage. For S. Iohn as yet had not scene her, Although another interpretation may be borne, yet I like this better.

3 The sentence this is pronounced against this harlot.

3 Hence forth is propounded the type of Babylon, and the estate thereof in 4 verses. After a declaration of the type in the rest of this chapter. In the type are described two things, the beast (of whom chapter 13.) in the 3 verse, and the woman that sitteth vpon the beast, ver. 4. 5. 6.

The beast in processe of time hath gotten somewhat more then was expressed in the former vision: First in that it is not read before that he was apparelled in scarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blasphemie: the other caried name of blasphemie

14 As it hee should say, Alfo this same that is, shall shortly not be, but shall ascend out of the depth, or out of the sea (as was said, Chap. 13.) that is, shall be a new stocke from amongst the nations without difference, & shall in the same state goe vnto destruction, or run and perish: and so shall successiue new Princes or Emperours come and goe, arise & fall, the body of the beast remaining still, but tossed with so many and often alterations,

and is not, and shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the mind that hath wisdom. The 7 seuen heads 17 are seuen mountaines, whereon the woman sitteth: 18 they are also seuen kings.

10 19 Fiue are fallen, 20 and one is, 21 and another is not yet come: and when he cometh he must continue a long space.

11 22 And the beast that was, and is not, is euen 23 the eight, and is 24 one of the seuen, 25 and shall goe into destruction.

as no man can but manuell that this beast was able to stand & hold out in so many mutations. Verily no empire that euer was tossed with so many changes, and as it were with so many tempests of the sea, euer continued so long. 15 That is, as many as haue not learned the prouidence of God, according to the faith of the Saints, that marvel at these grievous & often changes: when they shall consider the selfsame beast, which is the Romane Empire, to haue beene, and not to be, and to be, and still molested with perpetuall mutation, and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the euent of the things themselves. Although the last change also, by which the Empire, that before was ciuill, became Ecclesiasticall, is not obscurely signified in these words, of which two, the first exercised cruelty vpon the bodies of the Saints, the other also vpon their soules: the first by humane order and policy, the other vnder the colour of the law of God, and of Religion, ragged and imbrued it selfe with the blood of the godly. 16 An exhortation, preparing vnto audience by the same argument with that of Christ: *He that hath eares to heare let him heare.* Wherefore for mine owne part, I had rather read in this plate, *Let there bee here a minde, &c.* So the Angel passeth fully to the second place of this description. *A very children know what the seuen billed citie is, which is so much spoken of, and whereof Virgil thus reporteth.* And compasseth seuen towres in one wall: that citie it is, which when Iohn wrote these things, had rule ouer the kings of the earth. It was and is not, and yet it remaineth to this day, but it is declining to destruction. 17 This is the painting out of the beast by things present (as I said before) whereby S. Iohn endeouored to describe the same, that he might be both knowen of the godly in that age, and be further obserued, and marked of the posteritie afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent from the nature it selfe, the other changeable, by the working of men. The description permanent, is by the seuen hills, in this ver. the other that flecteth is fro the seuen kings, ver. 10. 11 And here it is worthy to be obserued, 1. one type hath sometime two or more applications, as flecteth good vnto the holy Ghost to expresse, either one thing by diuers types, or diuers things by one type. So I noted before of the seuen spirits, Chap. 1. 4. Now this woman that sitteth vpon seuen hills, is the city of Rome called in times past of the Grecians, *Eptalophon*, i. of seuen tops or crests, and of Varro, *Septiceps*, of her seuen heads (as here) or seuen heads, and of others, *Septem collis*, i. standing vpon seuen hills. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before Chapter 11. 1. Namely from the yeere 25. after the passion of Christ, what time the Temple and Church of the Iewes was ouerthrowen. In which yeere it came to passe by the prouidence of God, that that saying, *The beast was, and is not*, was fulfilled before that destruction of the Iewes immediately following came to passe. That was the yeere from the building of the citie of Rome, 809. from which yeere S. Iohn both numbereth the Emperours which hitherto had beene, when he wrote these things, and foretelleth of two other next to come, and with this purpose, that when this particular prediction of foretelling of things to come, should take effect, the truth of all other predictions in the Church, might be the more confirmed. Which signe God of olde mentioned in the Lawe, Deut. 18. and Ieremie confirmeth, Chapter 28. 8. 19 Whose names are these: the first, *Seruius Sulpitius Galba*, who was the seuenth emperour of the people of Rome, the second, *Marcus Saluius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Vespasianus*, the fifth, *Titus Vespasianus* his sonne, of his owne name. 20 *Flavius Domitian*, sonne of the first *Vespasian*. For in the latter end of his dayes Saint Iohn wrote these things, as witnesseth *Irenaeus*, *Lib. 5. aduersus haereses*. 21 *Nerua*, the Empire beeing now transfused from the family of *Flavius*. This man reigned onely one yeere, foure moneths and nine dayes, as the historie writers doe tell. 22 This is spoken by the figure *Synecdoche*, as much to say, as that head of the beast which was and is not, because it is cut off, and *Nerua* in so short time extinguished. How many heads there were, is so many beastes there seemed to bee in one. See the like speech in the third ver. of the thirteenth Chapter. 23 *Nerua Traianus*, who himselfe in diuers respects is called heere the seuenth and the eight. 24 Though in number and order of succession hee bee the eighth, yet hee is reckoned, together with one of these heads, because *Nerua* and hee were one head. For this man obtained authoritie together with *Nerua*, and was Confull with him, when *Nerua* left his life. 25 Namely, to molest with persecutions the Churches of Christ, (as the histories doe accord,) and I haue briefly noted, Chapter 2. 10.

12 26 And the tenne hornes which thou sawest, are 27 tenne Kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings 28 at one houre with the beast.

13 29 These haue one minde, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the 30 Lambe, and the Lambe shall ouercome them: * for hee is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

15 31 And hee said vnto me, The waters which thou sawest, where the whore sitteth, 32 are people, and multitudes, and nations, and tongues.

16 And the tenne 33 hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire:

17 34 For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou sawest, is that 35 great citie which reigned ouer the kings of the earth.

got vnto himselfe all the authoritie and power of the first beast, and exercised the same before his face, as was said, Chapter 14. 1. 12. For when the political Empire of the West began to bow downewards, there both arose those ten kings, and the second beast took the opportunitie offered, to vsurpe vnto himselfe all the power of the former beast. These kings long agoe, many haue numbered and described to be ten, and a great part of the euents plainly testifieth the same in our age. 29 That is, by consent and agreement, that they may conspire with the beast, and depend vpon his becke. Their storie is diuided into three parts, counsels, actes, and euents. The counsells some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are said to haue giuen vnto this beast, in this ver. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the facts and euents which followed for Christ his sake, and for the grace of God the father towards those that are called, elected, & are his faithfull ones in Christ, * Chap. 19. 16. 1. *clim. 6. 15.* 31 This is the other member of the enaration, as I said ver. 7. belonging vnto the harlot, shewed in the vision, ver. 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificencie, in this ver. what is her fall, & by whom it shall happen vnto her in the two verses following: and lastly who that harlot is in 3. last ver. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to be ioyned with this next Chapter. 32 That is, as vnconstant and variable as are the waters. Vpon this foundation sitteth this harlot as *Queene*, a vaine person, vpon that which is vaine. 33 The ten Kings, as ver. 12. The accomplishment of this fact and euent is daily increased in this our age by the singular prouidence and most mightie gouernment of God. Wherefore the facts are propounded in this ver. and the cause of them in the verses following. 34 A reason rendred from the chiefe efficient cause; which is the prouidence of God, by which alone Saint Iohn by inuention of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot that which pleased God, and which he declared in the verse next before going: and also that by one consent and counsell they should giue their kingdome vnto the beastes, & c. ver. 13. 14. for as these being blinded haue before depended vpon the becke of the beast that listeth vp the harlot, so it is said, that afterward it shall come to passe, that they shall turne backe, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercie of God. 35 That is, Rome that great Citie, or onely Citie (as Iustinian calleth it) the king and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

2 The horrible destruction of Babylon is set out. 11. 16. 18. The marchants of the earth, who were enriched with the pompe and luxuriosnesse of it, weepe and waille: 20 But all the elect reioyce for that iust vengeance of God.

¹ The second place (as I said before 17. 1.) of the historie of Babylon, is of the worull fall and ruine of that whore of Babylon. This historical prediction concerning her, is three-fold. The first, a plaine and simple foretelling of her ruine, in three verses. The second a figurative prediction by the circumstances, thence vnto the 30. verse. The third a confirmation of the same by signe or wonder, vnto the end of the Chapter.

² Either Christ the eternall word of God the Father (as of ym elsewhere) or a created Angel, and one deputed vnto his seruice, but thoroughly furnished with greatness of power, and with light of glorie, as the emigne of power.

³ The prediction or foretelling of her ruine concerning both the fall of Babylon, in this ver. and the cause thereof vttered by way of allegorie concerning her spiritual

And after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie,

² And he cried out mightily with a lowdevoice, saying, *It is fallen, it is fallen, Babylon that great citie, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vnclane and hatefull bird:

³ For all nations haue drunken of the wine of the wrath of her fornication, & the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleasures.

⁴ And I heard another voice from heauen, saying, ⁵ Go out of her my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues:

⁵ For her sinnes are come vp into heauen, & God hath remembred her iniquities.

⁶ Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

⁷ In as much as she glorified her selfe and liued in pleasure, so much giue yee to her torment and sorowe: for shee saith^b in her heart, I sit being a Queene, and am no widow, and shall see no mourning.

⁸ Therefore shall her plagues come at one day, death, and sorow, and famine, shee shall be burnt with fire: for that God which condemneth her, is a strong Lord.

⁹ And the Kings of the earth shall be-

and carnall wickednesse, that is, her most great impietie and vniustice, in the next verse: her fall is first simply declared of the Angel, and then the greatnesse thereof is shewed here, by the euents when he saith it shall be the seate and habitation of deuils, of wilde beastes, and of cursed soules, as of olde Esay. 13. 21. and often elsewhere. * Chap. 14. 8. Esay. 21. 9. iere. 51. 8. ⁴ The second prediction which is of the circumstances of the ruine of Babylon: of these there are two kinde: one going before it, as that before hand the godly are deliuered, vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked, and reioicing of the godly, vnto the twentieth verse. ⁵ Two circumstances going before the ruine, are commanded in this place: one is that the godly depart out of Babylon: as I mentioned Chap. 12. to haue bene done in time past, before the destruction of Ierusalem: this charge is giuen keere and in the next verse. The other is, that euery one of them occupie themselves in their owne place, in executing the iudgement of God, as it was commanded the Leuites of olde, Exod. 32. 27. and that they sanctifie their hands vnto the Lord, verse 6. 7. 8. ⁶ Of this commandement there are two causes: to auoide the contagion of sinne, and to shun the participation of those punishments that belong thereunto. ⁷ He useth a word which signifieth the following of sinners one after another, and rising one of another, in such sort, that they grew as length to such an heape, that they came vp ouer to heauen. ⁸ The pronocation of the godly, and the commandement of executing the iudgement of God, stand vpon three causes which are here exprest: the vniust wickednesse of the whore of Babylon, in this verse, her cursed pride, opposing it selfe against God, which is the fountaine of all euill actions, verse 7. and her most iust damnation by the sentence of God, verse 8. ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

waile her, and lament for her which haue committed fornication, & liued in pleasure with her, when they shall see that smoke of that her burning,

¹⁰ And shall stand as farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

¹¹ And the marchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more,

¹² The ware of gold, and siluer, and of precious stone, & of pearles, and of fine linnen, and of purple, and of filke, and of skarlet, and of all maner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

¹³ And of cinamom, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charets, and seruants, and soules of men.

¹⁴ And the apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

¹⁵ The marchants of these things which were waxed rich shall stand as farre off from her, for feare of her torment weeping and wailing,

¹⁶ And saying, Alas, alas, that great citie that was clothed in fine linnen and purple, and skarlet, and gilded with golde, and precious stones, and pearles:

¹⁷ For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whoeuer traffique on the sea shall stand as farre off,

¹⁸ And crie, when they see that smoke of that her burning, saying, What citie was like vnto this great citie?

¹⁹ And they shall cast dust on their heads, and crie, weeping, and wailing, and say, Alas, alas, that great citie wherein were made rich all that had shippes on the sea by her costlinesse: for in one houre shee is made desolate.

²⁰ O heauen, reioyce of her, and yee holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

²¹ Then a mightie Angel tooke vp a stone like a great milstone, * and cast it into the sea, saying, With such violence shall that great citie Babylon be cast, and shall be found no more.

then by declaration of the euents, in the verses following. * In iere. 51. 63.

⁹ The lamentation of those that tread by land, as I distinguished immediatly before.

¹⁰ An Apostrophe, or turning of the speech by imitation, vfed for more vehemencie, as if those marchants, after the manner of mourners, should in pationate speech speake vnto Babylon, though now vtterly fallen and ouerthrowen, So Esay. 12. 9. and in many other places. By this is meant that season which is next before the fall of the leafe, at which season fruits ripen, and the word signifieth such fruites as are longed for. ¹¹ The manner of mourning vfed by them that trade by sea.

¹² The other consequent vpon the ruine of Babylon, is the exultation or reioicing of the godly in heauen and in earth as was noted ver. 9. ¹³ The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in two sorts, first by a simple propounding of the thing it selfe, in this verse, and

14 The euent
are two, the one
of them oppo-
site vnto the o-
ther for amplifi-
cation sake.

There shall be,
saith he, in Baby-
lon no mirth nor
ioy at all, in this
and the next ver-
but all heauie
and lamentable
things from the
bloody slaugh-
ters of the righte-
ous, and the ven-
geance of God
commeth vpon
it for the same.

15 That is, shed
by bloody mas-
sacres, and cal-
ling for venge-
ance.

16 That is, proued and found out, as if God had appointed a iust en-
quire concerning

22 14 And the voice of harpers, & musi-
tians, and of pipers, and trumpetters shall be
heard no more in thee, and no craftsman, of
whatsoeuer craft he be, shall be found any
more in thee: and the sound of a millstone
shall be heard no more in thee:

23 And the light of a candle shall shine
no more in thee: and the voice of the bride-
grome and of the bride shall be heard no
more in thee: for thy marchants were the
great men of the earth: and with thine in-
chantment were deceiued all nations.

24 And in her was found the blood of
the Prophets, and of the Saints, and of all
that were slaine vpon the earth.

That is, proued and found out, as if God had appointed a iust en-
quire concerning the impiezie, vnnaturalnesse, and vniustice of these men.

CHAP. XIX.

1 The heavenly companie praise God for auenging the blood
of his seruants on the whore. 9 They are written blessed,
that are called to the Lambes supper. 10 The Angel will
not be worshipped. 11 The mightie king of kings appeareth
from heauen. 19 The battell, 20 wherein the beast is taken
21 and cast into the burning lake.

And after these things I heard a great
voyce of a great multitude in heauen,
saying, ^a Hallelu-iah, saluation, and glory,
and honour, and power be to the Lord our
God:

2 For true and righteous are his iudge-
ments: for he hath condemned that great
whore which did corrupt the earth with her
fornication, and hath auenged the blood of
his seruants shed by her hand.

3 And againe they saide, ^a Hallelu-iah:
and that her smoke rose vp for euermore.

4 And the foure and twentie Elders, and
the foure beasts fell downe and worshipped
God that sat on the throne, saying, Amen,
Hallelu-iah.

5 4 Then a voyce came out of the
throne, saying, Praise our God, all yee his
seruants, and yee that feare him, both small
and great.

6 And I heard like a voice of a great mul-
titude, and as the voice of many waters, and
as the voice of strong thundrings, saying,
Hallelu-iah: for the Lord that God that Al-
mightie one hath reigned.

1 This Chapter
hath in summe
two parts, one
transitorie or of
passage vnto the
things that fol-
low, vnto the 10
verse, another
historie of the
victorie of Christ
gotten against
both the beast
vnto the end of
the Chapter,
which I said, was
the second histo-
rie of this argu-
ment, chap. 17. 1.
The transition
hath two places,
one of praying
God for the o-
uerthrow done
vnto Babylon in
4. verses, and an-
other likewise
of praye, and pro-
phetically, for the
comming of
Christ vnto his
kingdome, and
his most royall
marriage with
his Church,
thence vnto the
tenth verse. The
former praye
hath three bran-
ches, distingui-
shed after the ancient manner of those that sing: *prophonia*, that is, an inuitation or
prouokement in two verses: *antiphonia*, a response or answer in the third verse:
and *synodia*, a close or ioyning together in harmonie: all which I thought good of
purpose to distinguish in this place, lest any man should with Porphyrius, or other
like dogs, obiect vnto S. Iohn, of the heavenly Church, a childish and idle repeti-
tion of speech. ^a Praise the Lord. 2 The proposition of praye with exhortati-
on in this verse, and the cause thereof in the next verse. 3 The song of the Anti-
phonie or response, containing an amplification of the praye of God, from the
perpetuall and most certaine testimonie of his diuine iudgement as was done at
Sodom and Gomorrah, Gen. 19. 4 The second place of praye, as I said, verse 1.
which first is commanded from God in this verse: and then is in most ample ma-
ner pronounced of the creatures, both because they see that kingdome of Christ to
come, which most they desire, verse 6. also because they see that the Church is called
forth to be brought home into the house of her husband by holy marriage, vnto
the fellowship of his kingdome, verse 7. 8. Wherefore S. Iohn is commanded to
write into a booke the Epiphonema, or acclamation ioyned with a diuine testimo-
ny, verse 9. 5 Out of the Temple from God, as 11. 19. 6 Without the Tem-
ple in heauen.

7 Let vs bee glad and reioyce, and giue
glory to him: for the mariage of the Lambe
is come, and his wife hath made her selfe
ready.

8 And to her was graunted, that shee
should be arrayed with pure fine linnen and
shining, for the fine linnen is the righte-
ousnesse of Saints.

9 10 Then he said vnto me, Write, ^a Blessed
are they which are called vnto the Lambes
supper. And he said vnto me, these words
of God are true.

10 11 And I fell before his feete, ^a to wor-
ship him: but he said vnto me, See thou doe
it not: I am thy fellow seruant, and one of
thy brethren, which haue the testimonie
of Iesus. Worship God: for the tes-
timonie of Iesus is the Spirit of prophe-
cie.

11 12 And I saw heauen open, and be-
hold a white horse, and hee that sat vpon
him, was called faithfull and true, and hee
iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire,
and on his head were many crowns: and
hee had a name written that no man knewe
but himselfe.

13 And he was clothed with a garment
dipt in blood, and his name was called
THE WORD OF GOD.

14 14 And the hostes which were in hea-
uen, followed him vpon white horses, clo-
thed with fine linnen white and pure.

15 15 And out of his mouth went out a
sharpe sworde, that with it he should smite
the heathen: for he shall rule them with a
rod of yron: for hee it is that treadeth the
wine presse of the fiercenesse and wrath of
Almightie God.

16 16 And he hath vpon his garment,
and vpon his thigh a name written, ^a THE
KING OF KINGS, AND LORD OF
LORDS.

17 17 And I sawe an Angel stand in the
sunne, who cried with a lowde voice,

7 Namely, vnto
that holy marri-
age, both her
selfe in person in
this verse, and
also furnished of
her spouse with
marriage gifts
principely and di-
uine, is adorned
and prepared in
the next verse.
8 As an ensigne
of kingly and
Priestly dignitie
which dignitie
Christ bestow-
eth vpon vs,
Chapter 1. 6.
9 This is a gift
giuen by the
husband for
marriage sake,
and a most
choyce ornament
which Christ
bestoweth vpon
vs as vpon his
spouse.
6 Good works
which are liuely
evidences of faith.
10 Namely the
Angel, as appea-
reth by the next
verse.
11 The parti-
cular historie of
this verse is
brought in by
occasion, and as
it were besides
the purpose, that
S. Iohn might
make a publike
example of his
owne infirmite,
and of the wo-
dest sanctimony
of the Angel,
who both re-
nounced for
himselfe the di-
uine honour,
and recalled all
the seruants of
God, vnto the
worship of him
alone: as also 12
8.
12 Chapter 22. 8.
13 Which are com-
manded to beare
witness of Iesus. 14 For Iesus is the marke that all the propheties sheweth at. 15 The
second place of this Chapter (as I saide verse 1) is of the victorie gotten by
Christ against both the beast: in which first Christ is described as one re-
ady to fight, vnto the 16. verse, then is shewed the battell to be begunne, thence vnto
the 18. verse, lastly is set forth the victorie vnto the end of the Chapter. In
this place doe shine forth most excellent properties of Christ as our heavenly
iudge and reuenger, according to his passion, companie, effects and names.
13 Properties belonging to his person, that hee is heavenly, iudge, faithfull,
true, iust, in this verse, searching out all things, ruling ouer all, to bee search-
ed out of none, verse 12. the triumpher, and the very essentiall wordes of God,
verse 13. 14 The companie or retinue of Christ, holy, innumerable, heauenly,
iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell,
that with his mouth hee striketh the Gentiles, ruleth and destroyeth. 16
2. 9. 16 The name agreeing vnto Christ according to the former prophe-
ties, expressed after the manner of the Hebrewes. 17 Chapter 17. 14. 1. simi-
6. 15. 17 The second member, as I saide verse 11. A reprochfull calling
forth of his enemies vnto battell: in which not themselves (for why should
they be called forth of the King of the world, or prouoked being his subjects
for that were not comely) but in their hearing, the birdes of the ayre are
called to eat their carcases. 18 That is, openly, and in sight of all, as Num-
25. 4. and 2 Sam. 12. 31.

saying

39 That is, through this inferiour heauen, and which is more vnto vs: an Hebrew phrase.

30 The third member (as was said verse 11) of the victorie obtained by Christ. Vnto this appertaineth two things: his buckling with the beast in this verse: and the most magnificent, described after the manner of men in the verses following. All these things are plain.

31 Namely, that beast with seven heads, of which before, Chapter 13. 1. and 17. 3.

32 That is, that beast with two heads, of which 13. 11. Looke more Chapter 16. 14.

saying to all the foules that did flie by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of high captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that sate on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alieue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, & all the foules were filled ful with their flesh.

CHAP. XX.

* The Angel 2. bindeth Satan for a thousand yeeres, 8 Being loosed, hee stirreth vp Gog and Magog, that is, priuie and open enemies against the Saints, 11 but the vengeance of the Lord cutteth off their insolencie. 12 The bookes are opened, by which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that olde serpent which is the deuill and Satan, and he bound him a thousand yeeres:

3 And cast him into the bottomlesse pit, and he shute him vp, and sealed the doore vpon him, that he should deceiue the people

no more, till the thousand yeeres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw seates: and they sate vpon them, and iudgement was giuen vnto them, and I saw the foules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads or on their hands: and they liued, and reigned with Christ a thousand yeere.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the priests of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth, euen Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen and deuoured them:

10 And the deuill that deceiued them was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the bookes

of the Gospel of the glorie of Christ. For this is the first resurrection, by which foules of the dead doe rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is addicted, and deliuered vnto eternall death. So Chapter 2. 11. 13 A returne vnto the intended history, by resuming the wordes which are in the end of the fourth verse. 14 The second historie, of the latter victorie of Christ as was said verse 1. In which are summarily described the worke, ouerthrow, and eternall punishment of Satan. 15 Of which I spake, ver. 2. Then therefore shall be giuen vnto him libertie to rage against the Church, and to molest the Saints for the finnes of men: vnto whom, the faithfull shall haue associated themselves more then was meere, talking with them of their impunitie of doctrine and life. 16 The worke or act of Satan (which is the first member, as I distinguished in the ver. before going) to deceiue the whole world, euen vnto the vttermoost nations thereof: to arme them against the people of God, in this verse, and to besiege & oppresse the Church; with his whole strength, in the verse following. * Ezechiel 39. 2. b As if hee said, in so much that the whole face of the earth, how great soeuer it is, was filled. 17 The wrath of God, consuming the aduersaries, and ouerthrowing all their enterprises, Hebr. 10. 27 And this is the second member mentioned verse 7, the ouerthrow of Satan; 18 The third member, eternall destruction against those that are ouercome: as is noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following. 20 That is, a tribunall seate most princelike and glorious: for so doth the Greeke word also signifie. 21 That is, Christ before whom when he cometh vnto iudgement, heauen & earth shall perish, for the greatnes of his maiestie, 2. Pet. 3. 7. 10. &c. 22 That is, Christ the iudge, 2. Cor. 5. 10. 23 As it were, his bookes of reckoning or accounts, that is, the testimonie of our conscience, and of our workes; which by his means can be auoided. This is spoken after the manner of men.

6 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the deuill was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, verse 4.

Secondly, newnesse of life is preached vnto others by the Gospel, after that space ver. 5. Finally, he concludeth with promises verse 7.

* For iudgement was committed to them, also members ioyned to the head: not that Christ's office was giuen ouer to them.

7 This was a type of the authoritie of the good and faithful seruants of God in the Church, taken from the maner of men.

8 Of the martyrs, which suffered in those first times.

9 Of the martyrs which suffered after that both the beastes were now risen vp, Chap. 15. for there the things are expounded:

10 Whosoeuer shall lie dead in sin, & not know the truth of God:

11 They shall not be renewed with that newnesse of the life by the enlight-

^a Chap. 5. 3. and 2. 1. 27. philip. 4. 3.

24 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his wil, those that shall be heires of life.

This also is spoken according to the maner of men.

25 This is a preuention or an answer to an objection: for happy some man will say,

But they are dead, whom the sea, death and the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth, By resurrection from death, whereunto all things (howsoever repugnant) shall minister and serue at the commandement of God, as Daniel 12. 26 The last enimie which is death shall be abolished by Christ (that he may no more make any attempt against vs.), 1. Cor. 15. 6. and death shall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

^a Hee describeth new Hierusalem descending from heauen, 9 the bride the Lambes wife, 12 and the glorious building of the citie, 19 garnished with precious stones, 22 whose Temple the Lambes is.

^a Now followeth the second part of the historie propheticall (as I said Chap. 7. and 11. 1.) of the future estate of the Church in heauen after the last iudgement, vnto the fift verse of the next Chapter.

In this are two things briefly declared. The station, seate, or place thereof, verse 1. Then her state and condition, in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shall be a new heauen, and a new earth, as E. sai 65. 7. and 66 12. & 2. Pet. 3. 13. and this is the seate or place of the Church,

in which righteousness shall dwell. * E. sai. 65. 17. and 66. 22. * 2. Pet. 3. 13. 2 The state of this glorious Church, is first described generally, vnto the 8. verse, and then specially and by parts, in the verses following. The generall description consisteth in a vision shewed a farre off, verse 2. and in speech spoken from heauen. In the generall these things are common, that the Church is holie, new, the workmanship of God, heauenly, most glorious, the spouse of Christ, and partaker of his glorie in this verse. 3 The Church is described by speech, first of an Angel, in two verses, then of God himselfe, in foure verses. The Angels speech describeth the glorie of the Church, by a most familiar cohabitation of God therewith, by communication of all maner good things according to the covenant, in this verse: and by remoouing or putting farre away of all euill things in the verse following. * Chapter 7. 17. E. sai 25. 8. 4 In the speech of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present and future good things of the same, in three verses following. In the exordium God challengeth vnto himselfe the restoring of all the creatures, of which verse 1. and wimeth the calling of Saint Iohn, vnto the writing of these things, in this verse. * E. sai 43. 19. 2. corinthians 5. 17.

were opened, * and another booke was opened, which is the booke ^a of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 ^a And the sea gaue vp her dead which were in her, and death and hell deliuered vp the dead which were in them: and they were iudged euery man according to their workes.

14 ^a And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

6 And he saide vnto me, * It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst of the well of the water of life freely.

7 He that ouercommeth, shall inherit all things, and I will be his God, and hee shall be my sonne:

8 But the fearefull and the vnbeleeuing, and the abominable and murtherers, and whoremongers, & forcerers, and idolaters, and all liars shall haue their ^a part in the lake, which burneth with fire and brimstone, which is the second death.

9 ^a And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, come I will shew thee the bride, the Lambes wife.

10 And he caried me away in the spirit to a great and ^a an high mountaine, & he shewed me ^a that great city, that holy Ierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall,

12 ^a And had a great wall and high, and had ¹⁰ twelue gates, & at the gates ¹¹ twelue Angels, and the names written which are the twelue tribes of the children of Israel:

13 On the East part there were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates,

14 And the wall of the citie had ¹² twelue foundations, and in them the names of the Lambes twelue Apostles.

15 ¹³ And he that talked with mee, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 ¹⁴ And the citie lay ^b fouresquare, and the length is as large as the breadth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred and fourtie and foure cubites, by the measure of man, that is, of the ^c Angel.

by the effects, in the beginning of the next Chapter: the essentiall partes are noted the matter and the forme in the whole worke: of these the superficies and foundation of the wall are entire parts, (as they vse to be called) which partes are first described in figure, vnto the 14. verse, afterwards more exactly. 10 According to the number of the tribes, of which Chapter 7. For heere the outward part is attributed vnto the olde Testament, and the foundation to the newe Testament. 11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church. 12 That is, foundation stones, according to the number of the gates, as is shewed verse 19. 13 A transition vnto a more exquisite description of the partes of the Church, by finding out of the measure of the same, by the Angel that measured them. 14 The measure and forme most equall, in two verses ^b A fouresquare figure hath equall sides, and oueright corners, and therefore the Grecians call by this name these things that are steady, and of continuance, and perfect. ^c He addeth this, because the Angel had the shape of a man.

^a Chapter 1. 2. 22. 13.

^b The description of the Church is of three sorts, by abolishing of old things, by the being of present things in God, that is, of things eternall: and by the communication of all good things with the godly, verse 6. If so bee they shall strive manfully, verse seuen. But the reprobate are excluded from thence, the eight verse.

^a Their lot, and inheritance as ^a verse.

^b A transition vnto the particular describing of the heauenly Church, by the expresse calling of Saint Iohn in this verse, and his rapturing vp by the Spirit, in confirmation of the truth of God in the verse following.

^c Hee meaneth the place and stately seate of the Church, shewed out in a mountaine.

^d A type of that Church which is one, ample, or Catholike, holie, celestiall, built of God, in this verse and glorious in the verse following. This type propounded generally, is after particularly declared, ver. 12. &c.

^e A particular description (as I noted verse 2.) of the celestiall Church, first by the essentiall partes of the same vnder the similitude of a citie, vnto verse 22. Secondly, by the forreine accidents, vnto the end of the chapter. Thirdly,

15 The manner most precious and glittering, which the presence of God maketh most glorious.

18 * And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Eme-
raud:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrysoliras: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearls, and euery gate is of one pearle, and the streete of the citie is pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lord God Almightye and the Lambe are the Temple of it:

23 * And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are sau'd, shall walke in the light of it: and the kings of the earth shall bring their glorie and honour vnto it.

25 * And the gates of it shall not bee shut by day: for there shall bee no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vn-cleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes * booke of life.

CHAP. XXII.

1 The river of the water of life is shewed, 2 And the tree of life: 6.7. Then followeth the conclusion of this prophetic, 8 where Iohn declareth, that the things herein contained, are most true: 13 And now the third time repeareth these words, All things come from him who is the beginning and the ende.

And he shewed me a pure riuer of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

2 In the midst of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 These are the euertlasting grace of God, in this verse, the eternall liuing of the godly, as Chapter 2.7. the eternall fruits which the godly bring forth vnto God, themselves, and others, verse 2. freedom and immunitie from all euill, God himselfe taking pleasure in his seruants, and they likewise in their God, verse 3. The beholding and sight of God, and sealing of the faithfull from all eternitie, verse 4. the light of God and an euertlasting kingdome and glory, ver 5.

4 And they shall see his face, and his Name shall be in their foreheads.

5 * And there shall be no night there, and they neede no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 * And hee saide vnto me, these words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the words of the prophetic of this booke.

8 And I am Iohn, which sawe and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he saide vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the prophets, and of them which keepe the words of this booke: worship God.

10 * And he said vnto me, * Seale nott he words of the Prophecie of this booke: for the time is at hand.

11 * He that is vniust, let him be vniust still: and he that is filthie, let him be filthie still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 * And behold I come shortly, and my reward is with mee, * to giue to euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that doe his Commandements, * that their right may bee in the tree of Life, and may enter in through the gates into the Citie:

15 For without shall be dogs and enchanters, and whoremongers, and murtherers, and idolaters, and whosoever loueth or maketh lies.

as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like maner done, Chapter 16. verse 10. * Chap. 19. 10. 3 The Angel returneth vnto his former speech: in which he teacheth the vse of this booke both towards our selues, in this and the next verse: and in respect of God for declaration of his truth, thence vnto the 15. verse. 4 That is, propound this prophetic openly vnto all, and conceale no part of it. The contrarie wherunto is commanded, Esai. 8. 6. and Dan. 8. 26. 5 An obiection preuented. But there will bee some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne destruction, as Peter saith. What then? saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtful vnto others, let such be more and more vile in themselves, whom this Scripture doeth not please: yet others shall be further comforted thereby vnto righteousness and true holiness. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others. 6 The second place belonging vnto the vse of this booke, as I said verse 10. Also (saith God by the Angel) though there should be no vse of this booke vnto men: yet it shall be of this vse vnto me, that it is a witness of my truth vnto my glory, who will come shortly, to giue and execute iust iudgement in this verse: who haue taught that all these things haue their being in me, in the 13. verse, and haue denounced blessings vnto my seruants in the Church, verse 14. and reprobation vnto the vngodly, verse 15. * Rom. 2. 6. * Chap. 1. 8. and 2. 16. Esai. 41. 4. 4. and 44. 6. 7 The blessednes of the godly set downe by their title and interest thereunto: and their fruit in the same.

* Esai. 60. 19.
2 This whole booke is concluded and made up by a confirmation & a salutation. The confirmation hath three places: The words of the Angel vnto the 15. vers. the words of Christ vers. 16. 17. and the obtestation made by S. Iohn from diuine authority, thence vnto the 20. vers. By the speech of the Angel this prophetic is confirmed vnto the 8. vers. and then he speaketh of the vse of this booke in the verses following. The prophetic is first confirmed by the Angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cause, both principal, which is God, & instrumentally, which is the Angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, verse. 7. Fourthly, from the retestification of S. Iohn himselfe, vers. 8. The rest of the speech of the Angel tending to the same end S. Iohn interrupted or brake off by his vnadvised act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoration must be giuen not to him, but only to God,

8 The second place of confirmation (as I said) is the speech of Christ ratifying the vocation of S. Iohn, and the authoritie of his calling and testimonie, both from the condition of his owne person being God and man, in whome all the promises of God are Yea and Amen, 2. Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord, they are called forth vnto the participation of the good things of God, verse 17. * *Esa. 55. 1.*

9 The obtestation of S. Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyned with a curse of execration, to preserve the truth of this booke entire and vncorrupted in two verses.

16 I Iesus haue sent mine Angel to testify vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, come: and let him that is a thirst, come: and * let whosoever will, take of the water of life freely.

18 For I protest vnto euery man that heareth the words of the prophecie of this

and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord, they are called forth vnto the participation of the good things of God, verse 17. * *Esa. 55. 1.*

9 The obtestation of S. Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyned with a curse of execration, to preserve the truth of this booke entire and vncorrupted in two verses.

booke, if any man shall adde vnto these things, God shall adde vnto him the plagues that is written in this booke:

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, faith, Surely I come quickly, Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, AMEN.

which is the other place of the conclusion, as I said verse 6. and is the end almost of euery Epistle: which we wish vnto the Church, and to all the holy and elect members thereof, in Christ Iesus our Lord, vntill his coming to iudgement, *Cum Lord Iesus* and doe it. Amen, againe Amen.

10 A diuine confirmation or sealing of the obtestation, first from Christ auouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from S. Iohn himselfe, who a most holy prayer calleth Christ to take vengeance of them.

11 The salutation Apostolical,

THE END.

A brieft



The first Table.

A brieft Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

V Hereas the wickednesse of time, and the blindness of the former age hath bene such, that all things altogether have bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures have bene forgotten, and now seeme strange vnto vs, and the names of infants that should euer haue some godly aduertisements in them, and should be memorials and markes of the children of God receiued into his household, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie: We haue now set forth this Table of the names that be most vsed in the old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull familie, that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to praise him for his Works wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstood. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their original, as we may also see these Hebrew names set in the margin of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be careful: for he shall finde them in places most conuenient amongst the Annotations: at least so many as may seeme to make for any edification and vnderstanding of the Scriptures.

A



Aron, or Aharon, a teacher, Exod. 4. 14.
 Abda, a seruant. 1. King. 4. 6.
 Abdeel, a seruant of God. Ier. 36. 26.
 Abdi, my seruant. 2. Chron. 29. 12.
 Abdiah, a seruant of the Lord. 1. King. 18. 3. and Obadi-ah, one of the twelue Prophets.
 Abdiel, the same. 1. Chr. 5. 15.
 Abed-nego, seruant of fluning.

Dan. 1. 7.
 Abel, mourning, the name of a citie. Iudg. 11. 33. 1. Sam. 6. 18. but Habel, the name of a man, doeth signifie vanitie. Gen. 4. 2.
 Abgatha, father of the winepresse. Ester. 1. 10.
 Abiah, the will of the Lord. 2. Chron. 29. 1.
 Abiam, father of the sea. 1. King. 14. 31.
 Abiafaph, a gathering father. 1. Chro. 6. 23. Exod. 6. 24.
 Abiathar, father of the remnant, or excellent father. 1. Sam. 22. 21.
 Abida, father of knowledge. Gen. 25. 4.
 Abidan, father of iudgement. Num. 1. 11.
 Abiel, my father is God. 1. Sam. 9. 1.
 Abiezer, the fathers helpe. Iosh. 17. 2.
 Abigail, the fathers ioy. 1. King. 25. 3.
 Abihail, the father of strength. Numb. 3. 35.
 Abihu, he is a father. Exod. 6. 23.
 Abihud, the father of praise. 1. Chron. 8. 3.
 Abilec, lamentable. Luke 3. 1.
 Abimael, a father from God. Gen. 10. 28.
 Abimelech, the kings father, or a father of counsell, or the chiefe king. Gen. 20. 3.
 Abinadab, a father of a vowe, or of a free minde, or prince. 1. Sam. 16. 8.
 Abinoam, father of beautie. Iudge. 4. 6.
 Abiram, an high father. 1. King. 16. 34.
 Abislag, the fathers ignorance. 1. King. 1. 3.
 Abisai, the fathers reward. 1. Sam. 26. 6.
 Abisalom, the father of peace, or the peace of the father. 2. Sam. 15. 2.
 Abisuias, the father of saluation. 1. Chron. 6. 4.
 Abisur, the father of a song, or of a wall, or of righteousness. 1. Chron. 2. 29.
 Abital, the father of the deaw. 2. Sam. 3. 4.
 Abitob, the father of goodnesse. 1. Chron. 8. 11.
 Abner, the fathers candle. 1. Sam. 13. 50.
 Abram, an high father. Gen. 11. 31.
 Abraham, a father of a great multitude, as the name was changed. Gen. 17. 5.
 Abisalom, a father of peace, or the fathers peace, or reward. 2. Sam. 3. 3.
 Achan, troubling. Iosh. 7. 1. who is called Achar. 1. chr. 2. 7.
 Adadezer, reade Adarezer, beautifull helpe. 2. Sam. 8. 3. and 1. Chro. 18. 3.
 Adaias, the witnesse of the Lord. 1. Chron. 4. 41.
 Adaliah, pouertie. Ester. 9. 8.
 Adam, man, earthly. Gen. 5. 2.

Adiel, the witnesse of God. 1. Chron. 4. 36.
 Adoniah, the Lord is the ruler. 2. Sam. 3. 4.
 Adonibezek, the Lords thunder. Iudge. 1. 5.
 Adonikam, the Lord is risen. Ezra. 2. 13. and 8. 13.
 Adoniram, the high Lord. 1. King. 4. 6.
 Adonizedek, the Lords iustice. Iosh. 10. 1.
 Agabus, a grasshopper. Acts 11. 28.
 Agar, a stranger. Gen. 16. 1. gal. 4. 24.
 Ahaz, taking, or possessing. 2. King. 16. 1.
 Ahafueros, a prince or head. Dan. 9. 1.
 Ahban, a brother of vnderstanding. 1. Chron. 2. 29.
 Ahiah, brother of the Lord. 1. Chron. 2. 25.
 Ahimaaz, brother of counsell. 1. Sam. 14. 50.
 Ahiman, brother of the right hand. Num. 13. 23.
 Ahimelech, a kings brother. 1. Sam. 21. 1.
 Ahimoth, a brother of death. 1. Chron. 6. 25.
 Ahinoam, the brothers beautie. 1. Sam. 14. 15.
 Ahior, the brothers light. Iudeth. 5. 5.
 Ahilab, an hearty brother. Iudeth. 1. 31.
 Ahrah, a sweete sauouring medow. 1. Chron. 8. 1.
 Ahikam, a brother arising, or auenging. 2. King. 22. 12.
 Ahiezer, the brothers helpe. Num. 1. 12.
 Aholah, a mansion or dwelling in her selfe. Ezek. 23. 4.
 Aholibah, my mansion in her. Ezek. 23. 4.
 Ahud, praying, or confessing. Iudges 3. 15.
 Alian high. 1. Chron. 1. 40.
 Amalek, a licting people. Gen. 36. 12.
 Amariah, the Lord said, or the lambe of the Lord. Zeph. 1. 1.
 Amasa, sparing the people. 2. Sam. 17. 25.
 Amathai, the gift of the people. 1. Chron. 6. 35.
 Amathi, the treading of the people. Neh. 11. 12.
 Amasiah, the burthen of the Lord. 2. Chron. 17. 16.
 Amichi, true or fearing. 2. Kings 14. 25.
 Ammiel, a people of God, or God with me. 1. Chron. 3. 5.
 Ammishaddai, the people of the Almighty. Num. 1. 21.
 Ammon, a people. Gen. 19. 38.
 Amon, faithfull. 2. King. 21. 18.
 Amos, a burden, one of the twelue Prophets.
 Amoz, strong, the father of Ishai. Isa. 1. 1.
 Amzi, strong. 1. Chron. 6. 46.
 Anah, afflicting, answering, or singing. Gen. 36. 3. and Hana gracious or mercifull. 1. Sam. 1. 2.
 Ananiah, the cloude of the Lord. Acts 5. 1.
 Andreas, manly. Marth. 4. 18.
 Anub, a grape. 1. Chron. 4. 8.
 Antipas, for all, or against all. Reuel. 2. 13.
 Apadno, the wrath of his iudgement, or the tabernacles of his palace. Dan. 11. 46.
 Apollo, a destroyer. Acts 18. 24. the name also of an idole.
 Apphia, bringing forth, or increasing. Philem. 2.
 Aram, height, or their curse. Gen. 10. 23.
 Arbel, Bel, or God hath auenged. Hof. 10. 14.
 Archelaus, a prince of the people. Marth. 2. 23.
 Areli, the altar of God. Gen. 46. 16.
 Aretas, vertuous. 2. Macc. 5. 8.
 Artasthane, seruent to spoyle. Ezra. 7. 21.
 Asa, a phyfician. 1. King. 15. 8.
 Asael, God hath wrought. 2. Sam. 2. 18.
 Asaph, gathering. 1. Chron. 6. 39.
 Asherah, the blessednesse of God. 1. Chron. 25. 2.

Adonias
 Adoniah

Hagar.
 Ahas
 Ahafueros

Achior
 Ahalab
 Ahlab
 Ahara
 Achiam

Aod
 Aluan

Amnon
 Amnon

Annas

Aphdeno

Appollos

Ram
 Aran, oren.

Ashiel

Abiel

The first Table.

| | | | |
|------------|---|---|--|
| Afiel | Afibel, an olde fire Gen. 46. 21. | Dodanim, beloued Gen. 10. 4 | Rodenion |
| | Afher, blessednesse, Gen. 30. 13. | | |
| Atarias | Afiel, the worke of God. 1. Chron. 4. 35. | Doeg, careful 1. Sam. 21. 7 | Dofthe |
| | Afher, blessed or traouelling, Gen. 10. 22. | | |
| Vzza | Afinodeus, a destroyer. Tob. 3. 8. | Dorca, a Doe Acts 9. 39 | Dorda, generation of knowledge 1. King. 4. 31 |
| | Afiyages, gouernour of the cite. Dan. 13. 65. | | |
| Azarias | Afiyages, gouernour of the cite. Dan. 13. 65. | Doftheus, giuen to God 2. Mac. 12. 19 | E |
| | Athah, a crowne. 1. Chron. 2. 26. | | |
| Afarias | Athah, the time of the Lord, Neh. 11. 4. | Eber, passing or passage, Gen. 10. 24 | Eden, pleasure 2. King. 19. 12 |
| | Athaliah, time for the Lord, 2. King. 8. 26. | | |
| Azmoth | Aza, strength, Ezra. 2. 49 | Eder, a focke 1. Chron. 23. 23. | Edom, reddy or earthly Gen. 25. 30 |
| | Azaniah, hearkening the Lord, Neh. 10. 9. | | |
| Beel | Azareel, the helpe of God. 1. Chron. 12. 6. | Elchanan, the mercie of God 2. Sam. 23. 14 | Eldad, the loue of God. Gen. 25. 4 |
| | Azariah, the helpe of the Lord. 2. King. 14. 21. | | |
| Beeliada | Azarikam, helpe rising vp. Neh. 11. 15. | Eldad, the loue of God Num. 11. 26 | Eledath, witnesse of God 1. Chron. 7. 21 |
| | Azmaueh, strength of death. 2. Sam. 23. 31. | | |
| Beelmeon | Azubah, forsaken. 1. King. 22. 42. | Eliab, my God the Father Num. 26. 8 | Elesaf, the worke of God 1. Chron. 32. 39 |
| | Azur, holpen, or helper. Ier. 28. 1. | | |
| Babel | B | Eliab, God the Lord 1. Chron. 8. 27. | Elezar, the helpe of God. Exod. 6. 23 |
| | Baal, Bealim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them. | | |
| Babylon | 1. Sam. 7. 4. Iudg. 2. 13. & 3. 7. | Eliakim, God arifeth. Ifa. 22. 20 | Eliaph, the Lord increafeth Num. 1. 14 |
| | Baalida, a master of knowledge. 1. Chron. 14. 7 | | |
| Badaias | Baalmeon, the lord or master of the mansion of the house, as also Baalzubul, signifieth the same. Luke 11. 15. Num. 32. 28 | Eliaph, the Lord returneth 1. Chron. 3. 14 | Eliath, thou art my God, 1. Chron. 25. 4 |
| | Baalzebub, the master of flies 2. King. 1. 2 | | |
| Bediah | Baanah, in affliction 2. Sam. 4. 2. | Elihoenai, to the Lord mine eyes 1. Chron. 26. 3 | Elihu, he is my God 1. Chron. 12. 20 |
| | Babel, confusion Gen. 10. 10. and 11. 9 | | |
| Berechiah | Bacchides, one who holdeth of Bacchus, or a drunkard 1. Mac. 7. 8 | Elihu, he is my God 1. Chron. 12. 20 | Elimelech, my God the King or the counsell of God. Ruth 1. 2 |
| | Bachenor, and Bagenor, the same 2. Macc. 12. 35. | | |
| Bildad | Badaiah, the Lord alone Ezra. 10. 35 | Elimelech, to him mine eyes 1. Chron. 3. 23 | Elionai, a miracle of God 1. Chron. 11. 35 |
| | Baldad, olde loue, or without loue Iob. 8. 11. | | |
| Boos, Boaz | Barachiah, blessing the Lord Zech. 1. 1 | Eliphalet, the God of deliuerance 2. Sam. 5. 16 | Eliphaz, my God faueth 1. King. 19. 16 |
| | Barachel, blefsin God Iob. 32. 2. | | |
| Chakhol | Bar-ionah, sonne of a doue Matth 16. 17 | Eliphaz, the Lambe of God. Gen. 10. 4 | Eliphaz, my God iudgeth 2. Chron. 23. 1 |
| | Barnabas, the sonne of consolation Acts 4. 36 | | |
| Chafelon | Barabbas, sonne of confusion Mat. 27. 16 | Elifheba, the othe of God, or the fulnesse of God Exod. 6. 23 | Elizur, the strength of God Num. 1. 5 |
| | Baruch, blessed, Ierem. 32. 12 | | |
| Chaffonim | Bathfabe, the feuenth daughter, or the daughter of an othe 2. Sam. 11. 3 | Elkanah, the reule of God Exod. 6. 24 | Elmodad, God meafureth Gen. 10. 26 |
| | Bathfua, the daughter of faluation 1. Chron. 3. 5 | | |
| Chephirah | Bathfua, the daughter of faluation 1. Chron. 3. 5 | Elmathan, Gods gift Ierem. 26. 22 | Elphaal, Gods worke 1. Chron. 8. 11 |
| | Belshazzar, without treasure, or searcher of treasure Dan. 5. 1 | | |
| Col hazeh | Benaiah, the Lords building 1. Chron. 4. 36 | Eluzai, God my strength 1. Chron. 12. 5 | Elymas, a corrupter or forcerer Acts 13. 8 |
| | Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow Gen. 35. 18. | | |
| Cufhi | Beraiah, the Lords creature 1. Chron. 8. 21. | Enos, man, or miserable, Gen. 4. 26 | Ephraim, fruitful or increafing Gen. 41. 52 |
| | Barak, lightning Iudg. 4. 6 | | |
| Delaiah | Bered, haile 1. Chron. 7. 20 | Epaphroditus, pleasant Phil. 2. 25 | Ephraim, amiable Acts 19. 22 |
| | Bethiah, the Lords daughter 1. Chron. 4. 18 | | |
| Dodonah | Bezeleel, in the shadow of God Exod. 31. 2 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Bileam, the ancient of the people Num. 22. 5 | | |
| Ezriel | Bilhah, olde or fading Gen. 29. 29 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Boas, in power or strength Ruth 2. 2 | | |
| Gad | C | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Caiah, a searcher Matth 26. 57 | | |
| Gad | Calcol, nourishing 1. King 4. 31 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Caleb, as an heart Num. 13. 7 | | |
| Gad | Canaan, a marchant Gen. 9. 18 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Carmi, my vine Gen. 46. 9 | | |
| Gad | Cafeluhim, as pardoned Gen. 10. 14 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Cephas, a stone Iohn 1. 42. | | |
| Gad | Cepirah, a lionelle Ezra 2. 25 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Cherub, as a child Ezra 2. 59 | | |
| Gad | Chileab, the restraint of the father 2. Sam. 3. 3 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Chilion, perfect, or all like a doue, Ruth 1. 2 | | |
| Gad | Ciflon, hope, or confidence Num. 34. 21 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Clemens, meeke Phil. 4. 3 | | |
| Gad | Cleopatra, the glory of the countrey 1. Mac. 10. 57 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Col-hozeth, feeing all Neh. 3. 15. | | |
| Gad | Coneniah, the ftability of the Lord 2. Chron. 31. 13 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Cosbi, a liar, Num. 25. 18 | | |
| Gad | Cufan, Cufi, blacke, or an Ethiopian, 2. Sam. 18. 28 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | D | | |
| Gad | Dalaiah, the poore of the Lord 1. Chron. 3. 24 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Dalilah, a bucket or confumer Iudg. 16. 4 | | |
| Gad | Damaris, a lile wife Acts 17. 34 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Dan, a iudgement Gen. 14. 14 | | |
| Gad | Daniel, iudgement of God, Dan. 1. 6 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Dathan, ftature or lawe Num. 16. 1 | | |
| Gad | Dauid, beloued 1. Sam. 17. 12. | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Deborah, a word, or a Bee. Gen. 35. 8 | | |
| Gad | Delphon, a dropping downe. Efter 9. 7 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Demas, fauouring the people, Col. 4. 14 | | |
| Gad | Demophon, flaying the people 2. Mac. 12. 24 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Deuel, know God. Num. 1. 14 | | |
| Gad | Diblam, a clufter of figges Hof. 1. 3. | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Didymus, a twinne Iohn 11. 16 | | |
| Gad | Dinah, iudgement Gen. 30. 21 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Diotrephes, nourished of Iupiter. 3. Iohn. 9 | | |
| Gad | Difhan, a threshing Gen. 36. 21. | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Dodonah, loue, 2. Chron. 20. 37 | | |
| Gad | H | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Abakkuk, a wreftler Hab. 1. 1 | | |
| Gad | Habazaniah, the hiding of the Lords shield Ier. 25. 9 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Habiah, the hiding of the Lord Nehem. 7. 63 | | |
| Gad | Hacaliah, waiting of the Lord. Neh. 10. 1 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Hadad, ioy Gen. 25. 15. 1. chon. 1. 30 | | |
| Gad | Hagab, a grasshopper Ezra 2. 46 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Haggiah, the Lords feaft 1. Chron. 6. 30 | | |
| Gad | Hani, Hamathi, indignation, or heate Gen. 10. 11 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Hamdan, heate of iudgement Gen. 36. 26. | | |
| Gad | Hanul, mercifull Gen. 46. 12 | Ephraim, fruitful or increafing Gen. 41. 52 | Ephraim, amiable Acts 19. 22 |
| | Hananuel, the mercie of God, Ierem. 32. 7. | | |

The first Table.

| | | |
|---|---|--|
| <p>Amel</p> <p>Anania</p> <p>Azariah</p> <p>Hazariah</p> <p>Eua</p> <p>Azael</p> <p>Ozael</p> <p>Choboe</p> <p>Helchi</p> <p>Hanoch</p> <p>Enoch</p> <p>Haphsiba</p> <p>Ephiba</p> <p>Ezron</p> <p>Muram</p> <p>Ezechias</p> <p>Obab</p> <p>Hofshaiab</p> <p>Hofea</p> <p>Hofah</p> <p>Huziel</p> <p>Haziel</p> <p>Ouf</p> <p>Isaob</p> <p>Joakam</p> <p>Elsiel</p> <p>Iobal</p> <p>Isaiab</p> <p>Iahel</p> <p>Ialoleel</p> <p>Iahzeel</p> <p>Afiel</p> <p>Achoel, Iahiel</p> <p>Iahleel</p> <p>Iairus</p> <p>Iambro</p> <p>Ambri</p> <p>Iamrah</p> <p>Iemuel</p> <p>Iaphie</p> <p>Iipeel</p> <p>Iaifar</p> <p>Ia'ub</p> <p>Iachanael</p> <p>Iether</p> <p>Iethrai</p> <p>Ionia</p> <p>Iaaziel</p> <p>Ibhar</p> <p>Iaddo</p> <p>Chonias</p> <p>Ieddia</p> <p>Ieddida</p> <p>Iedidiah</p> <p>Iediael</p> <p>Ieiah</p> <p>Iehieli</p> <p>Ioadan</p> <p>Iohaas</p> <p>Ioas</p> <p>Ionan, Iohannes</p> <p>Ioaqini</p> <p>Iofaphar</p> <p>Iofedec</p> <p>Iuda, Iudah</p> <p>Iacenna</p> <p>Iaphet</p> <p>Iared</p> | <p>Hananeel, the grace of God Neh. 3.1</p> <p>Hanani, gracious or mercifull 1 King. 16.7</p> <p>Hananiah grace of the Lord Ier. 37.13</p> <p>Harim, dedicate to God 1 Chron. 24.8</p> <p>Hafadiah, the mercie of the Lord 1 Chron. 3.20</p> <p>Hartil, an howling for sinne Ezra 2.57</p> <p>Hauah, huiing, or giuing life Gen. 3.20</p> <p>Hazzel, seeing God 1 King 19.17</p> <p>Hazariah, seeing the Lord Nehem 11.5</p> <p>qHeber, a companion Gen. 46.17</p> <p>Helkiah, the portion of the Lord 2 King 18.18</p> <p>Henoch, taught or dedicate Gen. 5.18</p> <p>Hepher, a digger or deluer 1 Chron. 4.6</p> <p>Hephti-bah, my delight in her 2 Kings 21.1</p> <p>Heth, feare, or breaking Gen. 2.3</p> <p>Hezri, Hezro or Hezron, Afar, Efri Gen. 46.12</p> <p>qHiel, the Lord liueth 1 King 16.34</p> <p>Hiram, the height of life 2 Sam. 5.11</p> <p>Hiskiah, strength of the Lord 2 King. 18.1</p> <p>qHohab, beloued Num. 10.29</p> <p>Hori, a prince Gen. 36.22</p> <p>Hofhaniah, saluation of the Lord Iere. 42.1</p> <p>Hofhea, saluation Hofea 1.1</p> <p>Hofa, trusting 1 Chron. 26.10.</p> <p>Hotham, a seale or signet 1 Chron. 7.32</p> <p>Hoziel, seeing God 1 Chron 23.9</p> <p>qHul, sorow or infirmite Gen. 10.23</p> <p>Hur, libertie, or prince 1 Chron. 4.1</p> <p>Huthah, haasting 1 Chron. 4.4.</p> <p>I</p> <p>Iakob, a supplanter. Gen 25.26</p> <p>Iaakan, destroying 1. Chron. 5.13</p> <p>Iaafiel, the worke of God 1 Chron. 11.47</p> <p>Iaazaniah, the hearkening of the Lord Ier. 3.34</p> <p>Iabal, bringing, or budding Gen. 4.20</p> <p>Iabeth, drought 2. Kings 15. 10</p> <p>Iabez, sorrow. 1 Chron. 4.9</p> <p>Iabin, vnderstanding Iosh. 11.1</p> <p>Iachin, stabilitie Gen. 46.10</p> <p>Iadiah, knowing the Lord Ezra 2.36</p> <p>Iael, a Doe, or ascending, Iudg. 4.17</p> <p>Iahaleel, praising God 1 Chron. 4.16</p> <p>Iahaziel, God hasteth Gen. 46.24</p> <p>Iahaziel, seeing God Ezra 8.5</p> <p>Iahchel, hope in God, or beginning in God Gen. 46.14</p> <p>Iair, lightened Deut. 3.14</p> <p>Iakim, stablishing. 1 Chron. 8.19</p> <p>Iambri, rebellious 1. Mac. 9.37</p> <p>Iamin, right hand Gen. 46.10</p> <p>Iamuel, God is his day Gen. 46.10</p> <p>Ianohah, resting Iosh. 16.6</p> <p>Ianum, sleeping. Iosh. 15.53</p> <p>Iapheth, perswading and ensting Gen. 5.32</p> <p>Iaphia, lightning 2 Sam. 5.15.</p> <p>Iarephel, health of God Iosh 18.27</p> <p>Iarib, fighting or auenging 1 Chron. 4.24</p> <p>Iasthen, ancient 2 Sam. 23.32</p> <p>Iasher, righteous. Iosh. 10.13</p> <p>Iashub, a returning 1 Chron. 7.1</p> <p>Iathniel, a gift of God 1 Chron. 26.2</p> <p>Iattir, a remnant, or excellent Iosh. 15.48</p> <p>Ithri, Ithro, Iehron, the same</p> <p>Iauan, making sad Gen. 10.2</p> <p>Iaziel, the strength of God 1 Chron. 15.18</p> <p>Iaziz, brightnesse. 1 Chron. 27.31</p> <p>qIbhac, chosen 2 Sam. 5.15</p> <p>qIcbad, where is glory 1 Sam. 4.21</p> <p>qIddo, his confession 1 Chron. 27.21</p> <p>qIeconiah, stabilitie of the Lord 1 Chron. 3.16</p> <p>Iedahiah, the hand of the Lord, or confessing the Lord 1 Chr. 4.37</p> <p>Iedidah, beloued 2 Sam. 12.25</p> <p>Iediel, knowledge of God 1 Chron. 7.36</p> <p>Ieduthan, confessing 1 Chron. 9.16</p> <p>Iehiah, the Lord liueth 1 Chron 15.24</p> <p>Iehiel, God liueth 1 Chron 26.22</p> <p>Iechoadan, the Lords pleasure 2 King. 14.3</p> <p>Iehoahas, the possession of the Lord 2 Kings 23.34</p> <p>Iehoshaf, the fire of the Lord 2 Kings 11.21</p> <p>Iehohanan, grace or mercie of the Lord 1 Chron. 26.3</p> <p>Iehoiada, the knowledge of the Lord 2 King. 11.15</p> <p>Iehoiakim, the rising or auenging of the Lord 2 King. 23.34</p> <p>Iehosaphat, the Lord is the Iudge 1 Chron. 3.10</p> <p>Iehoshua, the Lords saluation Zech. 3.1</p> <p>Iehozadak, the iustice of the Lord 1 Chron. 6.14</p> <p>Iehudah, confession or praise Gen. 29.35</p> <p>Iekamiah, the Lord shall arise, establimor auenge 1 Chr. 2.41</p> <p>Iekodeam, the burning of the people Iosh. 15.56</p> <p>Iephlet, deliuered 1 Chron. 7.32</p> <p>Iephunneh beholding Num. 13.7</p> <p>Ierahmeel, the mercie of God 1 Chron. 2.9</p> <p>Iared, ruling, Gen. 5. 15.</p> | <p>Ieruel, the feare of God 1, Chron. 7.2</p> <p>Ierimoth, fearing death 1 Chron. 7.7</p> <p>Ieroboam, increasing the people 2 Kings 14.23</p> <p>Ieroham, high 1 Chron. 6.27</p> <p>Ierubbaal, let Baal auenge Iudge 6. 32</p> <p>Ieshaiah, saluation of the Lord Isa. 1.1</p> <p>Ieshua, a sauiour Matt. 1. 16</p> <p>qIgal, redeemed 1 Chron. 3.22</p> <p>Igdaliah, the greatnesse of the Lord Iere. 35. 4.</p> <p>qIob, willing or voluntary 1 Chron. 2.16</p> <p>Iob, sorowful or hated Iob. 1.1</p> <p>Iobamah, the building of the Lord 1. Chron. 9.8</p> <p>Ioebeed, glorious Exod. 6.20</p> <p>Ioel, willing or beginning Iosh 1.3</p> <p>Iokshan, an offence Gen 25.2</p> <p>Ioktan, a little one Gen. 10.25</p> <p>Ionah, a dove 2 King. 14.25</p> <p>Ionadab, voluntary or willing 2 Sam. 13.5</p> <p>Ionathan, the gift of the Lord Iudges 18.30</p> <p>Ioseph, increasing Gen. 30.24</p> <p>Ioshabab, the fulnesse of the Lord 2 Chron. 22.11</p> <p>Ioshiah, the fire of the Lord 2. Kings 22. 3</p> <p>Iotham, perfect 2 Kings 15.32</p> <p>Iozabab, endowed 1. 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Iosh. 15.56</p> <p>K</p> <p>Kathah, a congregation Gen. 46.11</p> <p>Kainan a buyer or ownter Gen. 5.9</p> <p>Kain, a possession Gen. 41.11</p> <p>Kallaiah, the voice of the Lord. Nehem. 12.20</p> <p>Kamuel, God is risen Gen. 22.21</p> <p>Kareah, balde Ierem. 4.11</p> <p>qKedar, blacknesse Gen. 25.13</p> <p>Kedem. East. Ierem. 49.28</p> <p>Keren-happuch, the home of beauty Iob. 42.14</p> <p>qKish, hard or sore 1 Sam. 9.1</p> <p>qKolaiah, the voice of the Lord Nehem. 11.3</p> <p>K</p> |
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The first Table.

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The second Table.

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|------------|---|--|-----------|
| Segub | Shedeur, a field of fire, or the light of the Almighty. Num. 1.5 | Tilon, murmuring. 1 Chro. 4.20. | Thilon |
| Seir | Shegub, exalted. 1 Kings 16.34 | Tiras, a destroyer. Gen. 10.2 | |
| | Shehariah, the morning of the Lord. 1 Chro. 8.26 | Tirhanah, a searcher of mercie. 1 Chron. 3.48 | |
| | Sheir, rough, or hairie. Gen. 36.20 | Tiria, a search. 1 Chron. 4.16 | |
| Salmiah | Shelah, diffolving. Gen. 38.5 | Toah, a dart. 1 Chro. 6.34 | Thogorn |
| | Shelah, sending, or spoiling. Gen. 10.24 | Tobiah, the Lord is good. Ezra 2.60 | |
| | Shelemiah, peace of the Lord. Extra 10.39 | Togarmah, strong, or borne. Gen. 10.3 | |
| | Sheleph, drawing out. Gen. 10.26 | Tohu, living. 2 Sam. 1.1 | |
| Salomon | Sheleth, a captain. 1 Chron. 7.35 | Tola, a worme. Gen. 46.13 | Thomas |
| | Shelomiath, peaceable. Levit. 24.11 | Tom, a twinne. Matth. 10.3 | |
| | Shelomoh, peaceable. 2 Sam. 5.14 | ¶ Tubal, borne, or brought or worldly. Gen. 10.2 | |
| Shamaiah | Shelumiel, the peace of God. Num. 1.6 | Tubal-kain, worldly possession. Gen. 4.22 | |
| Shamariah | Shemaiah, hearing the Lord. 1 Chro. 4.37 | | |
| Shamed | Shemariah, the keeping of the Lord. Ezra 18.32 | V | Ouzia |
| | Shemed, destroying. 1 Chro. 8.12 | Aniah, nourishment of the Lord. Ezra 10.36 | |
| | Shemer, a keeper. 1 Kings 16.24 | Vashti, changed. 1 Chro. 6.28 | Vophsi |
| | Shemida, a name of knowledge. Num. 26.32 | Vashti, drinking. Ester 1.9 | Hur |
| Samuel | Shemuel, appointed of God. 1 Chro. 7.2 | ¶ Vopfi, a thing broken, or parched. Num. 13.15 | Ouria |
| | Shemuel, heard of God. 1 Sam. 1.20 | ¶ Vri, my light. 1 Chro. 2.20 | |
| | Shephatiah, the Lord iudgeth. 2 Sam. 3.4 | Vrijah, the light of the Lord. 2 Sam. 11.3 | |
| Seraiah | Seraiah, a prince of the Lord. 1 Chro. 4.14 | Vriel, light, or fire of God. 2 Chro. 13.2 | |
| Serug | Sherug, a bough or plant. Gen. 11.20 | ¶ Vthai, mine iniquitie, or time. 1 Chro. 9.4 | |
| Seth | Sheth, let, or put. Gen. 4.25 | ¶ Vzai, wandering. Gen. 10.27 | |
| | Shethar, a remnant or hid. Ester. 1.14 | Vzzah, strength. 1 Chro. 6.29; 2 Sam. 6.3 | Oza |
| | Shuca, vanitie. 1 Chro. 2.49 | Vzzi, my strength. 1 Chro. 6.5 | |
| Sechia | Shichiah, the protection of the Lord. 1 Chro. 8.10 | Vzziel, the strength of God. 1 Chro. 7.7 | |
| Shimeah | Shimei, hearing, or obedient. Exod. 16.17 | | |
| Samfon | Shimon hearing or obedient. Gen. 29.33 | Z | |
| Shiphrah | Shimfon, there the second time, because the Angel appeared the second time at the prayer of his father. Iudges. 13.24 | Aauan, trembling. Gen. 36.27 | Sebadiah |
| Sobab | Shiphtan, a Iudge. Num. 34.24 | Zabad, a dowrie. 1 Chro. 2.36 | |
| | Shiphras, faire. Exod. 1.15 | Zabadiah, a dowrie of the Lord. 1 Chro. 8.15 | |
| Shebnah | Shobab, returned. 2 Sam. 5.14 | Zabdiel, a dowrie of God. 1 Chro. 27.2 | |
| Sua | Shobal, a path. Gen. 36.20 | Zaccur, mindefull. 1 Chro. 4.26 | Zachur |
| | Shobnah, a builder. 2 Kings 18.18 | Zachai, pure. Ezra 2.9 | Zaccheus |
| Shubuel | Shua, crying, or saving. Gen. 38.2 | Zachariah, mindefull of the Lord. 1 Chro. 5.7 | Zaccal |
| Shuah | Shuah, praying, or humiliation. Gen. 25.2 | Zadok, iustified, or iust. 2 Sam. 8.17 | Zechariah |
| | Shubael, the returning of God. 1 Chro. 24.20 | Zalmonah, our image. Num. 33.41 | |
| | Shuhah, a pit. 1 Chro. 4.11 | Zanoah, forgetfulness. Neh. 11.30 | |
| | Shumathi, renowned. 1 Chro. 2.53 | ¶ Zebulun, a dwelling. Gen. 30.20 | |
| | Shumi, changed, or sleeping. Gen. 46.16 | Zeb, a wolfe. Iudges 7.25 | |
| | ¶ Sichri, my secret. Exod. 6.32 | Zelophehad, a shadow of feare. Numb. 26.33 | |
| Tabeal | ¶ Sodi, my secret. Num. 13.11 | Zemirah, a song. 1 Chro. 7.8 | |
| Thahath | ¶ Suah, rooting vp. 1 Chro. 7.36 | Zephaniah, the hiding of the Lord. 2 king 25.18 | |
| | | Zephi, a home combe. Gen. 36.11 | |
| Tholmai | T | Zera, clearenesse or rising vp. Gen. 36.13 | |
| Thamas | Abel, good God. Esay. 7.6 | Zeraiah, the Lord arising. 1 Chro. 7.8 | Zepho |
| Tanchumeth | Tahath, halting. Gen. 22.24 | Zereph, scattering heritage. Ester. 5.10 | Zerah |
| | Tahath, feare. 1 Chro. 6.37 | Zerubbabel, strange from confusion, or a stranger at Babel. Haggai 1.1 | Zerachiah |
| | Talmat, a furrow. Iosh. 15.14 | Zethan, their oliue. 1 Chro. 26.22 | |
| | Tamer, a palme tree. Gen. 38.6 | ¶ Zia, swete, or swelling. 1 Chro. 5.13 | |
| | Tanhumeth, consolation. Ieremiah 40.8 | Zidkiah, the rustice of the Lord. 2 kings 24.17 | |
| | Talmon, deaw prepared. 1 Chro. 9.17 | Zidon, a hunter. Gen. 10.15 | |
| | Taphath, a little one. 1 Kings 4.11 | Zimri, a song. 1 Chro. 2.6 | |
| | ¶ Tebah, a cooke. Gen. 22.24 | Zippora, a mourning. Exod. 2.21 | |
| Tikuah | Tehinnah, mercifull, or prayer. 1 Chro. 4.12 | ¶ Zopheh, a separation. 1 Chro. 4.20 | |
| | Terah, smelling. Gen. 11.24 | ¶ Suph, a watching, or a coming. 1 Chro. 6.35 | |
| | ¶ Tikhah, hope. 2 Kings 22.14 | Zuriel, the rocke of God. Num. 3.35 | |
| | | Zurithadai, the rocke of the almighty. Numb. 1.6 | |

¶ A Table of the principall things that are contained in the Bible, after the order of the Alphabet. The first number noteth the Chapter, and the second the Verse.

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